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CENSUS OF INDIA, 1901.

ASIA

VOLUME XVIII.

BARODA.

PART I.

REPORT

BY

JAMSHEDJI ARDESHIR DALAL, M.A., LL.B.,
SUPERINTENDENT OF CENSUS OPERATIONS,
BARODA STATE.

Bombay:
PRINTED AT THE "TIMES OF INDIA" PRESS.
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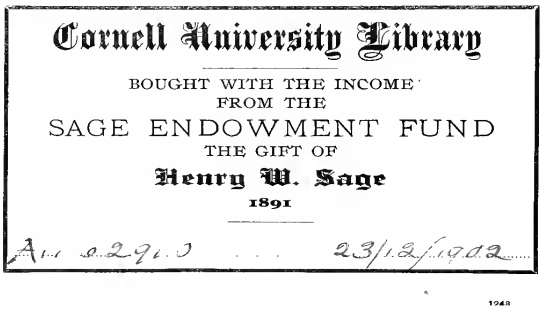
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INTRODUCTION.

The present is the third systematic Census Report of the territories ruled over by His Highness the Maharaja Sir Sayaji Rao III.; the two previous Censuses also were taken during his enlightened rule. The periods covered by the Census of 1881 and 1891 were normal ones ; but it is to be regretted that the present Census has come in the very midst of a great and widespread calamity, the like of which has never been known to have fallen on the State, in the century just over. Had the calamity visited the State two or three years earlier or later, an account could have been presented of a uniform rise in population and a general progress in other matters depending upon it ; instead of that, there will be found now an abnormal falling-off everywhere, vitiating the expected calculation of steady growth.

2. It was on the night of the 1st March 1901, that a general enumeration was taken of the entire territories belonging to this *Raj*. The Census immediately preceding the present one was taken in the beginning of the past decade, or more accurately, on the night of 26th February, 1891; the interval being of 10 years and 3 days, or 10·0082 years. On both these occasions the same night was chosen on which the Census of the British territories in India generally was taken, with the object that the enumeration in this State may be synchronous with that of all India. The Census Office was opened on the 1st of May 1900. The villages and towns were divided into convenient blocks, each containing from 60 to 100 houses in charge of an enumerator, and into circles each containing from 10 to 13 such blocks under a supervisor. The Taluka Vahiwatdar (Revenue head of the Taluka) was the Charge Superintendent. All the necessary circulars and instructions were issued from this office for securing a correct enumeration. Special arrangements were made for the enumeration of boat, railway and military and other floating population. There did not exist any special circumstances or insurmountable difficulties to necessitate a day enumeration except in some of the *Rani* Mahals of the Navsari Division, where the forest tracts were enumerated on the 2nd of March in the morning, every care being bestowed to avoid double enumeration. The Revenue officers have principally borne the brunt of all the preliminary operations. The house-numbering was begun about the 20th September at the earliest and finished by the 8th November 1900 at the latest.

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3. The enumeration work was in the very nature of things divided into two stages, *viz.* :—the preliminary and the final. The preliminary enumeration was entrusted to the Revenue Talátis (village accountants) in the villages, and to Office Clerks and such others for the towns and the city. It consisted in writing up the entries of the persons found in the houses and the guests that were to stay over till the 1st March, with certain exceptions like Serais and Dharmasalas. The results of this enumeration were called for from every tàlukà to enable the Central Office to wire the first totals to the Census Commissioner in time, in case the finals were not received within the expected time. This work was begun in most of the talukas on and after the 15th of January 1901. In the City it was commenced on the 1st of February and finished before the 15th idem. The last of the first totals was received in this office on the 22nd of February. What had then remained to be done on the Census night was to bring up the record up to date, marking the new comers and newly-born and striking off the entries of those who had left or died. For the final enumeration, clerks from all other offices were indented upon to work as enumerators ; and thus the necessity for engaging extra hands on a large scale for that work was obviated. Only a few persons had to be engaged in the City and in the *Rani* Mahals. On the 2nd of March the enumerators assembled at the head-quarters of their respective circles, where the block abstracts and the circle summaries were compiled and sent on to the Charge Superintendent, who got the charge summary prepared from them. Those summaries began to arrive from 3rd March and continued to come in till 6th idem. The totals were telegraphed to the Census Commissioner on the same day, *i.e.*, on the 6th March, before the time fixed. It is a satisfaction to note that these totals were compiled with great accuracy ; and the final totals differed only by 1,765 persons or ·09 per cent. from the provisional figures.

Abstraction by slips.

4. The enumeration books were received from all the Talukas by 13th March and were then numbered per District ; and the serial numbers in column 2 thereof were checked in my office. This being completed, posters in five groups, for the four Districts and the City, were asked to post, on the slips supplied to them, the entries in accordance with the instructions issued for their guidance. The slips were of two sorts,—the coloured and the white ones. From the white slips (B) Imperial Tables X (Language), XI (Birth-place), XV (Occupation), and XVI (Occupation by Selected Castes) were made ; and all the other Tables were composed from the coloured slips. So on the white or uncoloured slips were entered Language, Birth-place, Caste and Occupation ; and on the coloured slips were entered Caste, Age, Literacy and Infirmity, if any.

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5. The other details were obtainable in both cases from the form of the slips. The sexes were denoted by the difference in the lengths of the slips ; the male slips were longer by an inch than the female slips ; or the female slips were $\frac{3}{4}$ of the length of the male ones ; the latter being 4 × 2 and the former 3 × 2 inches. The coloured slips denoted religions and were of 6 colours :—red, yellow, green, grey, blue, and salmon to represent the Hindu, Parsi, Musalman, Christian and others, Jain and Animistic Religions, respectively. In the beginning, I had an idea of making the sub-colours of a principal colour to represent the selected sects of the religion indicated by the principal colour; but I had to drop that idea when it was at last decided to record all the sects returned. This was done by adding entry "sects" on the coloured slips. For denoting civil condition entire (uncut) slips represented the married of both sexes ; the slips with their right hand upper corner cut off (or say one corner cut off) the unmarried ; and those with both their right hand (or two) corners cut off, the widowed of both sexes. The particulars that were required to be posted on the slips were printed on one side, and opposite each the poster was ordered to write down the requisite information from the enumeration books given to him. The posting of the slips was done in copying pencil and was begun on March 22nd and finished on 10th May. As soon as the posting of a book was completed the book with the bundle of the slips posted was sent to the record office. When the entries in all the books had been posted on both sorts of slips each slip was checked separately. The work of checking was begun on 15th April and finished on 24th May. The posters and checkers were given monthly stipends ; the system of fines and rewards was introduced.

Tabulation.

6. The first sorting of the A slips was into different colours ; these at once gave the numbers of the different Religions, and the results were tabulated for Tables V (Towns arranged territorially by Religion) and VI (Religion). A village was taken as the unit of Tabulation for Table VI. These tables did not take more than a week for any District. A cheap wooden box of 36 compartments or pigeon-holes, 6 in a row, was used for sorting generally. Table VI, by villages, gave the data for the preparation of the first four tables. Much difficulty was experienced in preparing Table XIII, Caste, Tribe and Race. The sorting of A slips for Table XIII, (Caste, Tribe and Race) and that of B slips for XVI (Occupation by Castes) was taken up simultaneously. Following the Madras system, the sorters were asked to sort the slips alphabetically according to the first letter of the caste name just as given in the schedule books and then to re-arrange the slips by bringing under one head such names as had been given in different forms, though referring to one and the same caste ; *e.g.* Brahman Anávala slip

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was first sorted into the pigeon-hole for the initial letter B, while another slip for the same caste worded Anávala Brahman was sorted in that for A. At the last sorting for castes the slips containing infirmities were ordered to be kept separate below all other slips, from which Table XII and XII-A were prepared in two or three days. So also were Tables XVII and XVIII finished from the Christian slips in one day, as the number of the Christians was very small. The next work from A slips was the sorting for Tables VIII (Education) and IX (Education by Selected Castes). 24 compartments of the pigeon-hole box were utilized for this purpose, using only four rows. The vertical columns were used for the languages known ; the first for English-knowing persons, the second for those literate in Gujarati, the third for those in Marathi, the fourth for those in Gujarati and Marathi both, the fifth for those in other languages and the sixth for the illiterate ; and the slips were put in higher or lower horizontal rows, according to the four age-periods ;—the first age-period occupying the lowest row, the second the one higher and so forth.

The information was obtained for each caste and thus both Tables VIII and IX were obtained in one sorting. A similar device was adopted for Tables XIV (Civil Condition by Age for Selected Castes) and VII (Age, Sex and Civil Condition) in one sorting. Each age-period group in the previous sorting (Table VIII) was further subdivided into the new age-periods as required, for Tables VII and XIV. At the same time, the slips were classified for the three Civil Conditions also, by using the first three vertical rows of the pigeon-holes for them ; the horizontal rows represented the age-periods. Thus when the slips were sorted they were arranged in the following order :– the first vertical row represented the unmarried, the second the married, and the third the widowed, of the respective age-periods in the horizontal row. During the whole process of sorting for all the tables, male and female slips were kept separate. Table X (Language), XI (Birth place), XV (Occupation) and XVI (Occupation by Selected Castes) were prepared independently of each other from the B slips. Excepting Tables XII, XII-A, XVII and XVIII which took the least time, of about a day or two, and Tables XIII and XVI which required about a month and a half to finish, all other Tables took from 8 to 12 days for composing. The unit of slip-sorting and tabulation was generally a Taluka ; so when all the slips were sorted, we had Imperial Tables for the Talukas ready. To compile them for the Districts all these Tables had to be simply added and the results placed in a new table for a District. When the District totals were thus ready they were summed up, column by column, and the results were placed in the Imperial Table for the State. This part of the work was easy because it required

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nothing more than ordinary care in the totals of the different numbers for different Tables. From these observations, it will be readily perceived that the slip system is superior to the tick system of former Censuses, as it leaves smaller room for inaccuracies to creep in, and affords many facilities for detecting errors. It has also the advantage of turning out the work more rapidly and cheaply.

7. My acknowledgments are due to the District officers who did the work satisfactorily and without a hitch. The Vahiwatdars (local heads of Talukas) who worked as Superintendents did their own work carefully and in time, and also looked efficiently over the work of their subordinates. Only rarely had a very few of them to be blamed for indifference or delay. The much-abused enumerators, who are made to bear the blame for all sorts of mistakes, have shown an amount of intelligence which is creditable to them.

These had to do with the enumeration only, in the beginning. But before laying down the pen, I have to acknowledge with pleasure some more stronger claims for recognition. The man who bore with me the brunt of hard work for a year and a half deserves to be prominently mentioned,—my Assistant Mr. Manirae Trikamrae Joshipara, B.A., LL.B. On him fell the duty of preparing all the tables, and the maps and diagrams after consultation. I am indebted to him for much interesting matter on religions, sects, castes and ethnography. He has done all he could to contribute to the success of the undertaking and has tried his best to carry out all instructions faithfully. His services deserve to be recognised. Mr. Krishnarao Gajanan Palkar proved a capital Head Clerk, Magan Dalsukhram Parikh a splendid copyist, and Messrs. Dwarkadas Lalloobhai Patel and Maganlal Tulsi Patel excellent Abstraction Superintendents. Mr. Palkar is highly commended for his patient and laborious work.

I was fortunate in selecting the *Times of India* Press for printing the Report. The coloured diagrams and maps have fairly surpassed my expectation, and the examining of the final proofsheets was a labour of love.

JAMSHEDJEE A. DALAL,
Superintendent of Census Operations,
Baroda.

31*st July* 1902

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CHAPTER I.

DISTRIBUTION OF POPULATION.

General Description, Divisions, Rainfall, Area, Density, Proximity of Towns and Villages, Rural and Urban Population.

I.—General Description :—1. Physical features ; 2. Fertility of the soil ; 3. Crops ; 4. Railways ; 5. Rainfall ; 6. Temperature and climate ; 7. Health ; 8. Chief places of interest.

II.—Area.

III.—Administrative Divisions.

IV.—Population : its Distribution and Density.

V.—Houses and House-room; and Distribution, Density.

VI.—Town and Country ; Urban and Rural Population ; Relative Distribution ; Areality and Proximity of Towns and Villages :—1. General Remarks ; 2. City, Towns and Villages ; 3. Occupied Villages and Areality ; 4. Urban and Rural Populations ; 5. Proportion of the Sexes ; 6. Areality of Towns and Villages.

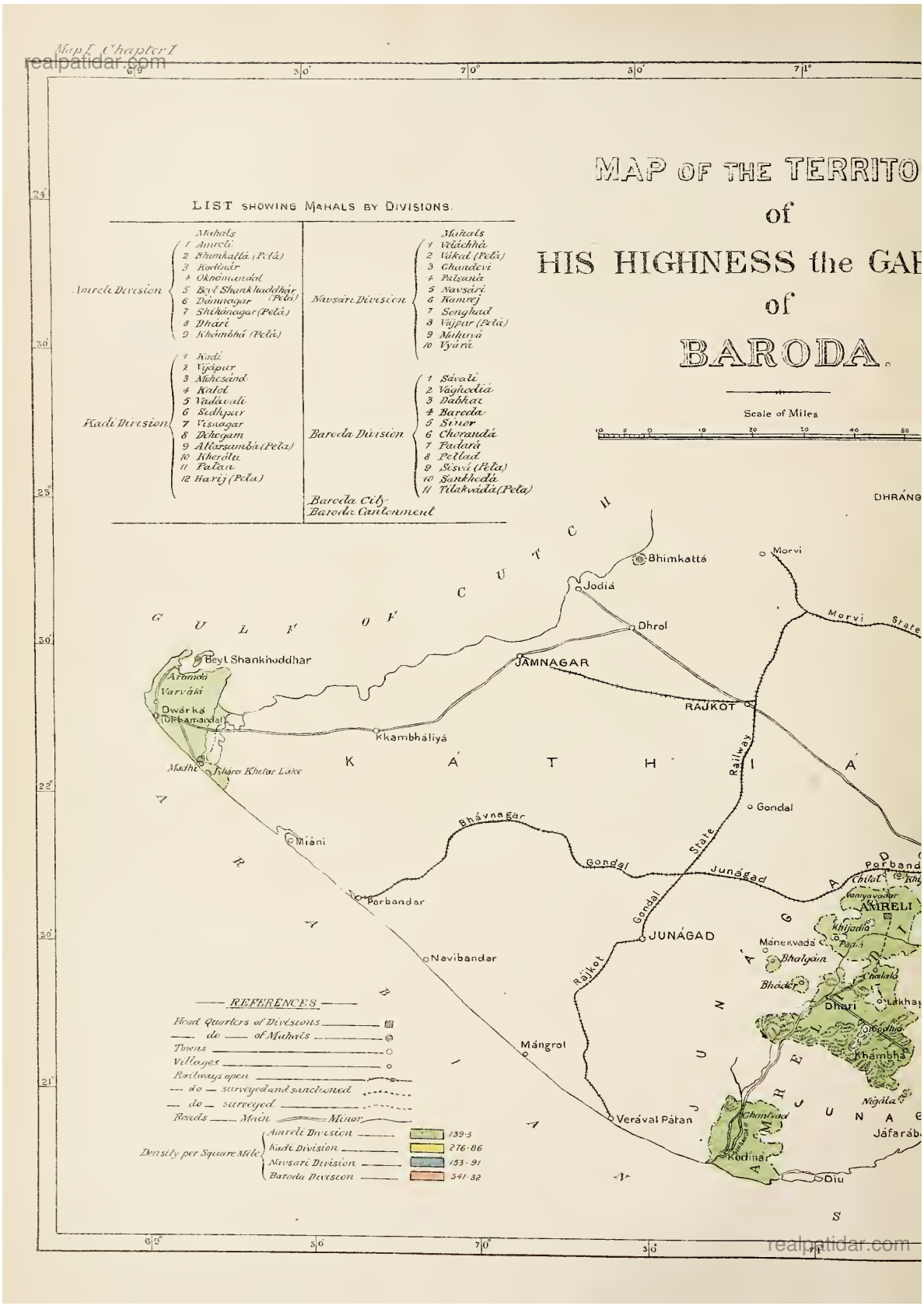
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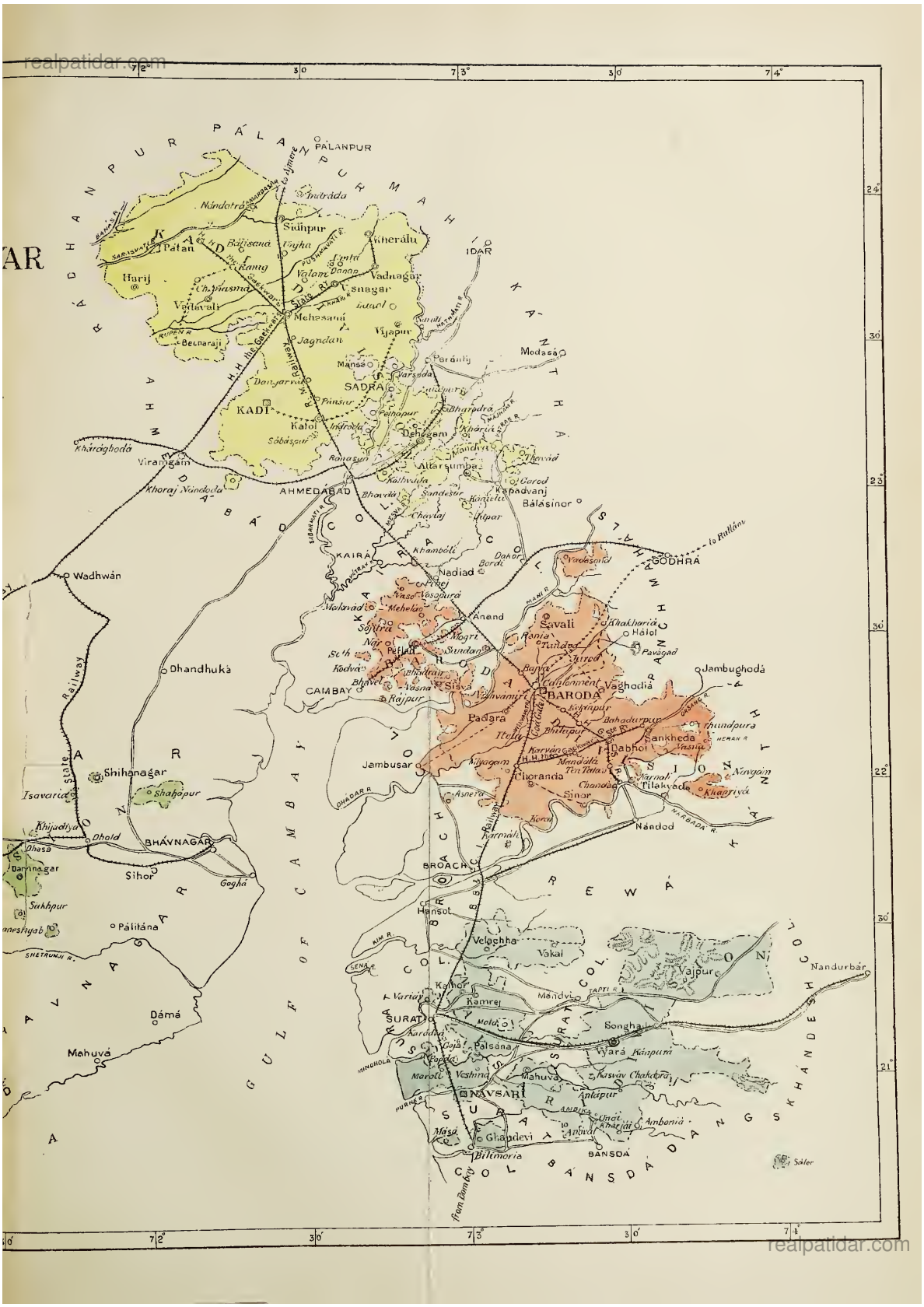
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Map I Chapter I
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MAP OF THE TERRITO
of
HIS HIGHNESS the GA
of
BARODA.
LIST SHOWING MAHALS BY DIVISIONS.
Amreli Division
Mahals
1 Amreli
2 Bhimkattá (Peṭá)
3 Kodinár
4 Okhámandal
5 Beyt Shankhoddhár
6 Dámnagar (Peṭá)
7 Shihánagar (Peṭá)
8 Dhárí
9 Khámbhá (Peṭá)
Kadi Division
1 Kadi
2 Vijápur
3 Mehesáná
4 Kalol
5 Vadávali
6 Sidhpur
7 Visnagar
8 Dehegam
9 Alársamba (Peṭá)
10 Kherálu
11 Patan
12 Harij (Peṭá)
Navsari Division
Mahals
1 Velachhá
2 Vákal (Peṭá)
3 Ghandevi
4 Palsaná
5 Navsárí
6 Kamrej
7 Songhad
8 Vajpur (Peṭá)
9 Mahuvá
10 Vyárá
Baroda Division
1 Sávali
2 Vaghodiá
3 Dábhoi
4 Baroda
5 Sinor
6 Chorandá
7 Padrá
8 Petlad
9 Sisvi (Peṭá)
10 Sankhedá
11 Tilakvada (Peṭá)
Baroda City
Baroda Cantonment
Scale of Miles
10 5 0 10 20 30 40 50
DHRANG
GULF OF CUTCH
KATHIAWAR
Bhimkattá
Morvi
Jodiá
Dhrol
Morvi State
Beyt Shankhoddhar
Aramda
Varváki
Dwárká
Okhámandal
JAMNAGAR
RAJKOT
Khambhaliyá
Madhi
Khárá Khelar Lake
Railway
Gondal
Miáni
Bhávnagar
Gondal State
Junágad
Porbandar
Gondal
JUNAGAD
Navibandar
Rajkot
Mángrol
Verával Pátan
Kodinár
Diu
Manekvada
Bhalpáin
Bhádar
Dhari
Khambha
Nigála
Chanvad
Jáfaráb
AMRELI
Khijadia
Vanyavadar
Chital
REFERENCES
Head Quarters of Divisions
do of Mahals
Towns
Villages
Railways open
do surveyed and sanctioned
do surveyed
Roads Main Minor
Density per Square Mile
Amreli Division 139·3
Kadi Division 276·86
Navsari Division 153·91
Baroda Division 341·32
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PALANPUR
Sidhpur
Patan
Harij
Vadnagar
Visnagar
Mehesana
Vijapur
KADI
SADRA
Kalol
Dehegam
Modasa
Bayad
Bhiloda
Dhansura
Meghraj
Idar
Prantij
Himatnagar
Khedbrahma
Wadhwan
Viramgam
AHMEDABAD
Dholka
Dhandhuka
Bavla
Sanand
Mandal
Dholera
Viramgam
Kaira
Nadiad
Petlad
Borsad
Cambay
Jambusar
Broach
Ankleshwar
Hansot
Velachha
Vyara
Songadh
Mahuva
Navsari
Gandevi
Bansda
Dangs
Godhra
Lunavada
Santrampur
Jhalod
Limkheda
Dahod
Devgadh Baria
Chhota Udaipur
Sankheda
Jetpur
Rajpipla
Nandod
Tilakwada
Nasvadi
Jambughoda
Halol
Pavagad
Savli
Vaghodia
BARODA
Padra
Dabhoi
Chorania
Sinor
Karjan
Shinor
Kevadia Colony
Nandurbar
Shahada
Taloda
Akkalkuwa
Dhadgaon
Nawapur
Sagbara
Songadh
Vyara
Kanpura
Mahuva
Kosamba
Chakdara
Aplapur
Amboma
Unai
Kharjai
Amlwai
Masa
Bilimoria
Saler
Shihanagar
Shahapur
Isavarda
Khijadiya
Ohalol
BHAVNAGAR
Sihor
Gogha
Dhasa
Barmagar
Sukhpur
Palitana
Dama
Mahuva
Gulf of Cambay
Kathiawar
Railway
Narmada R.
Tapti R.
Purna R.
Ambika R.
Mindhola R.
Vaitarna R.
Kim R.
Mahi R.
Dhadar R.
Shetrunji R.
Sabarmati R.
Meshwo R.
Hiran R.
Orsang R.
Karjan R.
Surat
Kamrej
Palsana
Vankaner
Rajpipla
Chhota Udaipur
Jetpur
Sankheda
Dabhoi
Padra
Savli
Halol
Godhra
Lunavada
Santrampur
Jhalod
Limkheda
Dahod
Devgadh Baria
Nandurbar
Shahada
Taloda
Akkalkuwa
Dhadgaon
Nawapur
Sagbara
Songadh
Vyara
Kanpura
Mahuva
Kosamba
Chakdara
Aplapur
Amboma
Unai
Kharjai
Amlwai
Masa
Bilimoria
Saler
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BARODA CENSUS REPORT.

CHAPTER I.

DISTRIBUTION OF POPULATION

General Description, Divisions, Rainfall, Area, Density, Proximity of Towns and Villages, Rural and Urban Population.

I.—GENERAL DESCRIPTION.

1. Physical Features.

Geographical boundaries.

1. The territories of His Highness the Maharaja Gaekwar, Sir Sayaji Rao III, lie between 20°-45′ and 21°-42′ N. Latitude and between 70°-45′ and 71°-22′ E. Longitude, excepting Okhamandal which lies between 22°-28′ N. Latitude and between 68°-58′ and 69°-14′ E. Longitude. But these latitudes and longitudes indicate nothing more than the furthest point on a map to which the Baroda State extends in the four directions. The entire country comprised within these geographical boundaries is not under Baroda.

Limits.

2. The first main division naturally is into—(1) the Gujarat Districts, and (2) the Káthiáwár ones. Of the Gujarat block, the northernmost point at Muná and Bhatásan, beyond the Banás river, juts between the Radhanpur and Palanpur States at 24° N. Latitude, while the southern boundary crosses, at some parts the Ambiká, and overlooks the Bulsar Taluka of the Surat *Zillá*, the petty States of Bánsdá and Dharampur, and the Dangs ; the limit there extending below 21° N. Latitude. This block is bounded on the west by the Gujarat Collectorates of Ahmedabad, Kaira, Broach, and Surat ; while on the east, this State comes in contact with various Native States of more or less note, Idar and other Mahikantha States, Rajpipla and other Rewakantha States, and with the British Collectorates of Kaira and the Panch Mahals ; a large tract to the south-east being conterminous with the Deccan *Zillá* of Khandesh. The Longitude is from 71°-25′ to 73°-75′ E. But this block itself is not a continuous one. It is divided into three irregularly formed smaller blocks, which form the three Gujarat *Prants* or Divisions of the State, separated from each other, by broad tracts of the Gujarat *Zillás* intervening. In 1820, on the Peishwá's half share of Gujarat devolving on the British, the sea-board and the nearer portions were taken by the British and the more interior ones by Baroda. Even then, the villages were much interspersed ; and so they remain to this day. A little

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earlier than this, the progress of the conquest of the Gaekwars was abruptly checked in the Peninsula of Kathiawar, when the British appeared on the scene ; and so the Baroda possessions remain as they then were,—several blocks of varying sizes.

The four Prants or Divisions.

3. The physical geography of the Baroda State is thus unique, inasmuch as the whole State is not one compact block of territory but consists of four large areas of land, termed, for administrative purposes, *Prants* ; they are (1) Kadi, (2) Baroda, (3) Navsari and (4) Amreli.

Villages interlaced with those of foreign jurisdiction.

4. The *Prants* themselves, again, are situated widely apart from each other, and are separated, one from the other, by large tracts of British territory, as has been mentioned above, or of other Native States. None of these *Prants*, again, form continuous blocks of territory ; each is cut up by large tracts of intervening foreign territory ; and, as a consequence, many questions of disputed jurisdiction arise, and the administration becomes difficult, particularly where villages of other Native States are interlaced with those of Baroda.

The Prants dissimilar in ethnographical conditions, soil and climate.

5. The habits and modes of living of the inhabitants of the different divisions are sometimes, as may be expected, widely dissimilar ; and so also are their ethnographical conditions. The exclusive Gujarati and Dakshini Brahmans in State service, the soldierly Maratha of Baroda, the enterprising Parsi of Navsari, the turbulent Wagher of Dwarka, the sturdy Kathi of Amreli, the trading Vohoras of Sidhpur, the agricultural Patidar of Petlad, the animistic Dhanka of Songhad and the representatives of many other castes and creeds, tribes and races, pass in panoramic review, when one sits to think of the history and social status of the different elements that combine to form the subject population of the Baroda State. Again, the treeless Promontory of Okhamandal where the howling winds incessantly blow, the Gir regions of Dhari and Kodinar, the fertile soil of *Charotar*, the gardens of Gandevi, and the wild hilly tracts of Songhad and Vyara are naturally subject to extreme varieties of climate, soil and water.

Hills and Ridges.

6. The generally flat country, both of Gujarat and Kathiawar, under Baroda, is relieved by a few hills and ridges. In the Kadi *Prant*, the only eminences which diversify the general flat surface of the country are hillocks and ridges of blown sandy loam, which rise, on an average, not more than 50 or 60 feet above the general level and only occasionally attain a height of 100 feet, or a little more. Even such small eminences are absent in the Baroda Division, except in the Sankheda Taluka, in the east, where they attain a height of about 500 feet above the sea level. The Navsari *Prant* is hilly and wooded in its eastern part. There the height of the hills ranges between about 400 feet to 2,000 feet above sea level, with the exception of one hill only, *viz.*, "the 45 Peak of Sálher" which attains a height of 5,263 feet and is the third highest point in the northern section of the Sahyadri range. In the Amreli *Prant*, it is only in the Dhari Taluka that we meet with hills or eminences worth the name. There, the range of hills extends for 31 miles E.S.E. to W.N.W., with a width varying from 15 to 10 miles, and is divided into four hill groups which may be named, beginning from west to east, the Sarkala, the Rajmal, the Nandivela and the Lapala group, from the principal hills rising in them. These hills are, respectively, 2,128, 1,623, 1,741, and 1,547 feet above sea-level. Across the northern edge of Dhari

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Taluka runs a range of small hills. The Shetrunji river cuts through one of them and has a sheer fall of about 50 feet in one part of its course. The waterfall is a pretty sight and is known as the Khodiar Mata fall and held sacred. Kodinar Taluka has small hills in its north, hardly rising over 400 feet ; while the flat plains of Amreli and Damnagar Talukas and the sandy level of Okhamandal are diversified by yet smaller eminences, some of which are flat-topped, forming plateaux on the summit.

Rivers and their courses.

7. The drainage of the Gujarat Divisions of the Baroda State falls westward into the Arabian Sea ; and, excepting that of the most northerly Talukas which are drained by the Banâs and Sarasvati rivers into the Runn of Cutch, it falls into the Gulf of Cambay. The four principal rivers falling into the Gulf of Cambay are the Sabarmati, the Mahi, the Narmada and the Tapti—all large rivers and flowing in part of their course, comparatively a small one, through Baroda territories. Of much smaller size are the Dhadhar between the Mahi and the Narmada, the Kim between the Narmada and the Tapti, and to the south of the latter the Mindhola, the Purna and the Ambika.

The Sabarmati.

The Sabarmati touches Baroda territory at Virpur in Kheralu, and then flows through it, for about 18 miles, when it enters Ahmedabad Collectorate. It receives no affluent of any size while in the Baroda territory, but further down it is joined by the Khari, the Meswa and the Vatrak, which drain the outlying patches of Baroda territory.

The Mahi.

The Mahi similarly only skirts the northern extremity of the Savli Taluka, in Baroda Division, and receives the waters of the Mesri, and lower down, the united Goma and Karad, which flow for a few miles through part of Savli. The central part of the Savli Taluka discharges its superfluous rain-waters through the Meni, which falls into the Mahi, 8 miles west of Baroda.

The Dhadhar.

The Dhadhar receives the Vishvamitri which rises on the western slope of Pawagad, and flows in a serpentine course past Baroda, 3½ miles above which it is joined by the Surya, a tributary from the east, which has been dammed back in its upper course to form the great reservoir at Ajwa, which supplies water in abundance to the city.

The Narmada.

The Narmada itself only skirts the south sides of the outlying patches of Tilakwada and Karnali and then the south side of the Baroda *Prant* at Chandod and Sinore ; but its northern tributary, the Orsang or Or, after being joined by the Unch and Heran, which have drained the eastern part of the Sankheda Taluka, brings it an important accession of water.

The Kim.

South of the Narmada, the Kim, which rises in the Rajpipla State, flows through the Velachha Taluka in the Navsari division, for a distance of nearly 30 miles.

The Tapti.

The Tapti flows for a distance of 43 miles through Baroda territory, in the Songhad and Vyara Talukas. Further down, it flows for 23 miles through the Kamrej Taluka and then in the north of Surat skirts the outlying Baroda town of Variav for 2½ miles.

The Mindhola.

The Mindhola rises in the Songhad Taluka, flows westward through the Vyara and Bardoli (Surat) Talukas, skirts the southern side of Palsana and the northern side of Navsari Talukas, and finally falls into the Gulf of Cambay.

The Purna.

The Purna river rises on the western slope of the Sahyadri range and flows through the rugged hill tract, tributary to Baroda, known as the Dangs. It then flows through the Vyara and Mahuva Talukas and skirts the town of Navsari on its northern side.

The Ambika.

The Ambika also rises in the Dangs, and flows through the southern halves of the Vyara and Mahuva Talukas and skirts the

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northern and western sides of the Gandevi Taluka and falls into the Gulf of Cambay, about 8 miles from Billimora. The only river of eminence in the Amreli *Prant* is the Shetrunji, which rises in the highest part of the Gir Forest and drains the central part of the Amreli *Prant*. The smaller ones are the Rawal and the Dhantarwadi of the Dhari Taluka, the Singaora, which divides the Kodinar Taluka into two unequal lobes, and the Ranghola of the Damnagar Taluka.

The Shetrunji.

Lakes.

8. There are no large natural lakes in this State. But there are some four tanks in a working order, of a moderately large size. The foremost amongst these is the Sayaji Sarovar constructed very recently to supply potable water to the city. An aqueduct from the Vishvamitri river has, only in the last famine of 1899, been dug out to replenish it. The damming of the waters in the Sarovar, called Sayaji Sarovar, after its noble and munificent donor, and the liberal supply of its filtered waters to all parts of this old city, formerly seething with epidemic diseases, originating in unwholesome and scanty water, have had a marvellous effect in improving the health of the City, where these diseases have lost their hold now. The other lakes are the Khan Sarovar at Patan, the Sharmista at Vadnagar, and the lake at Visnagar. Out of the four Divisions of the State only two, Navsari and Amreli, have got a sea-board, and even there it touches only two Talukas of each.

The Sayaji Sarovar.

Sea-board.

Talukas or Mahals.

9. Before proceeding further it is important to give a list of the Mahals (or Talukas, as they are called generally in the State) of each of the four Districts, (or Divisions) mentioned already. A reference is invited to the map.

Division.	Mahal.	Peta-Mahal.
Amreli	Amreli	Bhimkatta.
	Damnagar	Shianagar.
	Dhari	Khambha.
	Kodinar	
	Okhamandal	Beyt.
Kadi	Patan	Harij.
	Sidhpur	
	Vadavli	
	Mehsana	
	Visnagar	
	Kheralu	
	Vijapur	
	Kadi	
	Kalol	
	Dehgam	Atarsumba.
Navsari	Navsari	
	Gandevi	
	Mahuva	
	Vyara	
	Songadh	Vajpur.
	Velachha	Vakal.
	Kamrej	
	Palsana	
Baroda	Baroda	
	Savli	
	Petlad	Sisva.
	Padra	
	Choranda	
	Vaghodia	
	Dabhoi	
	Sinor	
	Sankheda	Tilakwada.

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Nature of the soil.

10. *Nature of the soil.*—In the *Rání* Mahals, or Forest tracts of Navsari, no means of irrigation exist; the soil is stony and inferior, and the tract of country lying on either side of the Tapti requires deep sinking for wells. Turning to the *Rásti* (peaceful and populated) Mahals, the tract watered by the Ambika and Purna is fertile and includes the Talukas of Navsari and Gandevi and some villages of Mahuva. In the other Talukas, the soil is black in some parts, and *Gorat* in others. In the Baroda Division, the *Káhnam* and the Chorasi Tracts, *i.e.*, the Choranda Taluka, a large portion of Sinor and parts of Dabhoi, Padra and Baroda Talukas are of black soil. Not only does it require very deep boring to touch water in these parts, but it is very difficult to dig wells in them and prevent the sides from falling in. A large part of the Sankheda Taluka is hilly and the rest of it is black soil. The soil of Sisva, Vaghodia and Savli Talukas is an inferior kind of black soil called *Malvi*. Petlad is rich in tobacco-producing soil. Turning to the Kadi *Prant* its soil is of a light sandy kind, in some parts black soil is also met with. Drainage has done much to improve the soil in this Division by turning the Bolan (submerged under water) into arable land. In the Amreli *Prant*, the soil of Amreli and Damnagar Talukas is soft and cultivable, but that of Dhari and Okhamandal is hilly; the soil of Kodinar is fertile.

2.—FERTILITY OF THE SOIL.

Fertility of the soil.

11. In cultivation, these territories produce almost all species of Indian corns, cotton to a very large extent, and tobacco in some places. The crops are generally thriving and plentiful in large tracts of Kadi and in the western half of the Baroda Division; the coast line and the western Talukas of the Navsari Division yield garden produce, but the eastern and south-eastern parts are hardly cultivable in some places. The Amreli *Prant* as a whole, is much inferior in fertility. But the foresight used in fixing settlement rates suited to different lands, leaving a good margin of profit to the industrious and economic cultivator, and the immense facilities afforded for constructing new wells by advancing money on favourable conditions, have added much to the area under cultivation, by reducing the numbers of cultivable wastes and pasture lands. It is now expected that the dire famine of 1899 might prove a blessing in disguise, in as much as the area under cultivation as well as the fertility of that already under it will materially increase on account of the large works of irrigation beneficently constructed in all the Divisions of the State.

3.—CROPS.

Crops.

12. Bajri is cultivated and forms the staple food, throughout the State in all Divisions. In the Kadi and Baroda Divisions, it is supplemented by wheat. Jwar is ordinarily used in the Navsari Division. The Amreli Division does not show partiality to any of these, but largely cultivates cotton.

Superior cultivation.

13. Two Talukas of the Navsari Division grow sugarcane of a superior sort; and in some Talukas of the Baroda Division cotton and tobacco are cultivated on an extensive scale. The thriving crop in the Kadi Division is of linseed, and oil-seeds of different varieties, and of opium, on a fixed scale; the produce being restricted and regulated by the State. The export crop of the Amreli Division consists chiefly of cotton.

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4.—RAILWAYS.

Railways.

14. The B. B. & C. I. Railway with its auxiliary, the R.-M. Railway, passes almost in a straight line through the Kadi, the Baroda and the Navsari *Prants* from north to south, and has many stations both in the Baroda territories themselves or in their close neighbourhood.

Feeders in the Kadi Division.

15. The Kadi Division is singularly fortunate in having almost all its Talukas connected by three feeders to the R.-M. Railway and by one to the B. B. & C. I. Railway; two more have their earthworks finished as famine labour in the past 2 years. The three feeders to the R.-M. Railway radiate from the centre of the District, the Mehsana station, the Taluka town of the Mahal of the same name; one of these joins it with the important Taluka towns of Visnagar, Vadnagar and Kheralu; another brings within railway communication the old historic Taluka and town of Patan, and the third joins it with the Viramgam Taluka of the Ahmedabad Collectorate. The one feeder to the B. B. & C. I. Railway takes its source from Ahmedabad, the capital city of Gujarat, and runs past Dehgam to Amnagar, thus bringing the Dehgam Taluka, which was hitherto isolated, within easy reach of many of its sister Talukas. The two feeders that are in course of construction, radiate from the Kalol station of the R.-M. Railway in two different directions, one crossing into the rich Taluka of Vijapur and the other running as far as the town of Kadi, hitherto the seat of the Executive of the Kadi *Prant*. They only await the laying of rails and the building of culverts and stations which require skilled labour, the earthwork having been done by famine labour. All the feeders in this Division are on the narrow gauge.

Feeders in the Baroda Division.

16. There are three feeders to the B. B. & C. I. Railway in the Baroda Division. Of these, two are on the narrow-gauge, and the third on the broad-gauge. Of the two on the narrow-gauge, one begins its course from the Vishvamitri station on the B. B. & C. I. Railway, and runs to Chandod on the banks of the Narmada; the other starting from the Miyagam station proceeds to Bodeli on the border of the Chhota-Udepur State, under the Rewa Kantha Agency, crossing on its way the first feeder at Dabhoi. The latter has again been extended *via* Vishvamitri to Padra, the chief town of the Taluka of the same name; and this branch is being further extended to Ranu, thus going all the length in Baroda territories towards Jambusar in the Broach Collectorate. The third feeder which is on the broad-gauge system, joins the town of Petlad with Anand on the B. B. & C. I. Railway on one side, and, owing to the recent extension of the line, with the Port of Cambay on the other. Earthworks for two more lines have been run up as famine-relief measures, in this Division; the first one is on the narrow-gauge from Miyagam to Sinor, and the other is the chord line from Baroda to Godhra on the broad-gauge. This chord line will advantageously join southern Gujarat to Godhra, Rutlam and Malwa.

Railways in the Navsari Division.

17. The scheme for joining Gujarat directly with the Deccan referred to in the last report is at present a realised fact, since the Tapti-Valley Railway has been constructed from Surat to Nandurbar. This line not only joins Gujarat to Khandesh, but develops in a remarkable degree our *Ráni, i.e.*, Forest Mahals of Songhad, Vyara and Mahuva, by connecting them with all

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other railways, and thus dragging them out of their half-civilised ways and habits and modes of communication, and bringing them in contact with the cultured denizens of the fertile tracts.

5.—RAINFALL.

Rainfall.

18. The rainfall as ascertained in 1881 was, on an average, 58 inches in Navsari, 37·33 in Baroda, 32 in Kadi and 21·43 in Amreli. The average for the decade between 1881 and 1891 comes to about 53·89, 37·93, 30·12 and 22·33 inches, respectively ; that for the present decade is 51·93, 38·12, 27·42, and 21·59 inches, respectively. From this it will appear that the rainfall varies in the different Divisions to a considerable amount—that in Amreli being less than half the quantity in Navsari ; it will also be seen that, with the exception of the Baroda Division, it has gone on diminishing in quantity every decade. A glance at the Map will show that the southern Gujarat Districts are more favoured than the more northern ones. In Amreli the rainfall is scanty, as is generally the case in Kathiawar.

Comparison of rainfall in different years.

19. Though the present average is less in all divisions than what it was in 1891, still to discover the true state of the expired decade, we might consult the diagram given in the Second Chapter (page 74). It will show that the first five years of the decade had a rainfall almost equal to the average of the preceding census, while the second five years disclose a poorer fall. It was in this latter half that the greatest and most terrible famine of the century was witnessed.

6.—TEMPERATURE AND CLIMATE.

Temperature. Sub. N.

20. The temperature of all the divisions, both minimum and maximum, also varies considerably as illustrated in Table N. The least variation is in Amreli, from 60° to 98°, and the greatest in Kadi, from 51° to 100° ; the minimum is at Kadi, 51°, and the maximum at Baroda, 105°.

Climate.

21. The climate of the City of Baroda is dry and hot in the hot season, which commences in March and ends in June, the hottest months being May and June. The maximum temperature is 105° F., during the hottest part of the day, and it has been occasionally known to rise to 107° and 110°; the minimum temperature is 80° F. The climate during the rainy season is hot and moist and relaxing ; the rains usually set in towards the middle or later part of June and last till the end of October. The maximum temperature in the rainy season is 86° F. and the minimum is 78°. The average rainfall is reckoned at 42 inches or 42 inches and 82 cents. The climate during the cold season, which commences in November and lasts till the end of February, is dry and cool ; the maximum temperature being 92° F. and the minimum being 59° F. The coldest months are generally December and January. In the months of September and October the climate is held to be more unwholesome than at any other time of the year and the people suffer considerably from malarious fevers which often prove fatal.

Climate in the different Divisions.

22. Turning to the Baroda Division, the Talukas of Savli, Padra and Petlad are held to be healthier than the City itself, while Sankheda and the neigh-

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Kadi Division.

bouring tracts are less healthy. The variations in the temperature resemble those of the City more or less. Kadi is considered to be the healthiest Division. Some portions of it, like the Talukas of Dehgam, Vijapur, Visnagar and Patan, are remarkably wholesome, owing to the comparative absence of malaria. In the hot season, that is, from the end of February to the end of June, the climate is very dry and hot ; the days being much hotter than the nights. The maximum temperature is 100° F. and the minimum 72° F. The average rainfall is reckoned at about 32 inches as already mentioned. In the rainy season, the climate becomes pleasantly moist and cool, differing in these respects from that of the Baroda Division. There is a really cold season in this Division which lasts from November till the middle of February. The maximum temperature is 92° and the minimum 51°F.

Navsari Division.

In the Navsari Division, a distinction must be drawn between the *Ráni* Mahals of Mahuha, Vyara, Songhad and part of Velachha, which are unhealthy (Songhad and Vyara notoriously so), and the *Rásti* Mahals of Navsari, Palsana, Kamrej, Gandevi, Velachha and Kathore, which are healthy. The climate of the *Ráni* Mahals is, at all times, insalubrious ; but it is the least dangerous during the hot season. The water is full of the impurity of organic matter and the climate is exceedingly malarious. In hot season the maximum temperature is 104°F., and the minimum 74°. The average rainfall is 52 inches, and the maximum temperature in the rainy season is 94° and the minimum 74°. The cold season is the most malarious portion of the year. The maximum temperature then is 90°, and the minimum is 60°. Of the *Rásti* Mahals the most salubrious, especially during the hot season, are Navsari, Gandevi and Billimora. The close proximity to the sea maintains a moist and temperate climate, and though the early portion of the hot season, which extends from March to June, is somewhat heavy and close, the regular sea-breezes which set in towards the end of April produce a most agreeable change. The maximum temperature during the hot season is 101°, the minimum 74°. The rainfall is estimated at an average of 41 inches ; the maximum temperature is 91° and the minimum 70°. In the cold season, the maximum temperature is 87° and the minimum 60° F. The rainy and cold seasons are generally malarious.

Amreli Division.

The climate of the Amreli Division, except the Dhari and Kodinar Talukas, is dry and salubrious. The hot season there commences in March and lasts till the end of June. The maximum temperature is 98° and the minimum is 84°. Fresh, cool breezes always blow there in the evening at this time of the year. The maximum temperature in the rainy season is 88° and the minimum is 77°. The cold season begins there in the month of December and lasts till the end of March. The cold is not so severe as in the Baroda and Kadi Divisions. The maximum temperature is 88° and the minimum is 60°. The climate of the Mahals mentioned above, *viz.*, Dhari and Kodinar, is malarious and enervating.

7.—HEALTH.

Prevalent diseases, Baroda.

23. The diseases which are most prevalent in the city of Baroda are malarious fevers, affections of the respiratory organs and alimentary canal, syphilis, cutaneous diseases and rheumatic affections. The general health of the city is good during the hot and the early part of the rainy season ; but, during the later portion of the latter and the greater part of the cold season, there is a general

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prevalence of malarious fevers, bowel complaints, and affections of the lungs. The Baroda Division does not much differ from the city ; the general health is good. The more prevalent diseases are malarious fevers, diseases of the alimentary canal, rheumatic affections, syphilis, and diseases of the eye, lungs and skin. The general health in the Kadi is much better than in the other Divisions. The most prevalent diseases are malarious fevers, diarrhœa, bronchitis, diseases of the alimentary canal, rheumatic affections and skin diseases. The general health of the Navsari Division is fair. The most prevalent diseases are malarious fevers during the rainy and cold seasons, bronchitis, diarrhœa and skin diseases. The prevalent diseases in the Amreli Division are generally fevers and bowel complaints. In Dhari and Khambha, people also suffer from diseases of the spleen ; and in Okhamandal and Kodinar, from Guinea worms to a great extent. The causes are climate and bad unfiltered water.

Kadi Division.

Navsari Division.

Amreli Division.

24. The chief causes of these diseases may be found in the climate, the habits, and modes of living of the people, and the endemic nature of the different Divisions. To the climate must be ascribed the malarious fevers which are extremely prevalent amongst the inhabitants of the Baroda and Navsari Divisions, especially so in the *Rámi* Mahals of the Navsari Division, where these fevers give rise to affections of the liver and spleen. At Songhad and Vyara there is not a single individual who has not an enlarged spleen which gives rise to a protuberant abdomen, and in some cases to splenetic ascites most fatal to those who are strangers in the land. Next to the malarious fevers stand the diseases of the respiratory organs which may be ascribed to climatic causes. It is especially in the Baroda and Navsari Divisions, and to a less extent in the Kadi Division, that these diseases are prevalent. The habits and modes of living of the people give rise to the various diseases of the alimentary canal, to rheumatic affections and to syphilitic diseases, which are common in the Baroda Division and most frequent in the City of Baroda. The dirty habits of the Gujarati Vanias, Jains and low caste people give rise to cutaneous diseases. The endemic nature of certain Divisions gives rise to diseases of alimentary canal such as diarrhœa, worms, dracunculus ; and also general diseases such as leprosy and scrofula. At Baroda dracunculus is very common, entoza are very common in Navsari and Dwarka, while leprosy and scrofula are seen throughout the Divisions in Gujarat. The Hindus, especially the Gujarati population, are subject to malarious fevers, diseases of the alimentary canal and cutaneous diseases. The Parsis are subject to nervous diseases, while the Musalmans seem to suffer more from chest and rheumatic affections.

Causes of prevalent diseases.

8. Chief Places of Interest.

25. The former reports have described in full many of the principal towns ; these accounts need not be repeated here. The first amongst these is the City of **Baroda**, the capital of His Highness the Maharaja Gaekwar. The ancient name of the city was *Chandanávati* from Raja Chandan of the Dor tribe of Rajputs, who wrested it from the Jains and who was the husband of the celebrated Malayāgiri. This name was afterwards changed to *Virávati*, that is, the abode of warriors. Subsequently the name came to be *Vatodar*, *i.e.*, in the heart of Vata or Burr trees ; and, as a fact, these trees abound in the vicinity of the city ; and

Chief places of interest.

The Capital City.

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from that it has at present naturally come to be known as *Vadodrá*. There is no authentic evidence to show when these changes in the name came to happen. But we learn from the writings of early English travellers and merchants of the seventeenth century that it was known to them as *Brodrá*, from which is derived the name now in use. In the earliest times of which we have any record, the city extended only over that portion which is at present comprised within its four walls; and the country outside it was, as is usually the case with most of the Gujarat towns, a mass of fields, fences, wells, and temples and mosques, lying scattered all about. Similarly the roads were not laid out on the scientific methods of the present times, but were such as 'the wit of men has not ventured to improve; heavy sand or deep ruts during eight months in the year, and in the rains submerged or converted into thick mud.' Such was the extent and state of the town of Baroda when it fell into the invading Gaekwar's hands. Though the invaders took Baroda by force of arms, still it did not become the capital of the State for some years. It was after Damaji's death in A. D. 1768 that Baroda rose rapidly into importance and came to be the capital of the State. As the power and hold of the Gaekwar's became firmer day by day, the city commenced growing in importance, grandeur and extent. It would be quite foreign to the present purpose to trace its present development, nor are the materials forthcoming. The city at present extends over a very large area and contains fine roads all over it, as well as about it, stately palaces, beautiful public buildings and picturesque houses of Sardárs and gentlemen, and public parks and gardens. The chief among the structures for the use of the Educational Department, which mostly owe their rise to the munificence of His Highness, are the Arts College, the Female Training College, the Anglo-Vernacular School, and the Kalá-Bhawan or the Temple of Art. For relieving the sufferings of the people there are the Countess of Dufferin Hospital for the general public, the Victoria Jubilee Ward for female patients, the Sayaji Hospital for the Military, and the Lunatic Asylum. There is the extensive public Park for recreation and amusement, maintained at a great expense, with a well-assorted museum in it which is much admired.

The Arts College.

The College is situated on the main road, leading from the railway station and quite close to it, in a vast compound of its own. The structure is domed all over. In its large compound are situated the students' residential quarters, a fine botanical garden, a cricket ground, a tennis court and a gymnasium. The building cost about 6 Lakhs of rupees.

Female Training College.

The Female Training College, which is specially constructed for grown-up women who come there to receive instruction, is situated just outside the city on the southern side of the Sursagar tank.

Sursagar.

This tank lies on the west of the city. It has stone sides with steps of the same material in some places. Its depth on an average is about 12 feet, width 665 feet, and length 1,057 feet. An underground aqueduct is constructed from the Sarasiya, another tank to the north-east of the city, to replenish the Sursagar tank; and very lately an underground drainage has been constructed specially to take away from it the superfluous or muddy water. In the centre of the tank are seen the foundations of what probably was a pavilion. Large trees are planted on its sides; and when the Municipal lamps all round it are lighted at night, it looks charming. On one side of it are the city walls, at a distance, and the Nyaya Mandir, facing one angle; parallel to another side stand the buildings under notice (the Female Training College) and the Anglo-Vernacular School;

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on the third the picturesque Tarkeshwar temple and the temple of Bolái Mata. Every hour of the day crowds of people are seen on its banks, bathing or washing. Close to the College stands the Anglo-Vernacular School. The Kalá Bhawan classes meet in a spacious building opposite the Laxmi Vilas Palace; the students of the Bhawan are taught dyeing, weaving, carpentry, smithy and drawing. On the city side of the Vishvámitri river, which runs between the city and the station is situated, in an extensive compound, the Countess of Dufferin Hospital with its large, commodious and airy wards for in-door male patients, and the Victoria Jubilee ward for female patients. Close to it, and separated only by a nulla, stands the Sayajirao Military Hospital, where the sick from all regiments are carried for treatment. These buildings, situated on the road to the city from the station, make an agreeable impression on the visitors. The People's Park is situated close to the College on the main road. It is thus very convenient for students, particularly those who use the residential quarters. In it there is a collection of wild animals, lions, tigers, panthers and others, of a variety of swans swimming in beautiful little ponds, and an aviary. The Baroda museum building is erected in the Park ; it contains a very valuable collection of art-ware, rarities of all sorts met with in museums, curios and fossils and stuffed specimens of birds and animals. The State band plays once a week in the park, which is artistically laid out by a European gardener. It has cost the State nearly 3 lakhs of rupees. The principal offices of the State are in the Kothi, a large building constructed on an elevated ground. The Survey office is a newly constructed building opposite to it. The Courts of Justice have been accommodated in a building specially built at a large expense near the West Gate of the city. It is designated the Chimnabai Nyáya Mandir, *i.e.*, the Chimnabai Temple of Justice ; being so named to perpetuate the memory of the late Maharani Chimnabai Saheb, mother of H. H. Prince Fatesing Rao Maharaja. In the heart of the city on its east side is situated the Military Office in a building of its own. Opposite the Kothi, a splendid building has lately been raised to keep the records of the State. It is furnished with all the modern appliances, suitable and necessary for the safe custody of records. The Baroda Central Jail next draws attention. It has been built on the plan of the Punjab Jail at a cost of about six lakhs of rupees. It is a circular building of red bricks, in the inner circle of which lines of buildings radiate from a central tower, for the safe lodging of prisoners. The outer circle contains the kitchens, the dispensary, the solitary cells, and a large enclosure for female convicts. For the free supply of good and potable water to the people of the city, a network of pipes has been laid ; and as a natural corollary of the water-works, drainage works on an improved style have been taken in hand and finished in some parts, to carry away the superfluous water, and sullage from dwelling houses. These are the gifts that the people have received at the hands of the present Mahárája Saheb, who is always solicitous for their welfare. There are three Palaces for His Highness' personal use and comfort. Of these the Nazar Bag is the smallest and is situated in the heart of the city, behind the old-fashioned Rajwada. It is very rarely used as a residence, but is utilised for keeping the State jewellery, old armour and such other collections. The Makarpura Palace is situated at a distance of about 4 miles to the south of the city, and is used occasionally as a country residence by the Maharaja. There is awell-kept and beautiful garden round it, with fountains,

Other Educational Institutions.

The Hospital.

The Peoples' Park.

The Government Offices.

The Jail.

Drainage.

The Palaces.

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grottos, and hot-houses for plants. It is richly furnished. But the State Palace is known as the *Laxmi Vilas* Palace ; it has cost the State nearly 60 lakhs and took 12 years in building. The Gothic, Saracenic, and Hindu style of architecture are used in different portions of it, and this perhaps forms a unique feature of the palace. It need not be said that it is superbly furnished, both for show and comfort. Its large Darbar Hall has been greatly admired. Electric light is put on in both palaces, and the Darbar Hall, when lighted by the tiny lamps of variously-coloured glasses and the chandeliers, lends a soft beauty hardly to be witnessed in any other palace. The marble stair-case and the bronze statues, specially made by Italian artists, are much admired. In addition to costly pictures from Europe, this palace contains a gallery of the paintings of the great Indian artist, Ravi Varmá. The grounds round about the palace are laid out with a fine landscape garden; and they enclose an area of many acres, affording pleasant drives and ornamented by artificial lakes, grottos and bowers.

Dwelling-houses in the City.

26. With the growth of education, people have begun to learn the value of good houses and healthy surroundings ; and they consequently prefer to remove their residences to open spaces, rather than cling like their forefathers to their family houses in thickly-populated and dirty streets. This change of feeling has been the chief means of turning fields and barren areas of old, round about the city, into gardens and parks dotted over with bungalows and mansions, built in a variety of style, by the Sirdars and the opulent townspeople. This has added much to the beauty and also to the extent of the city.

Dabhoi.

27. **Dabhoi** is a town containing a population of 14,034 souls (7,023 males and 7,011 females), 18 miles distant from Baroda. It is an ancient fortress, the walls of which form an irregular four-sided figure, aproaching to a square. The north, east, south, and west walls are, respectively, 1,025, 900, 1,100 and 1,025 yards long, having a round tower at each angle. The remains of its fortifications, double gates and temples indicate great magnificence. The stones used are chiefly huge blocks of a very durable sandstone. Of the gates, by far the finest must have been the Eastern or Hira Gate (Gate of Diamonds), because in the proportion of architecture and elegance of sculpture it is far superior to most of the ancient as well as modern Hindu structures. The architraves and borders round the compartments of figures are very elegant and the groups of warriors performing martial exercises on horse back, on foot, and on fighting elephants approach nearer to the classical bas-reliefs of ancient Greece than any of their kind met with in India. The warlike weapons of the soldiers with their armour, as also the jewel, chains and ornaments on the caparisoned horses and elephants are admirably finished; there is also a profusion of lions, camels, birds and serpents. Besides this gate there are three other gates of more or less beauty; they are the Baroda Gate, the Nandod Gate and the Champaner Gate. All these gates indicate the ravages of the ever relentless time, as well as of the Musalman bigotry. At present the most perfect, the highest and most graceful of these gates is the Champaner Gate, situated to the north of the town. But the gate has been rebuilt in Musalman style. There is a quaint legend about a man having been built up alive in the masonry at the king's orders ; but his protectress, the Rani, used to have him fed by a large quantity of ghee being poured down an opening which is shown as a proof even to this day. Adjoining the gateway is the temple of

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Kalikà Mátá covered with bands of rich moulding and sculpture. Upon the opposite side of the gate are the ruins of a smaller temple and on the gate itself are the remains of two old inscriptions. Within the walls is a large tank lined with hewn stone and having steps all around. The legend about the building of the town, as given by Forbes, is as follows :—" Many centuries ago, a Hindu Raja named Sidhraj Jaising reigned in Patan. Of his seven wives, the first in rank and his greatest favourite, was Rattanáli (Ratnavli), the lustre of jewels, whose only fault was that she had not given birth to a prince. To win a son from the gods, she went on a pilgrimage to the Narmada ; but, when within ten miles of the great river, she halted in a grove, where a most holy Gosávi told her she would in a few days give birth to a man child. Thus ' Visaldev or the child of twenty months' was born ; and the enchanted king permitted the mother to remain there and ordered the lake to be enlarged, the groves extended, a city erected, surrounded by a strong fortification and beautified with every costly decoration. Thirty-two years elapsed before the work was complete, and there Visaldev himself was king in his father's place. Many architects had been employed and were well rewarded ; but the chief of them sought for and obtained no other reward than that the town should be named after him, and his name was Dubhowey. Time passed and no Musalman had ever resided within the walls or bathed in the tank at Dabhoi. But once a youthful stranger, ignorant of the prohibition, entered the city and bathed in the sacred lake. The Raja for this cut off the hands of Sciad Ballah, the son of Mama Docree, who with her caravansary had but just alighted without the gates of Dabhoi on her way to Macca. The young man died, the mother turned back to her country and induced her sovereign to make war on the unfortunate town. After years of siege, the Musalmans entered as conquerors and sparing the gateways, destroyed three sides of the fortress. Mama Docree died during the siege, was revered as a saint, and buried in a grove near the gate of Diamonds, where her tomb still remains. Near it, is the perforated stone used for ordeal trials and the monument of Sciad Ballah." At present Dabhoi has become a railway junction and consequently gained in importance. The present population consists of many castes and creeds; the prominent among which are the Sathodra Nagars, Dasa Lad Vanias and their Purohits (family priests), the Khedawals, the Shrimali Vanias, the Audichya Tolakiya Brahmans, and the Tais. These latter are Musalmans and by profession they follow, for the most part, the occupation of weaving. Generally they weave turbans, which are largely exported.

28. **Karvan**, which is at present only a village on the narrow-gauge Miyagam Railway, seven miles distant from Dabhoi, was probably very important as a place of pilgrimage in olden times. The images of two gods represented in one stone are found here only, and nowhere else, so far as is hitherto known, in the whole of Gujarat. The Puranic legend says that in each of the four *yugás* it has been known by a different name ; first it was Tehápuri, then Mayápuri, then Meghávati and then Káyá Virohana, whence its modern name Karvan. In old times, there lived a Rishi by name Sudarshana, whose chaste wife gave birth to a boy. After the birth of this boy, the father went on a pilgrimage to Benares and during his absence his wife used to perform the Agnihotra ceremony. But one day when she had forgotten to do it, her son did it and continued

Karvan.

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to do it day, after day. When the father returned home, he was informed of this circumstance by the mother, and the child, being lovingly taxed by the parents for this, suddenly died; and when its body was taken to be bathed in the "God's pool," it disappeared. Hence the spot was called *Káyá Virohana*. On this the Rishi was very sad and Shiva told him and his wife that, to gladden their hearts and for the spread of religion, he had been born in Ulkápuri (Avákhal) and had disappeared in *Káyá Virohana*, where he would again abide. The Brahman born was named Nekleshvar. As a boy he went to *Káyá Virohana* and begged for a resting-place in the town. But the whole area had been taken up by one or other of the gods, so the god Brahmeshvar seated him on his lap. The front portion of the Ling is shaped into an image of Brahmá, with a small Vishnu on his head; and so the sacred Triad are combined. The local tradition is that the sage Vishvamitra wanted to create another Benares in this village owing to his having some dispute with Vashistha. He, therefore, fashioned a thousand Lings of Mahadev and then wrestled to bring the Ganges there till Vishnu was weary of his importunities. But this popular legend does not tell us how it was that the village came to be called Karvan.

Anusuya.

29. The other traditionally-important place is the shrine of **Anusuya.** It is situated on the banks of the sacred river Narmada. This goddess, Anusuya, was the mother of Dutta Muni, the incarnation of the Hindu Trinity, Brahmá, Vishnu and Mahesh. If lepers apply to their sores the mud below the temple wall and *tirth* or the water in which the goddess is washed, their malady is assuaged, if not entirely cured. Such being the belief, there is to be found here a large crowd of the victims of this fearful disease, whose wretchedness has long been otherwise mitigated by the munificence of the Gaekwars; while the still greater boon of a leper hospital has recently been conferred upon them by the present Maharaja. The hospital is in charge of a qualified medical man of the rank of an Assistant-Surgeon, and in addition to the traditional curative mud and water, these unfortunate outcasts of the human race receive modern medical treatment, by careful segregation, good feeding, and the ministration of European and native medicine.

Karnali.

30. Another holy place of importance in the Baroda Division is the village of **Karnali,** where thousands of pilgrims annually repair from all parts of Gujarat to perform ablutions in the sacred Narmada for the purification of their sins and forgiveness of their shortcomings. As is generally the case, the town is beautifully situated on the right bank of the river just where it receives the water of the swiftly-flowing Or. It is at this junction that the smaller but more forcible river, flowing down from between rocks, changes the northerly course of the Narmada to the westward, in which direction it thence continues to flow. The banks of the Narmada are so high here that a flight of 100 steps leads from the water to the level of the town; and, from the elevated ground, an expanse of country on the opposite bank of the river is presented to view for miles, displaying a barren tract, here and there relieved by clusters of huts, which form small villages under the Rajpipla State. Even here the modern ubiquitous ginning factory forms a strange landmark in the midst of the few relics of antiquity. The holy town of Karnáli has 3 temples raised in it, two of which owe their rise to the devotions of two Ránis of Baroda of modern

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times. These structures are strangely utilitarian and devotional. The lower floors are designed for the temples and the upper floors for residences, with European furniture. The single street of this holy town, which accommodates its population of 1,126 souls, has quaint old buildings, the owners of which are washed out of hearth and home repeatedly, whenever the Or swells high over its confining rocks ; the whole population then removes to the temples, but they settle down again cheerfully in their old homes, so soon as the waters subside, and the little homesteads are ready to receive them back ; so strong is their love of home, so devoted they are to the spot so sacred in their eyes.

Towns in the Navsari Division.

31. The chief places of interest in the Navsari Division are : (1) the town of Navsari, (2) the fort of Songhad, and (3) the Unai Springs.

Navsari.

32. **Navsari** is a thriving and populous town containing about 21,451 souls, prominent among them being the Parsis. It is an ancient town, as its name occurs in some brass-plates of the 8th century. When the Marathas rushed down on the plain, from their mountain strongholds, they captured Navsari. It is thus the cradle of the Gaekwar power in Gujarat. It has been reputed since very old times to be most salubrious in climate, and is now resorted to as a sanatarium. The Parsis, a large band of whom landed on the western coast of Gujarat, after their flight from Persia, betook themselves to this town about 800 years ago, and the sacerdotal class among them, called the Mobeds, converted it into their stronghold ; and that position of eminence is maintained by the town to this day. Having lived for centuries as an exclusive caste, like the Brahmans, marriages being confined among the select families only, the Parsis of Navsari of the present day are remarkable for their intelligence and commercial prosperity. Sir Jamsetji, the Parsi philanthropist, the first Native of India who was raised to a Baronetcy, and Mr. Tata, the millionaire, who has laid out a sum of 30 lakhs of Rupees for founding a technical institute, and hundreds of others who have raised the Parsi name high in many spheres, in all parts of the world, took their birth in Navsari and are Gaekwari subjects. Not a year passes without the sons of Navsari obtaining the highest places in the University Examinations. Generally, they are so strongly attached to this little town, that there is a wholesome rivalry between them to show off their wealth by building large houses and bungalows, and furnishing them in the English style. A delightful square, called the Loonsee Kooee, has such bungalows with extensive gardens on all its four sides ; and the wealthy Mr. Tata has a zoological exhibition in his park, open to the public. A peculiar attraction to the inhabitants, as well as to the visitors, is the famous toddy drink, the juice of the date palm. Date palms grow everywhere, but the toddy that is obtained from Navsari is deemed the most delicious and healthy. It is reputed to have medicinal properties in it, in addition to its being a pleasing and extremely mild intoxicant.

Songhad.

33. The fort of **Songhad** is the place where the first Gaekwars had fixed their headquarters. The fort is now in a dilapidated condition. It is situated to the west of the town on a small hill, the top of which is reached by a foot-path, about a mile long, from the level of the plain below. The fort was originally seized from the Bhils, some families of whom still hold *jagirs* in connection with it. From the top of the hill two high walls run down sloping out and are connected at the bottom by a third, still higher, in which is a gateway. Its

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fortifications and towers are strongly built with brick and mortar. Inside the fort there is a deep artificial quadrilateral pond measuring about 25 by 30 feet. Besides this, there are small tanks which hold water throughout the year. In the lower part of the enclosed space are the ruins of what must have been a fine palace with several stories. His Highness the Maharaja has opened, in the modern town, two boarding schools for educating the boys and girls of the Dhankas—the representative name for all forest tribes—Dhankas, Chodhras, Gámits and other aboriginals.

Hot Water Springs of Unai.

34. In the Vyara Taluka there are hot water springs, where thousands of pilgrims repair for purposes of purification on the full-moon day of Chaitra. On the bank of the Ambika river there is a tank about 20 feet square, which contains water so hot that a white steam rises from its surface and no man dare bathe in it. Pilgrims who wish to be purified have it dashed over their bodies from a sufficient distance. Tradition attributes the origin of this tank to Shri Ráma who, on his return from Lanka, shot an arrow into the ground to supply hot water to the Brahmans whom he had brought with him from the Himalayas, for the performance of a penance, as he had killed so many Rakshasas in Lanka (Ceylon).

Kadi Division.

35. The Kadi Division is rich in ancient places, many of them famed for sanctity. Some of them are Patan, Mudhera, Vadnagar, Vijapur, Sidhpur, Becharaji and Unza.

Patan or Pattan.

36. **Patan** was, in times gone by, the capital of the Chávda kings of Gujarat. The city was known as Anhilwárá or Anhilpur, which was founded in A. D. 745 by Vanraj, the forest-born son of the beautiful Ráni, Rup Sundri. To him the Jains ascribe the erection of a temple of Panchásar Párasnáth. After that, there arose many Jain temples in this then stronghold of Jainism ; and even now there are over 100 Jain temples in it. In this town are preserved in the Bhandárs (cellars) of the Jain temples, hundreds of manuscript volumes, a list of which has been recently made, at the suggestion of many antiquarians, who visited the temples in search of the Jain manuscripts. These are written on palm-leaves which are carefully preserved in cloth covers and deposited in large chests. The Chávdá line of kings was succeeded by the Solankis, and these by the Vaghelas. The last of that line, Karan Ghelo (insane) fled before Alafkhan in 1297. The Mahomedans destroyed the old town, and another town, the modern Patan, sprang up on its ruins. In its palmy days the old town was said to be twelve *Kos* in extent, and to possess magnificent palaces, parks and tanks, schools and libraries, and big commodious markets and offices. There are still found some remains, though dilapidated and crumbling, to give an idea of the large tanks and edifices, in the construction of which slabs of stones were brought from great distances. One of these is the Rani Vav ; it was built by Udayamati, the Queen of Raja Bhimdev, in the eleventh century, and is now represented by a small portion of its bracketted main shaft at one end and part of a single standing column at the other extremity ; the intervening space being a vast pit from which pillars, beams, and step-slabs have been rifled. The waters of this Vav are said to possess the power of curing infantile cough ; and hence hundreds of fond parents repair thither, take water from the well and piously pour it down the throats of their young ones. The next notable ruin is the Sahasra Ling

Rani Vav.

Sahasra Ling Tank.

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Talav, at present only a large field, with its old central building raising its head above the crops it produces. This Talav was built by Raja Sidhraj Jaysing before he set out on his expedition against Yashovarma, King of Malwa. There were on the banks a thousand shrines dedicated to Shiva ; and hence the name Sahasra Ling (thousand Shiva Symbols). It was neither ruined nor filled up in about 1200-1230, because it has been then described to be " the finest reservoir in the world, hitherto unsurpassed by all that the cleverest and the wisest have executed or imagined, and it remains so to this day." How this change has now come about is a question completely shrouded in mystery, for want of authentic records. Another ancient monument is a marble statue in white of King Vanráj, the founder of the City. It is placed in one of the Jain Temples and has on it an inscription, whereon his name is inscribed and which bears the Samvat year 802. One other tank worth noticing is the Khan Sarovar to the south of the town. Though it is at present in a ruinous condition, the arrangement of the inlet and outlet sluices is worthy of note. Patan is still a very large town ; in population second to the capital city only in this State. It is famous for the manufacture of swords, nutcrackers, patolans (variegated silk-sarees) for females, and for pottery. The pottery turned out is superior to any of its kind in Gujarat and is remarkable for the glaze imparted to it, the composition of which is still a secret, confined to members of the guild.

Statue of Vanraj.

Khan Sarovar.

37. The town of **Mudhera** is also an ancient one, supposed to have been known in each of the four *Yugás* by a different name ; in the Satya-Yuga it was Dharmáranya Kshetra, in the Treta-Yuga it was Satya-Mandir, in the Dwapar-Yuga it was Veda-Bhavan, and in the Kali-Yuga it was Moherpura ; and thus at present it is known as Mudhera. The Modha Brahmans and the Modhas derive their names from this old town. In old times the town was very populous and wealthy, as attested by the ruins still to be seen there ; the chief among these worth noticing is Sitá's Chavri, about which Dr. Burgess says :—' The Sitá's Chavri is rich in carving beyond anything I have met with elsewhere. The central dome is supported by eight columns of great elegance with *tornás* between each pair, outside of which are eight similar ones. The Mandap is similar to the central dome. The proportions of the building are beautiful as it is not deficient in height. '

Mudhera.

38. The historic town of **Vadnagar** was known in olden times as Chamatkárpur ; then it was called Vridhanagar, whence it has changed into Vadnagar. In the seventh century it was very populous as recorded by Huan Tsang ; and Abul Fazal also mentions it as a place of great note with 300 idols. But now it is comparatively a small town, containing 13,716 souls. Though Vadnagar is the birth place of the Nagar Brahmans, a caste well-known in Gujarat, still it does not now contain more than two houses of that caste. The Temple of Hatkeshwar Mahadeva, about whom so much is written in the Skanda Puran, which is specially sacred to the Nagar Brahmans, is situated on the west of the city just outside a gate of the fort walls. A large and commodious Dharamshala is attached to it. On the opposite side is a fine lake known as Sharmistá, circular in shape with an island in the centre and banked with stone. Close to this tank is a *Chaudi* remarkable for its large and substantial stone-pillars and arches ornamented with rich carving. The two Kirti Sthambhas or triumphal

Vadnagar.

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pillars closely resemble in design and workmanship those of the Rudramálá of Sidhpur, though they are less lofty and massive ; on the other hand they are in a better state of preservation.

Siddhapur or Sidhpur.

39. **Sidhpur** is a town of much religious importance, since it is only here that *Shrádhas* can be performed for the propitiation of the *manes* of deceased mothers. What Gaya is for the father, Sidhpur is for the mother. These ceremonies are performed on the banks of the Bindu Sarovar, to the west of the town, by dutiful sons, who have first purified themselves by a bath in the sacred river Sarasvati and then by a dip in the noxious and foul waters of the Gnyánaváv, which is situated close by. The celebrated Rudramálá Temple, once the glory of Sidhpur, attests to its antiquity by preserving only one tall arch which now remains, challenging conjectures as to where the huge stones were quarried from, how they were transported, and how raised to the heights where they yet stand, though disjointed. The principal castes forming the bulk of the population of the town now are the Audicha Brahmans and the Vohorás. These Brahmans were brought from Northern India by King Mulraj for the performance of a sacrifice, and afterwards located there by grants of villages, lands, money and wearing apparel. The Vohorás of Sidhpur trade far away beyond the Indian Ocean. They travel so far and spend 8 or 10 years or more in trading in Burma and the Eastern Archipelego ; but their long troubles being past they return to spend the evening of their life and die at home at last. They have built large houses and bungalows, the former for dwelling and the latter for spending the evenings in the clubs.

Rudramala.

Bechraji.

40. The Temple of **Bechraji** is situated about twenty-three miles from the town of Kadi and about the same distance from Mudhera, of old, in a jungle, on an open plain. In the months of Aswin and Chaitra large *Sanghs* or bands of people visit the shrine from all parts of Gujarat, as her devotees declare that many strange deeds of power and miracle are wrought by the goddess in her mercy. The expenses of the temple are met with from the endowments of His Highness the Gaekwar and the offerings of the pilgrims. Dharmashálás, tanks and wells have been built there for the accommodation and comfort of the pilgrims from the savings effected out of the said income, and also a dispensary on the modern style.

Amreli Division, Dwarka.

41. **Dwarka**, one of the four *Dháms*, or most sacred places of India, is situated on the Arabian Sea in the Okhámandal Taluka of the Gaekwar's Dominions. The word Okhámandal is made up of two words (1) *Okha* and (2) *Mandal*. *Okha* was the daughter of King Anirudha, the grandson of Shri Krishna, the eighth Incarnation of Vishnu and the hero of the Mahabharat, and *Mandal* means land. Hence it means the land of Okha. This is a traditional interpretation as opposed to its natural one, which means the bad land, Okha here signifying bad. This meaning suits the present physical condition of the taluka. Dwârkâ is looked upon as a very holy place on account of its possessing at present the shrine of Shri Ranchhodraiji and because the river Gomti flows by it ; the *Puranas* tell us that it was the capital of Shri Krishna and that at that time it was of pure gold ; but after Shri Krishna, his descendants and followers, the Yádavas, quarrelled among themselves, and thus the whole race being annihilated, the Dwárká of old was engulfed by the Ocean. Whatever might be the inducing

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cause, the pilgrims resort there in large numbers every year undergoing the hardships and insecurity of travelling, which is a factor of religious merit, and the shameless exactions of the Gugali Brahmans, who do not scruple to extort all that they can from the devotees in the name of religion. The oldest inhabitants of Okhamandal are the Wághers ; they were one of the three aboriginal tribes who ruled there, and are alluded to by Greek historians,—the Kabas, the Modas and the Kalas. The first two have died out, and the last survives in its descendants, the plundering Waghers of the present day. Okhamandal was ceded to the Gaekwar in full Sovereignty in 1817 ; but the Waghers have often risen in rebellion, and had to be subjugated repeatedly both by the Gaekwar and British forces. They are still kept under restraint by strict supervision, a daily roll-call of the whole Wagher population being taken in their villages, and their movements being thus forcibly confined within limited areas. They are given lands to cultivate at a nominal quit-rent ; still they are steeped in indolence and poverty. Though the sancitity of the shrine at Dwárká is very great in the estimation of all Hindus, still the Vaishnavs have a greater veneration for the shrines at Beyt Shankhoddhár. The reason for this is not far to seek ; because the shrine at Dwárká is under the management and control of one of the four disciples of Shri Shankaráchárya of historic fame, who had at the height of his influence and power founded the four *Ashrams* or *Mathas* in four directions, at the extreme points of India,—they were, at (1) Jagannath in the east, (2) Shringeri in the south, (3) at Badrikedar in the north, and (4) at Dwarka in the west, and had awarded each of these to his four disciples. It need not be said that these disciples are necessarily of the Shaiva faith ; and hence the Vaishnavs do not much venerate the shrines under their care.

The Shrines at Beyt

II.—AREA

42. The area of the State, as at present ascertained, is 8,099 square miles. In the last census the area was given as 8,226 square miles ; thus, the present area is less by 127 miles. This is due to the completion of a scientific survey of some of the unsurveyed Talukas of this State. With the exception of the small isolated village of Bhimkatta, which is styled a Peta-Mahal by itself, surrounded by the Jamnagar State, the entire Amreli Division has been surveyed. Its area is 1,245 square miles. There has been an increase of 66, and a decrease of 10 miles over the last census ; thus giving a net increase of 56 square miles, owing to the survey operations. The entire Baroda Division has also been surveyed ; it shows a decrease of 33 square miles and an increase of 10, thus measuring 1,887 square miles and giving a net decrease of 23 square miles. The Kadi Division also has been entirely surveyed. Here, with a decrease of 321 and an increase of 190 square miles, the survey has given us 3,015 square miles, or a net decrease of 131 square miles. Out of 10 Talukas and Peta-Talukas of Navsari, all, except the three *Ráni* Mahals,—Songhad with its Peta, Vajpur, and Vyara,—have been surveyed ; they measure 1,952 square miles, and show a decrease of 110 and an increase of 81 square miles, or a net decrease of 29 square miles. Thus all the Divisions, except Amreli, which shows an increase of 56 square miles, have contributed to the net decrease of 127 square miles.

Area. Sub—A 2, 3.

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Comparison with other States generally.

43. The area is not very extensive as compared with some of the Native States, as for instance, Jodhpur and Bikaner in Rajputana, or Gwalior in Central India; but the population surpasses in number and density those of the more extensive States, as will be seen further on. Roughly speaking, the area equals that of the four *Zillas* of Gujarat, *viz.*, Ahmedabad, Kaira, Broach and Surat, which run side by side with our Gujarat Divisions. Compared with the larger States or groups of petty States that form the Gujarat Feudatories, this State equals in extent the whole of the Palanpur Agency, surpasses Cutch and Rewá-Kánthá, is more than double of Mahi-Kánthá, and is about two-fifths of Kathiawar. It is nearly equal to Indore, is a little less than double of the total area of the Deccan group with Bhor and the Satara Agency, and exceeds the total Karnatak group including Kolhapur and the Southern Maratha *Jágirs*. Comparing this State with the European countries, it is larger than Wales by 600 square miles and is greater than two-thirds of Belgium.

Relative areas.

44. The same table gives the comparative size of the Divisions, (Column 5). The foremost among these stands the Kadi Division with its area of 3,015 square miles, almost equal to that of Broach and Kaira put together, and more than three-fourths of its neighbouring District of Ahmedabad, and nearly two-thirds of the entire Deccan group of States. It bears a percentage of 37·23 to the total area. Navsari comes next with a percentage of 24, closely followed by the Baroda Division with its percentage of 23·19. Amreli, the most distant from the capital city, is the smallest Division (in Kathiawar), claiming an area of 1,245 square miles, *i.e.*, 15·37 per cent. of the total area.

Compared with the counties of England, Amreli is equal in extent to Gloucester, Kadi is a little less than double of Kent, Navsari and Baroda are larger than Lancaster and somewhat smaller than Northumberland.

Average size of Divisions.

45. The total area being 8,099 square miles, the average comes to 2,025 square miles, being less by 31 as compared with that at the last census. It will thus be seen that Baroda and Navsari approach the average very nearly, Kadi exceeds the average by 990 square miles, while Amreli falls short of it by 780 square miles.

III.—ADMINISTRATIVE DIVISIONS.

Four Divisions.

46. For the purpose of administration, the territories under the sway of His Highness the Maharaja Gaekwar are divided, as said above, into four Divisions (called *Prants*), these being the readiest divisions formed geographically also. They correspond with a Census District of other Provinces.

Amreli Prant.

47. The Kathiawar possessions form one Division by themselves. There are 17 insulated possessions there. These are apportioned into 5 Mahals (Talukas) and 4 *Peta*-Mahals (sub-Talukas). Their names and areas in square miles are :— 1, Amreli (228); 2, *Peta*-Mahal Bhimkatta (4); 3, Damnagar (107); 4, *Peta*-Mahal Shianagar (52); 5, Dhari (263); 6, *Peta*-Mahal Khambha (115); 7, Kodinar (204); 8, Okhamandal (268); 9, *Peta*-Mahal Beyt Shankhoddhar (4).

Amreli and Dhari Mahals.

48. The two Mahals of Amreli and Dhari form one continuous block, the largest of all, in the *Prant*. They include nearly half of the area of the Division. The single village of Bhimkatta, in the Jamnagar State, more than 140 miles right away to the north of Amreli, is, for administrative purposes,

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considered as *Peta*-Mahal of Amreli. For the convenience of its small population of 866 souls, the State entertains the services of a well-paid subordinate official who has powers of a 2nd Class Magistrate and who decides civil suits up to Rs. 1,000. The Dhari Mahal being extensive, the villages bordering on the *Gir* and at a distance from the Taluka-town are cut off into a *Peta*-Mahal of 28 villages, under a Mahalkari. Though these two Mahals of Amreli and Dhari are contiguous, still the change observable in them is very remarkable. Whereas in Amreli, except in a portion called the *Khárápát* (or the salt-water part), the land is soft, at least for some depth below the surface, and consequently yields a thriving crop in good years, the land of Dhari is generally stony, as if 'a giant in a frenzy had strewn the land with stones with a liberal hand everywhere, where the eye could turn.' Locomotion there is difficult and dangerous, the population is sparse, and cultivation inferior.

The Gir.

49. Proceeding further south, we come upon the zone, 32 miles in breadth, from Dalkhániá on this side to the village of Ghátwad on the other, known as the *Gir*. (*See* the map). It abounds in thick forests, and is the abode of wild animals such as the boar (*bhund*), the *sámbar*, and the spotted deer ; the lion, too, is also found there, having a yellowish colour and a short mane—living specimens of which can be seen in the Junaghad collection.

Kodinar Mahal.

50. On crossing this thick forest, where the traveller goes only by certain beaten paths, we come to the Kodinar Mahal, in the portion of Southern Kathiawar, called the Nagher, a fertile tract of country, though not in a very flourishing state at present. It abounds in shady trees, and affords a contrast to the forest of the *Gir*, and the unyielding rocky soil of Dhari. This Mahal is bounded on the south by the sea. On a rocky promontory, called the Velan Bunder, at the south-east corner of the Mahal, stands a light-house with a revolving light ; it is called the Mádhvad light-house. This bunder is separated from the Portuguese possession of Diu by a narrow creek only.

Damnagar Mahal.

51. To the north-east of Amreli, in close proximity to it, and easily accessible, is the Damnagar Mahal with its *Peta*-Mahal, Shianagar, separated from the parent Mahal by a distance of about 22 miles. The Thakor of Lathi, some 150 years ago, gave 6 villages in dowry with his daughter to the then Gaekwar Damaji II. These few villages formed the nucleus of what afterwards has become Damnagar, named after Damaji. Shianagar, also named after another Ruler of Baroda, was acquired shortly after, as a price of the powerful support afforded to the *Girasias* of Monpur against the strong forces of Valá and Bhavnagar.

Okhamandal.

52. The remaining Mahal of the Amreli Division is that of Okhámandal or Dwárká, the Land's End of the Hindus. Its *Peta*-Mahal is Beyt, a gem of the sea, girdled by water, from which there is yet no land-revenue derivable, though a few acres are made arable. A regiment, under the command of an English officer, is stationed at Dwarka, the capital town of Okhámandal ; soldiers are posted from it to the Thánás established in villages or groups of villages, to keep a watch over the Wagher inhabitants. These people had, 45 years ago, given much trouble both to the Gaekwar and British forces. Stringent measures have since been taken to keep them in order ; these measures have been greatly successful. With the march of times, their savage spirit and predatory life have partly given way to peaceful methods of living and agricultural pursuits. Still the shadow of their evil

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repute darkens the land ; and, now and again, ample cause is afforded to the devoted pilgrims to sorely repent the choice of a night journey in the land of the Wághers. Nature has been very hard and unrelenting to these poorest of her children. To the howling winds, the salt-covered soil, and the brackish water, are added years of drought, oftentimes in succession, and particularly so for the past 4 years. The Wághers are thus in a chronic state of starvation. But, in spite of that, to this unsheltering and unsupporting motherland of his, the Wágher is so firmly and dearly attached, that each generation does but bind him more and more to its breast ; and no temptations of better food or clothing or even lighter work, could induce him to leave temporarily the sandy waste where he was born.

Kadi Prant.

53. The other three Divisions are in Gujarat proper ; the northernmost and the largest of all is Kadi, divided into 10 Mahals and 2 *Peta*-Mahals. Their names and areas are as follow :—1. Patan (409) ; 2. *Peta*-Mahal Harij (154) ; 3. Sidhpur (254) ; 4. Vadavli (332) ; 5. Mehsana (195) ; 6. Visnagar (172) ; 7. Kheralu (246) ; 8. Vijapur (346) ; 9. Kadi (331) ; 10. Kalol (267) ; 11. Dehgám (239) and 12. *Peta*-Mahal Atarsumba (70).

54. This Division is a compact one ; yet, there being no natural boundary on any side, every inch of its long boundary line has to run *pari passu* with that of a Native State or the British *Zillas* of Ahmedabad and Kaira. This Division may be divided into four blocks, three of them on the other (north) side of the Sabarmati, and the last on this side of the river. Of the three, the northernmost block is formed by the Mahals of Patan and Sidhpur, lying side by side, with Harij and Vadavli below them. The Mehsana Mahal forms the central block with the Kadi and Kalol Mahals below it. All these Mahals are in one solid mass densely studded with villages, with rarely any waste tracts, except such as are pasture-lands or water-ways. The same is the case with the eastern block, made up of Kheralu, Visnagar, and Vijapur. To the south of the Sabarmati is the fertile and well-wooded Dehgam Mahal with its *Peta*-Mahal Atarsumba, jutting right into the midst of the Kaira *Zilla*, and bringing this Division down to the Kapadvanj Taluka.

Baroda Prant.

55. Though the Kadi Division is the most extensive and productive, still the Baroda Division enjoys a special superiority over all the other Divisions, as containing the seat of Government. It is also centrally situated. It is divided for administrative purposes into the following nine Mahals and two *Peta*-Mahals, *viz.*:— 1. Baroda (with an area of 269 square miles) ; 2. Savli (188) ; 3. Petlad (181) ; 4. *Peta*-Mahal Sisva (83) ; 5. Padra (196) ; 6. Choranda (234) ; 7. Vaghodia (143) ; 8. Dabhoi (190) ; 9. Sinor (139) ; 10. Sankheda (230) ; and 11. *Peta*-Mahal Tilakwada (34).

Petlad Mahal.

56. The Narmada forms in part the boundary of the Division to the south, raising to the height of sanctity many a convenient spot on its sacred bank, while the Mahi forms the western limit of two Mahals and-a-half. It cuts off the fertile Petlad Mahal from the main block. This Mahal is part of *Charotar*, and penetrates into the heart of the Kaira *Zilla*. Taking this Mahal off, the main block looks on the Map like a cone. The apex of this cone is formed by the Savli Mahal. The soil of it is an inferior kind of black soil called *Malvi*, and the most suitable cultivation is of rice. South of it is the Vaghodia Mahal having the same

Savli Mahal.

Vaghodia Mahal.

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kind of soil generally. It is in this Mahal that the large Sayáji *Sarovar* (lake) mentioned above, is excavated to supply water to the City of Baroda.

The Baroda and Padra Mahals.

57. The Baroda Mahal is centrally situated betweeu Vaghodia on the east and Sisva and Padra on the west. The soil is *Gorat*, light-red, on the north, and black to the south; thus producing many of the cereals, cotton, and in some parts, sugarcane; the same being the case with the Padra Mahal. Sisva, like its parent Mahal Petlad, has a rich *Gorat* soil, and grows excellent tobacco.

Choranda, Sinor, Sankheda and DabhoiMahals

58. The southern Talukas of Choranda, Sinor, and Sankheda, and the southern half of Dabhoi have what is called the *Kahnam*, or rich black soil. A large part of Sankheda, to the east and north, is hilly and contains the only forest lands in the Baroda Division. These parts are also inhabited by the Dhánkás, a backward class of aboriginals.

Navsari Prant.

59. The last and the southernmost Division, Navsari, has within its own small compass, a large variety of lands, from the dense forest-tracts and deadly atmosphere of the *jungles* of Vájpur and Vákal to the garden lands and salubrious climate of Navsari and Gandevi, and an equally varied population, from the black and illiterate Bhils, Dhánkás, Náyakdás, and Dublás of the forest regions, steeped in semi-barbarous social and religious practices, to the fair and intelligent Anávlá Brahman (Bhátelá) of Palsáná, who is a thriving agriculturist, or the rich Vohora of Kathor, who has agencies at Mauritius, Moulmein, and Rangoon, or the refined Parsi who is credited generally with being the most go-a-head individual of the thousands that combine to make the Indian nation. From the high hills that overlook Khandesh and give birth to the Purná and Ambiká, to the sea where these rivers discharge their waters, there are extensive fields of research for the students of nature, of agriculture, of anthropology, of antiquities and of religions. The Division divides itself on the map easily into two blocks, running north to south, lying east and west of each other, between which the British Talukas of Mandvi and Bardoli enter like a wedge.

Navsari Mahals.

60. There are in all eight Mahals and two *Peta*-Mahals, in the Navsari Division, classified as follows :—

Rásti.	*Ráni.*
1. Navsári (125).	3. Mahuvá (partly Rasti) (143).
2. Gandevi (46).	4. Vyára (360).
	5. Songhad (344).
	6. *Peta*-Mahal Vájpur (460).
7. Veláchhá (149).	8. *Peta*-Mahal Vákal (78).
9. Kámrej (156).	
10. Palsáná (91).	

Navsari Forests.

61. A properly organized Forest Department has demarcated and taken under its charge the large forest tracts and has divided the Mahals into ranges adopted to its own convenience. The extensive Vájpur *Peta*-Mahal is formed of two ranges Vájpur and Nánchhal; small conterminous bits of Songhad Mahal complete these two ranges; while the south-eastern corner of the Mahal forms the Sádadvel Range. The forest portions of the Vyárá, Vakal and Mahuvá Mahals form three more ranges that derive their names from the Mahals. Throughout these tracts, we find large forest trees on the hills and in the valleys, with a population very low in the scale of civilisation. There are old forts at certain points of these high lands; the most remarkable ones being

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the hill-fort of Songhad, and the one of Sálher situated in the Nasik *Zilla* of the Deccan. They were once places of great strength and have played a part in the history of the Gaekwars.

Talukas or Mahals compared with 1891.

62. The number of Talukas and *Peta*-Talukas have mostly remained unchanged from 1891, excepting the old *Peta*-Taluka of Vadnagar, which has been after the census of 1891, bodily transferred to the Kheralu Taluka in the Kadi Division, and excepting the Kathor Taluka which has been added to Kamrej in the Navsari Division. Thus the total number of Talukas now is 42, as already enumerated, as against 44 of 1891.

Areality of a Taluka or Sub-divisional Mahal.
Sub. D.—3

Sub. B.—2

63. The area of the Taluka or Mahal varies from 409 square miles of Patan to 46 square miles of Gandevi, and of a *Peta*-Mahal from 460 square miles of Vajpur to merely 4 square miles of Bhimkatta or Beyt Shankhoddhar. The average is 253 square miles for a Taluka. As the *Peta*-Mahals are not separate units, but, for administrative purposes, are under the parent mahals, presided over by the Vahiwatdar, it would be best to include them under the parent mahals. Calculating on this basis, the average of a mahal in the Kadi Division is the highest, being 301·5 as against 314·6 in 1891 ; Amreli, which stood third last time below Navsari, now takes the second place with 249 square miles, as against 237·8 in 1891, as the average for a mahal, giving third place to Navsari with 244 square miles as against 247·6 in 1891 ; lastly comes Baroda with 209·6 square miles as against 211·2, being less by 2 square miles. A Taluka or mahal of the Baroda State does not differ much from one of the adjoining British Gujarat Talukas. In order of magnitude, the mahals in the different Districts of both, retain the same position as the last census, *i.e.*, arrange themselves thus—Ahmedabad, 545 square miles; Kadi, 301 ; Broach, 293 ; Amreli, 249 ; Navsari, 244 ; Kaira, 227; Baroda, 209 ; and Surat 206 square miles.

Cultivation of land.

64. Table **C** appended at the end of this Chapter furnishes information in regard to the cultivation of land in the four Divisions, and the total of the State, in a comparative form, between the years 1881, 1891, and 1901. The figures of the Amreli Division in 1881 are not reliable, but those for 1891 are correct as supplied from the *Jamabandi* records. The figures for 1901 are not obtainable, and, therefore, those for 1900 are taken. It will be seen that there is an increase in the cultivated land in all the Divisions ; there is an increase in the waste land also in the Kadi Division owing to more acres of land being assessed. Thus more land has been brought under the plough during the decade, as was expected in the previous report. Had not the year of a dire famine intervened, a still better result would have appeared. It will be seen that in the decade between 1881 and 1891, both cultivated land and arable waste have increased ; the former to the extent of 946,304 *Binghas* and the latter to that of 67,962. This was to be expected after the settled assessment and the operation of many wholesome rules regarding the registration of occupants, transfer of land, and methods of collection. The cultivated land had increased over 20 per cent. in that decade ; and in spite of this withdrawal from the arable waste land, which almost exhausted that class of land in 1881, there was an increase in this arable waste of nearly 68,000 *Binghas*. This shows, that under a careful survey, over a million *Binghas* were redeemed from *Kharaba* (unarable waste) and added on to culturable land, during the decade ; or the same percentage of increase was made in the total culturable land that was made in the cultivated area. Much naturally could not be expected in

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the decade just closed ; still as a few Talukas had to be surveyed, in this decade also 138,035 *Binghas* have been added to the culturable area, and 320,902 to the cultivated area. The increase being so great in the cultivated area, the culturable waste has decreased by 182,867 *Binghas ;* and it is expected that in the next decade hardly a few thousands of these will remain unoccupied. In the last decade, the best change has been found in the Baroda Division, which has gained 168,164 *Binghas* in cultured, and lost 118,712 from the arable waste land.

IV.—POPULATION ; ITS DISTRIBUTION AND DENSITY.

Total population.

65. The population of the territories of His Highness Maharaja Gaekwar, as ascertained in the present Census is 1,952,692 souls (1,008,634 males and 944,058 females); thus showing a decrease of 462,704 persons, or 19·15 per cent., over the Census total of 1891.

Population compared.

66. This population is more than one-tenth of the population of the British Districts of the Bombay Presidency, and is more than half the population of the entire group of the northern Division of the Bombay Presidency. It falls short of the population of the neighbouring four British Districts of Gujarat, namely, Ahmedabad, Kaira, Broach and Surat, only by less than one-fourth ; or is more than three-fourth of the population of those Districts. It comes up very nearly to the entire group of Gujarat Native States excluding Kathiawar, being short only by the population of the small State of Cambay. The population exceeds five times that of the entire group of Konkan, and also that of Deccan, and is nearly 25 per cent. more than that of the entire Karnatak group. If compared with other Native States of India, the population of this State is more than that of Marwar in Rajputana, and less than that of Gwalior in Central India ; but in point of density this State is superior to both of them. Compared with the European countries, this State has one-seventeenth of the population of England and Wales together, and nearly one-tenth of Belgium.

Population by Divisions.

67. The population given above was distributed in the different Divisions as follows :—Kadi claims the largest number, 834,744 persons (426,723 males and 408,021 females), or 42·75 per cent. of total population ; Baroda comes next in order with 644,071 (341,693 males and 302,378 females) or 32·98 per cent. ; Navsari with a population of 300,441 souls (150,789 males and 149,652 females) or 15·38 per cent. comes third ; and lastly follows Amreli with 173,436 persons (89,429 males and 84,007 females) with the smallest percentage of 8·89. If the City of Baroda with its population of 103,790 persons (56,009 males and 47,781 females), or 5·31 per cent., is excluded, the Baroda Division will be found to contain 27·67 per cent. of population, or 540,281 persons (285,684 males and 254,597 females). The figures given above for the City include the population of the Cantonment, consisting of 3,162 souls (1,946 males and 1,216 females).

Decrease of population.

68. On a reference to Imperial Table II we find that the population of the State shows a decrease of 462,704 persons or 19·15 per cent over the Census total of 1891. This decrease is not uniform for all the Divisions of the State ; for, while Amreli and Navsari show a decrease of 3·74 per cent. and 5·94 per cent., respectively, Baroda and Kadi show a much larger decrease of 22·8 and 24·02 per cent., respectively. The City of Baroda also joins them with a decrease

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of 10·84 per cent. Similarly on a reference to Subsidiary Table D, it will appear that it is not uniform in the Talukas of any one Division. The causes that bring about this decrease will be discussed in Chapter II.

Variation of population by Talukas.

Sub. D.—8, 9.

69. The Talukas of Amreli, Damnagar and Okhamandal in the Amreli Division and those of Navsari and Palsana in the Navsari Division show an actual increase of 6·94, 3·96, 1·83, 11·86 and ·09 per cent., respectively. The same table shows that the greatest decrease is in the Harij Taluka of the Kadi Division, *viz.*, 57·07 per cent., which was most hit by the recent famine ; and the lowest is in Beyt Shankhoddhar of the Amreli Division, *viz.*, 0·21 per cent. In the Amreli Division, the three *Peta*-Mahals of Shiyanagar, Khambha and Bhimkatta come off worst, with a decrease of over 20 per cent.; Kodinar and Dhari, where the distress was very great, on either side of the Gir range, have lost 16 and 6 per cent., respectively. It is undoubtedly due to the most liberal measures of relief undertaken in this sorely-smitten Division that these Talukas, and Okhamandal of chronic distress among them, show an actual increase, and that the other Talukas have a decrease much less than the general one. In the Kadi Division the usually barren and salt water tract of Harij (*Peta*) bordering on the Runn shows the greatest decrease of 57 per cent. Its neighbouring Taluka of Vadavli shows also a very high percentage of decrease, 37. Altogether this Division has been the most unfortunate. Both in men and beast, it has suffered heavily. The want of rolling stock on the Tapti Valley Railway and the break of gauge at Sabarmati did not allow of as much fodder and corn to be pushed in, as might otherwise have been the case. The average percentage of 24 per cent. loss, in spite of all that could be done by liberal State relief, shows what terrible devastation could fall on the land, for want of one year's rainfall. If this calamity, however, had fallen on the land 50 years back, before railways were constructed, and under a less energetic administration, the loss of life would have been doubly appalling. In the Navsari Division, the average decrease is only 6 per cent. as the *Rasti* Mahals were but loosely grasped by famine. The large Baroda Division has lost fearfully in every Taluka, from 48 in Sisva (*Peta*) to 18 per cent. in Dabhoi. The *Peta*-Mahals have generally suffered most heavily, as was likely to be the case.

Amreli Division.

Kadi Division.

Navsari Division.

Mean density.

Sub. I—2 to 5.

70. The density of the Natural Division is calculated by excluding the population and area of the City from those of the Baroda State, according to the instructions contained in the Census Commissioner's Eleventh Note. But in order that the comparison with the former censuses may be equitable, the figures for those years have also been calculated accordingly. So calculated, the density per square mile for the Baroda Natural Division is 228·54 persons, or 13 less than gross density, as against 284·17 in 1891, thus showing a decrease of 55·63. The mean density of the State is 241·1 against 298·23 in 1891, and 269·43 in 1881 ; thus the decrease in the present decade is quite double of the increase during the previous decade. The density has also fallen below what was roughly recorded in 1872 by 5·54. It will be noticed that in the two previous decades there has been a great increase in density throughout the Divisions, the only exception being Amreli in the decade after 1872. But in the last decade, all the Divisions have lost heavily ; and in the final result, Navsari and Amreli retain only 30 and 12,

Sub. I—2.

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respectively, of their previous gains ; but the Kadi Division loses 5 persons per square mile, and Baroda so many as 48. Taking only the last decade, the density has, of course, fallen in the same ratio as the population—87 and 85 souls per mile in the Kadi and Baroda Divisions, respectively ; 10 and 5, respectively, in Navsari and Amreli ; the net average loss coming to 57 souls per square mile in the State.

Mean density as ranked with other Census areas. Sub. E.

71. The mean density of this State, when compared with that of each of the present Census areas for all India, almost maintains its old position, giving place only to Madras for the 7th rank. It is far away from the heavy densities of the first group, but occupies a leading position in the second group for densities, changing the first place there for the second. It is a quarter as much again as that of Bombay and of the other leading Native State, Mysore ; over 75 per cent. better than the premier State of Hyderabad, and nearly as much better than the other Native States in the Bombay Presidency.

Densities compared with those of other countries. Sub. F.

72. Similarly, comparing the density of this State with the densities of other countries, we find that Baroda occupies the 8th rank, coming just below the German Empire and above Austria ; though the population has suffered so heavily in this decade that it loses its 5th place for the 8th. The densest country, Belgium, is $2\frac{1}{2}$ as dense as Baroda ; and England nearly $2\frac{1}{3}$ times. Baroda has given place in this decade to Japan, Italy and the German Empire ; but it still heads Austria, France, Switzerland and all the other European countries.

Divisional densities compared with one another. Sub. G. 3.

73. In density, the comparison of the Divisions with one another and with the neighbouring British Districts and Gujarat group of States, and with the English counties may be of interest. Above the average density of 241 there are two Divisions, Baroda and Kadi, with 341 and 276, respectively. Navsari with 153, and Amreli with 139 next come in the order of density. Thus, Baroda being nearer to the capital city enjoys nearly as much superiority over Kadi as Navsari does over Amreli. It is also to be observed that, in spite of their heavy losses, the fertile Districts of Kadi and Baroda are still far superior in density to the other two Divisions ; one of which labours under the disadvantage of large forest areas, and the other of a generally sparse population in a hard tract of country. These densities can be seen from the coloured Map in the front of this volume.

Comparison with the British Zillas. Sub. G.

74. Our Divisions have also preserved the same rank, as in 1891, in point of density, in comparison with the British *Zillas* of the Bombay Presidency and the neighbouring Districts of the Gujarat Northern Division which suffered also from famine, except that Surat takes now the second place and steps over Baroda. The reason is obvious ; for, the distress in that District was not so severe as in the rest of Gujarat. Arranging our Divisions with the neighbouring British *Zillas* of the Gujarat group in the order of density, we get the following result:—Kaira 448, Surat 385, Baroda 341, Kadi 276, Ahmedabad 208, Broach 199, Panch Mahals 163 and Navsari 153. It will thus appear that Baroda keeps very close to Surat, while Kadi still surpasses its neighbouring District of Ahmedabad and enjoys as much superiority over it as Baroda does over Kadi. It is noteworthy that all the Districts in Gujarat, British as well as Baroda, have suffered heavily. The British District of Kaira, with the highest fall of 93 in density, has lost more heavily than its neighbouring Gaekwari District of Baroda, with its fall of 86 ;

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and the least loss falls to the share of Amreli. It is apparent from these figures that matters have taken an expected course ; Districts like Surat and Navsari, where the distress was less, have suffered less ; and those like Kaira, Baroda, Broach, Panch Mahals and Kadi, where the distress was great, have suffered more. Ahmedabad shines by comparison. We also see that the very fertile tracts of Kaira, Baroda, Kadi and Broach have suffered more than the less fertile ones of Amreli and the Panch Mahals and Navsari with its forest tracts.

Density compared with that of the Native States. Sub. H.

75. Turning now to the surrounding Gujarat group of Native States, we find similarly that our Divisions surpass their neighbouring Native States in density ; Kadi greatly surpasses her neighbours of Palanpur and Mahikantha, which are nowhere in competition ; Baroda, her neighbours of Cambay and Revakantha ; Navsari preponderates slightly over her neighbouring cluster of Native States under the Surat Agency, and Amreli appreciably over her neighbouring Kathiawar States. Comparing this State with Indore, Gwalior in Central India, and Kolhapur in the Karnatak group, these being important States under other Maratha Rulers, Indore has an area equal to that of ours ; but having a very small population it is nearly one-sixth only in density ; Gwalior, again, with a very large area of about 2,15,000 is also far inferior, having less than one-third the density of this State ; but Kolhapur with more than one-third area and less than half the population has a density of 318, higher than that of Baroda by 24.

Comparison with the counties of England.

76. The average density of the Natural Division, Baroda, equals that of Northampton and is one-half of Derby. Taking the Divisions individually, Amreli, though it surpasses in area the counties of Bedford and Berk, comes between these two in respect of population, and is superior to Hereford in density ; Kadi, with thrice the area of Durham and twice that of Essex, equals the former and exceeds the latter in population, while it surpasses Gloucester in point of density ; Navsari approaches Northumberland and Norfolk in area, but in density falls short of the former and stands in fair comparison with the latter ; lastly, Baroda preponderates over Surrey and Chester together in area, each of them singly in population, and is superior to Nottingham in density.

Ratio to total area and to total population compared. Sub. A—5. Sub. A—6.

77. Kadi bears the greatest ratio to total area, 37 per cent. ; Navsari and Baroda are nearly of the same extent—24 and 23 per cent. ; while Amreli bears the ratio of only 15 per cent. Looking to the population Kadi is still first, with a yet higher ratio of 42·75 ; but Navsari falls low in comparison with Baroda, even excluding the City ; the former having only 15 and the latter 28 per cent. of the population. Amreli lags behind with its 8·8 per cent. The relative densities of the Divisions, obtained by dividing each ratio of population by its corresponding ratio of area are, 0·578 for Amreli, 1·148 for Kadi, 0·638 for Navsari and 1·415 for Baroda ; they correspond with the actual densities.

Areality of persons.

Sub. B—7

78. The opposite of density is the areality of persons in acres ; or, in other words, the moving space, so to say, for each individual in each Division ; and is thus in inverse ratio to density ; for, obviously, the more the density, the less the moving room at individual command and *vice versa*. The average areality for the whole State is 2·65 acres per individual. Looking to the Divisions, we find that while the figures for Amreli and Navsari are in near agreement, that for

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Amreli being the greatest and in both being above 4 acres to each person, that for Kadi is in near agreement to the average of the State; but for Baroda it is a little below 2 acres, being 1·87 only, if the large population of the City is counted in it; while without it the areality comes to 2·22. The latest areality for England and Wales is 1·13 acres per individual as against 1·28 in 1891. The areality of the Baroda State is 2·65 as against 2·18 of 1891.

Sub-Divisional densities. Sub. I.—10.

79. The average population of a Taluka or Sub-divisional Mahal is 34,687 for an Amreli Taluka, and 3,068 more for one of Navsari. But the averages for the Baroda and Kadi Divisions are more than double of those for Amreli and Navsari, respectively, being 71,563 for a Baroda, and 83,474 for a Kadi Taluka.

Village densities. Sub. II.—6.

80. The figures of the average number of persons per village in the Divisions suggest another interesting commentary. It will appear that though the density for Navsari is higher than that for Amreli, yet there is a great contrast in the average number per village, that for the Amreli Division being so high as 435, and for the Navsari Division only 331, that is, the population average in an Amreli village is 24 per cent. higher than in a Navsari one. The reason for this, as given in the last report, is that there are many small villages scattered in the latter Division in the forest tracts. Similarly, the villages of the Kadi Division being a little more apart in proximity than those of Baroda, the average number of persons per village in Kadi, 622, is higher than the corresponding number in Baroda where it is 485, *i.e.*, by 22 per cent., although Kadi is somewhat less in density than the Baroda Division, even after excluding the Capital City. It will be seen that the Baroda Division (excluding the City) has lost the most in village population, its loss being 32·6 per cent. of the average village population of 1891. Kadi has lost 26·5 per cent. and Amreli Division 10 per cent. of the average village population, while Navsari remains almost stationary. The total loss for the State is 23 per cent. of the average population of 1891.

Village density varies with proximity. Sub. B.—10-17.

81. Turning to the densities of villages we find that in Kadi so many as 6·38 per cent. of the villages, and in Baroda 5·01 per cent. have a population of 2,000 and over, while Amreli has 3·31 per cent. and Navsari merely 1·93 per cent. of such large villages. As compared with 1891, the fall is very tangible in Kadi, almost 50 per cent., from 11·3 to 6·4; Baroda Division has lost also, its numbers being reduced from 8·5 to 5. The fall in the other two Divisions is not great. Again, of villages over 1,000 in population, Kadi claims 12·95, Baroda 9·68, Amreli 8·28, and Navsari only 3·85 of such villages for a hundred villages in each Division. In villages of over 1,000 and below 2,000 also, there has been a fall all along the line, the heaviest in the large Divisions of Kadi and Baroda, from 18 to 13 in the former, and from 14 to 10 in the latter. Amreli also has fallen from 11·5 to 8, the average loss for the State in such villages being from 12·6 to 9. In the villages of population between 500 and 1,600 also, there has been a fall throughout. Naturally, therefore, the numbers of smallest villages have increased in all Divisions; from 62 per cent. to 66 in Amreli, from 42 to 57 in Kadi, from 79 to 80 in Navsari, and from 49 to so many as 68 per cent. in the Baroda Division, the average numbers for the State having increased from 55 to 66 per cent. or by 20 per cent. over the last census figure.

Classification of densities according to grades.

82. Considering all the surrounding circumstances as regards geographical position, fertility of the soil the habits of the people, and their general conditions

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of life in the Baroda State, the following appears to be a fair estimate of the different grades of density as suggested at the last Census :—

I	Dense	over 500
II	Fairly dense	between 300 and 500
III	Average	„ 200 „ 300
IV	Thin	„ 100 „ 200
V	Sparse	below 100

In accordance with the above classification the density of the State which was taken to be "Fairly Dense" last time, now comes to the grade of "Average" only, *i.e.*, between 200 and 300. Looking to the Divisions, Baroda and Kadi meet with the same fate, while Navsari and Amreli retain their former places in the class "Thin." Of the Mahals, Beyt Shankhoddhar in the Amreli Division, Petlad with its *Peta* Sisva in the Baroda Division, and Gandevi in the Navsari Division have remained in the "Dense" class ; but Mehsana and Vijapur in Kadi Division lose their places and come in the "Fairly Dense" class ; even there, Mehsana goes below Visnagar, which ranks first, and Vijapur takes its rank below Sidhpur. In 1891, the following Mahals were in the "Fairly Dense" class, namely, Sidhpur, Visnagar, Kadi, Vadavli, Kalol and Kheralu in the Kadi Division, Navsari in the Navsari Division, and Baroda, Dabhoi and Padra in the Baroda Division. Of these, all other Mahals in the Kadi Division, except Kadi and Vadavli, remain stationary, Kalol and Kheralu exchange places, while Kadi and Vadavli are now transferred to the "Average" class ; even there Kadi ranks below Patan and Vadavli comes next. The Navsari Mahal retains its position ; while of the Mahals in the Baroda Division, Padra alone keeps to its place, and Baroda and Dabhoi go now in the third class "Average." The Mahals in the "Average" class last time were Kadinar and Amreli in the Amreli Division, Dehgam and Patan in the Kadi Division, Mahuva and Palsana in the Navsari Division, and Sinor, Choranda, Sankheda and Savli in the Baroda Division. All retain their position except Kodinar, Sankheda and Savli, which lose their rank from this class for the grade of "Thin"; Mahuva and Palsana exchange places, and Kamrej, which was in the "Thin" class formerly, now on account of Kathore being joined with it, rises and takes rank in the "Average" class between Palsana and Mahuva. Of the Mahals in the "Thin" class, namely, Damnagar in the Amreli Division, Kamrej and Velachha in the Navsari Division, and Vaghodia in the Baroda Division, Kamrej alone rises, as said above, to the "Average" class ; but the rest remain stationary. The remaining Mahals in the "Sparse" class remain as they were before. The diagram No. I attached hereto and Map No. II at the end of this chapter will graphically illustrate the densities of the Divisions and the Mahals.

Percentage of the internal density in each Division and in the State.

83. It may be interesting to mark the relative proportion of the pressure of the population in different parts of the same Division. We may, in estimating this, divide the population not into five, but into only three classes, "Thick," "Average" and "Thin," by joining the "Dense" and "Fairly Dense" of the previous classification into one class and the "Thin" and "Sparse" into another. By so classifying we find that in Amreli 0·33 per cent. only of the area is thickly populated, to the extent of 2½ per cent. of the population ; that nearly one-third of the population has retained average population in less than one-fifth

Sub. J.

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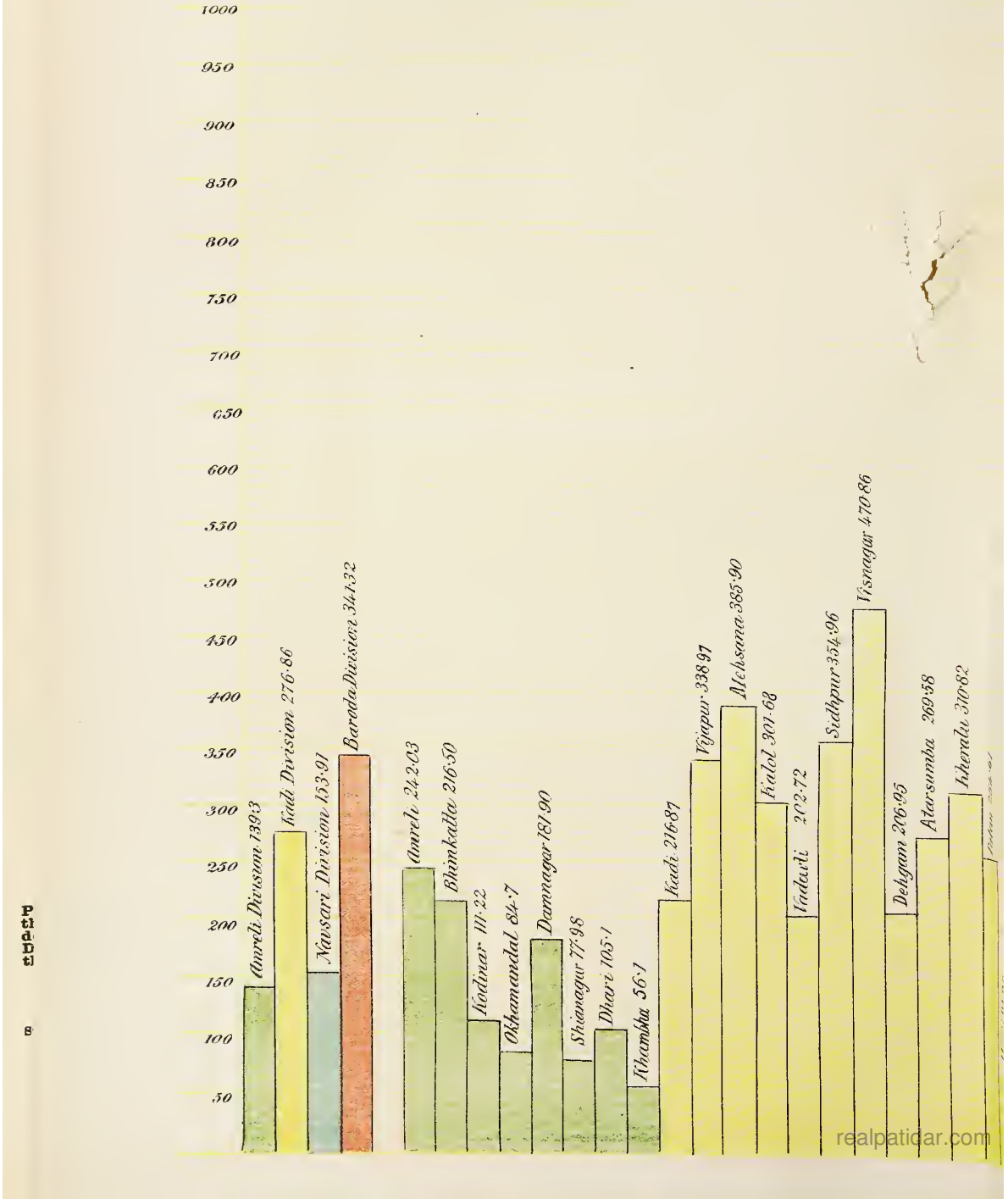
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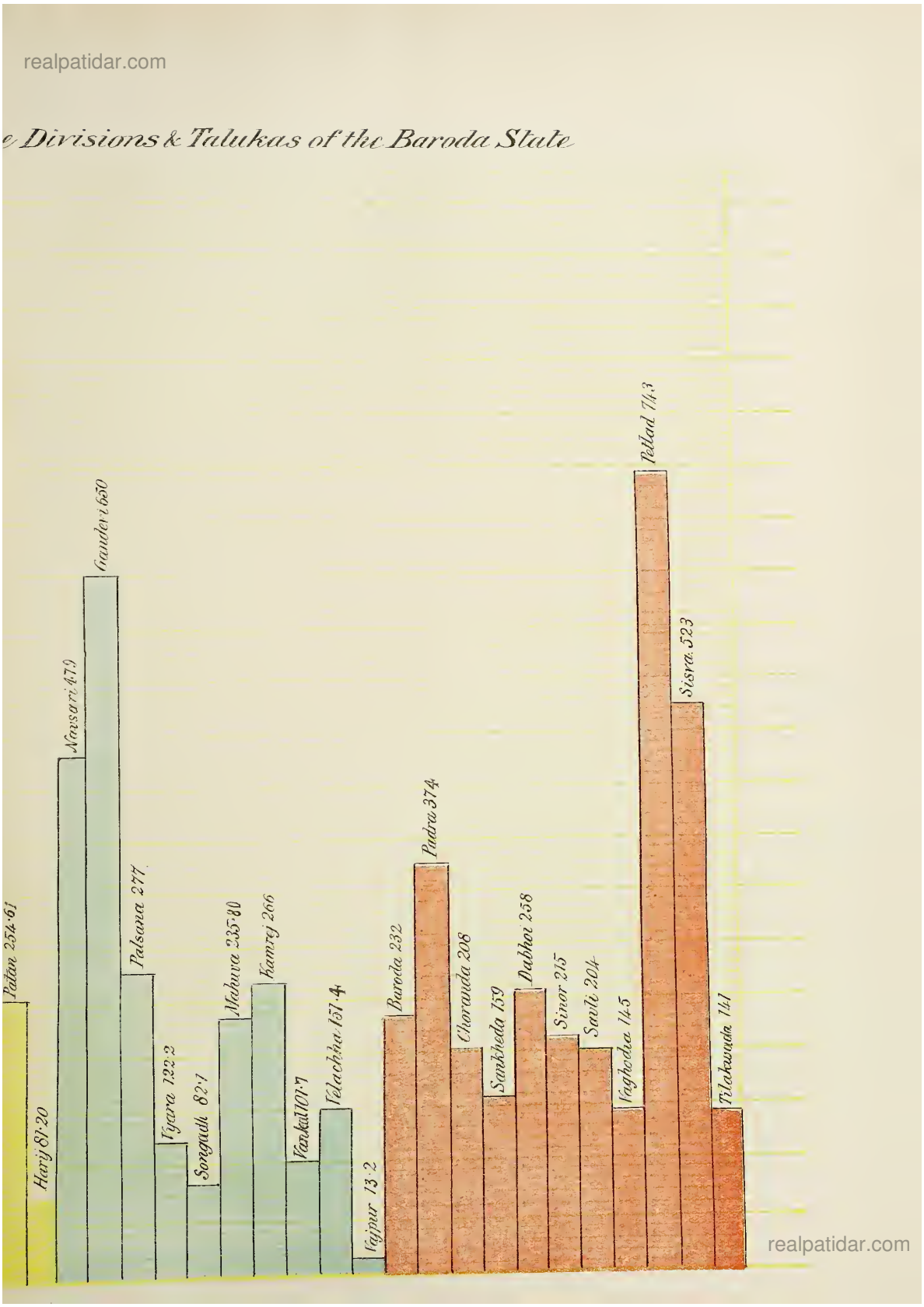
DIAGRAM I CHAPTER I.

Diagram Showing the Relative Densities of all the



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of the area, while the remaining two-thirds of the population, of the "Thin" class is in more than four-fifths of the area. The figures present a striking contrast to those of 1891; for the population per square mile on the "Average" portion was greater than that on the "Thin" one, in 1891; whereas now the population per square mile in the "Thin" portion is double of that in the "Average" portion. In Kadi, a little less than two-thirds of the population now subsists in the "Thick" portion on half of the area of the Division, and more than one-third of it in the "Average" portion on less than one-half the area: while in the "Thin" portion there is only 1·6 per cent. of the population in 5·2 per cent. of the area. In the Navsari Division, 8·8 per cent. of the total area maintains a little less than one-third of the population in the "Thick" portion; one-fifth of the area supports one-third of the population in the "Average," and a little less than three-fourth of the area supports more than one-third of the population in the "Thin" section. Thus the population is about equally divided in the three sections. In Baroda more than half the population subsists on the thickly populated portion in a fourth of the area; more than half the area supports more than one-third of the population in the "Average" portion; and only 9·8 per cent. of the population is supported in the "Thin" portion. The ratio of the population in the "Thick" portion to that of the other two portions together is as 11·9. The densities of the "Thick" and the "Average" portions are in the ratio of 7·2 nearly. Bringing the whole State under review, nearly one-half of the population is supported in the thickly populated area and the remaining half in the "Average" and "Thin" portions.

Extremes of density in Talukas. Sub. D.—10.

84. Leaving the small Island of Beyt and the Capital City out of consideration, because they have the highest density of 1,153 and 11,532, respectively, the extremes of density range from 14 in Vajpur, in the Navsari Division, to 743 of Petlad in the Baroda Division; next to Petlad is Gandevi with 650, in the Navsari Division followed by 523 of *Peta*-Sisva in the Baroda Division; and higher than Vajpur is Khambha with 56 in the Amreli Division; and above it is Shianagar with 77, in the same Division.

Variation in density. Sub. I.—2-8.

85. The mean density of the State per square mile, as said above, comes to 241; thus it shows not only a loss of 57 per square mile as compared with that of 1891, but of 28 over that of 1881, and a loss of more than 5 over that of the not very regular census of 1872 also. If we exclude the City which has a density of 11,532 per square mile, the density of the Natural Division Baroda shows a loss of 55 over that of 1891. Compared with the density of 1881, the loss comes to 28 per square mile and to 4 when compared with that of 1872. Thus, as already remarked, all the inferences in the previous report have been vitiated, and we have unfortunately to deal with and account for the loss, which is solely due to epidemic and famine. This will be discussed more fully in the Chapter on movement of Population. Coming now to the Divisions, Baroda sustains a loss of 85 in density per square mile over that of 1891, of 28 over that of 1881, and of 48 over that of 1872. The loss in the Kadi Division is still greater; it is more than 87 per square mile over that of 1891, and of 51 over that of 1881 and of 5 over that obtained in 1872. Navsari and Amreli also sustain a loss in density as compared with 1891, but do not go beyond that decade for a loss, while the

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loss in Navsari comes to above 10 per square mile over the density of 1891, and that in Amreli is half as much only. In Navsari the net total gain of 40 per square mile in 1891 has been in this Census reduced to 30 ; being made up of 23 in 1872—1881, and 7 now remaining over out of the gain of 1881—1891. The gain in density in Amreli was of 28 per square mile in 1891 ; but it is now reduced to 23 over the density of 1881.

Net variation in density since 1872.
Sub. I.—9.

86. The net variations in density between 1872 and 1901 in the Kadi and Baroda Divisions are 5·17 and 48·39, respectively. The City also joins them with a variation of 1387·1. The Divisions showing an increase in the net variation are Amreli and Navsari, though these two show a decrease from the density of 1891.

Densities of the different classes of towns.

Sub. O.

87. As said above, there are 46 towns in the State exclusive of the City. Of these, 18 towns possess a population below 5,000 and their average density is 40·2 per acre ; 18 have a population between 5,000 and 10,000, and their average density comes to 73·6 per acre, and 10 towns have a population above 10,000 and their average density comes to 82·1. Generally, the density is in proportion to the population.

But when the towns of the class possessing the highest density are taken individually, we find that Sidhpur tops the list with a density of 113·2 per acre and Kadi comes to the bottom with a density of 61·4 per acre. The only other towns besides Kadi that go below the average density of the towns of the second class are Patan, with a density of 64·02, and Dabhoi, with 70·9. All the remaining towns of this class go above the average ; Navsari and Petlad being only slightly in excess of it with a density of 84·5 and 85·5, respectively ; the rest are far in excess of it, *e.g.*, Amreli has a density of 92·7, Vadnagar of 96·6, Visnagar of 99·6 and Sojitra of 111·1.

In this class of towns, the only town demanding any explanation, as going against the general rule, is Patan. Because, notwithstanding that it possesses a population larger than that of any other town of this class it shows a density much below the average. The reason is that it is an old historical town, now lying waste and uninhabited in a greater part of its area. Some of its inhabitants also emigrate to Bombay, Ahmedabad and other places, in search of employment and many of the houses lie unoccupied all the year round. Looking to this question from another point of view, we find that of these towns, 31 that are endowed with a Municipal Government have an average density of 65·3 ; 4 towns that are towns only because they happen to be the head-quarter stations of Talukas, have an average density of 34·7 and 2 towns that show a marked urban tendency have an average density of 95·9 per acre. This shows that density has a tendency to rise in places which have a marked urban tendency.

Density of the City.

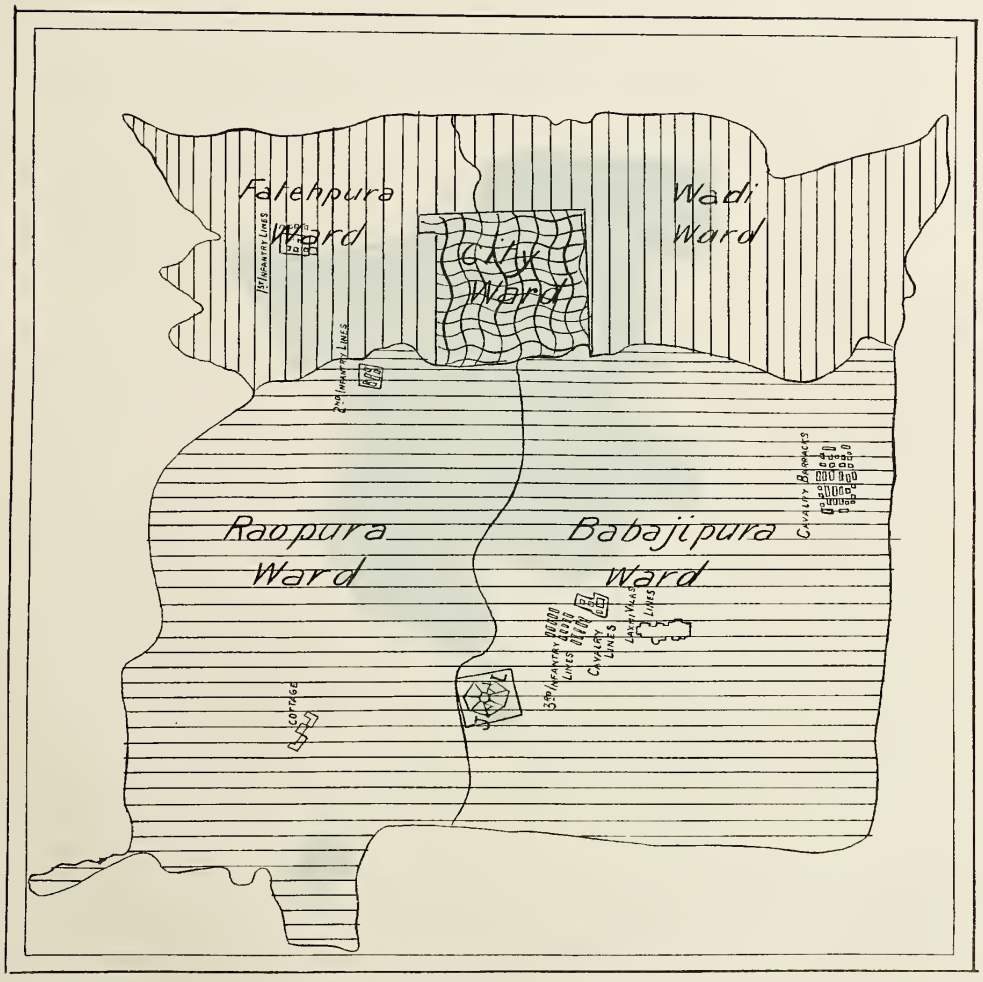
88. Turning from towns to the City we find that its area is 6·10 square miles and its population is 100,628 souls. The density thus calculated will be 25 per acre ; that is, even lower than that of the last class of towns. But when one sees the vast crowds of people thronging the thoroughfares and roads of the City and often blocking the roads, one naturally becomes sceptical about this figure. Therefore, it is essential to investigate the question of the density of the City to arrive at an explanation. In the first place, we shall have to deduct from this area the spaces occupied by extensive palace grounds and by public and private

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Map No. II. (a) Chapter I.

MAP
of
The Baroda City showing Density per acre of each of the Wards of the City



Foot-note:

The coloured portion of the Wards is thickly populated, i.e. shows a density from 97 to 121 souls per acre.

10-20
20-30
100 & over

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gardens which cover a greater portion of the City. In this way the area comes to 1·66 square miles only ; and with this area the City will show a density of 95 per acre and thus compare favourably with the towns of the first class.

Ward densities.

89. The City is divided into five wards for Municipal purposes, *viz.*— Wadi, City proper, Fatehpura, Raopura and Babajipura. The densities of each calculated without deducting the superfluous areas, comes to 29, 121, 25, 18 and 20, respectively. The City ward proper here shows an inordinately high density as compared to the other wards, because of the fact that it does not contain any open areas lying waste or uninhabited. But if we applied the same process that we did to the City taken as a whole, the densities of these wards would come to be 119, 121, 57, 114 and 97, respectively. These figures show that the City ward is the most congested part of the City and Fatehpura the least; next to the City ward in point of congestion are the Wadi, the Raopura and Babajipura wards in order.

Comparing the densities of these wards with those of the various sections of the Bombay City as arrived at, at the present Census, we find that the City and Wadi wards approximate to Girgaum ; Raopura approximates to Byculla ; Babajipura to Tardeo and Fatehpura to Chaupati or Parel.

V.—HOUSES AND HOUSE-ROOM ; DISTRIBUTION AND DENSITY.

Classification of houses not attempted.

90. After considering the numerical strength of the population and comparing the numbers spread in varying measures in different parts of the *Raj* and in more or less favoured tracts of the same Division, we next consider how these numbers find shelter ; or, in other simpler words, how many houses there are to accommodate these numbers. If an attempt could successfully be made to classify the structures enabling us to pronounce, with some degree of assurance, how many thousands are well lodged, and how many are destined to spend their lives in comfortless hovels, a powerful light might be thrown on the social and economic condition and prosperity of the people. But, for a variety of reasons, such an attempt cannot be made in Baroda, even so far as to give a moderate degree of satisfaction. There is the danger of our being landed on entirely false grounds, for two reasons. First, it would be well nigh impossible to draw a line between the different sorts of houses, owing to the variety of structures prevalent in different parts of the same territory, sometimes of the same Division. Where stone, for instance, is plentiful, the poorest can afford to pile them over for a habitation; while only a Royal Palace or Darbar Offices can be built of stone in other places. Secondly, in India, the distinction of wealth does not create a proportionate demand for comforts of life. In food, in monthly expenses, and in the style of habitation, the thriving money-lender or banker, in villages or towns, is content to be on a level with his poverty-stricken neighbours. There may be more room inside his house, and the doors and walls may be stronger and more substantial ; but no village money-lender would be so foolish as to make his abode the cynosure of the eyes of those starving neighbours of his, for whom the temptation would be irresistible to be better acquainted with its inner contents. The classification of houses was thus wisely abandoned in the three censuses.

'House' defined.

91. 'House' is one of those terms which defy the chains of a definition, particularly in the small villages. But if we omit a discussion of the considerations of the social or economic growth of the people or otherwise, from the

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variations in the number of dwelling-houses, as is usually done in Indian censuses, the great object of enumerating the entire population correctly, without omissions, does not fail to be attained up to a high degree of perfection ; because the enumerators, whatever notions they may have formed about the definition of a house, never, as a rule, fail to enumerate all the people in their beats. The definition of a house adopted for this Census is as follows :—

'House' is the dwelling place of one or more families, having a separate entrance, whether that entrance be from a public road, compound, corridor, balcony, gallery or otherwise.'

Occupied and unoccupied houses.

Sub. K. 2, 5.

92. Houses have been divided into two classes (*a*) occupied and (*b*) unoccupied. Those houses in which any person was residing on the Census night have been considered as occupied and the rest as unoccupied. The number of both classes of houses now is 752,445 as against 781,171 in 1891 ; thus showing a decrease over the last Census of 28,726.

Variation in occupied and unoccupied houses.

Sub. K. 3, 4, 6, 7.

93. The number of occupied houses in this Census is 489,955 as against 538,967 in 1891 ; thus showing a decrease of 49,012 ; whereas the number of unoccupied houses is 262,490 against 242,204 or an increase of 20,286.

Variation by Division.

Sub.—K. 6, 8.

94. To the decrease in the total number of houses Amreli Division contributes a decrease of 5,132 houses, Kadi of 22,217, Baroda of 7,703, thus bringing up the number to 35,052 ; but Navsari and the Baroda City have saved the situation a little by contributing an increase of 2,300 and 4,026 houses, respectively. To the decrease in occupied houses Kadi contributes 31,568 or 12·63 per cent., Navsari 1,027 or 1·69 per cent., Baroda Division 16,446 or 10·43 per cent., and the City 787 or 2·45, thereby raising the total to 49,828 ; but here the Amreli Division steps in with a small increase of 816, thus reducing that number to 49,012 or 9·09 per cent. The increase in the number of unoccupied houses is made up by all Divisions, save Amreli, which shows a decrease of 5,948 houses. Kadi, Navsari, Baroda Division and Baroda City show an increase of 9,351, 3,327, 8,743 and 4,813, respectively.

Comparison with Gujarat, and other Districts.

95. Referring to Imperial Table I of the Bombay Presidency, we find that the number of occupied houses in the Kadi Division is still greater than that of any of the Gujarat Districts including Ahmedabad, which has a larger area. In the Presidency, the number in Khandesh and Kathiawar only is higher, owing to the area being comparatively very extensive ; and that in Ratnagiri is very near to that of Kadi.

Ratio of occupied houses to the total houses.

Sub. K, 9, 11.

96. The ratio of occupied houses to the total number of houses comes to 65·1 for the whole State as against 68·9 at the last Cenus ; thus showing a total decrease of 4 per cent. The ratio for the Amreli Division is 61·4, an increase of 5 per cent. over 1891; while that for Kadi is 59·9, a decrease of 5 per cent.; those of the Baroda Division, of the City and of the Navsari Division are 71·5, 65·9 and 75·2 or a decrease of 5·3, 7·9 and 3·6 per cent., respectively. Thus we see that Navsari and Baroda have maintained a high ratio, which comes up to three-fourths of the total ; while Amreli, that was the lowest at the last Census, bounds up with an increase of 5 per cent. and thereby brings Kadi below it, which has lost 5 per cent.

Ratio of unoccupied to occupied houses.

Sub.K—12-14

97. The ratios of unoccupied houses to occupied houses for the Amreli, Kadi, Navsari and Baroda Divisions and for the City of Baroda are 62·9, 66·6, 32·9, 39·9 and 51·8 per cent., respectively ; and for the whole State it is 53·6 per

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cent. as against 44·94. In these ratios, the Divisions of Baroda, Navsari and Kadi show an increase of 9·7, 6·1 and 12·1 per cent., respectively; whereas that of Amreli shows a decrease of nearly 17 per cent. These figures show that Amreli alone has taken up her unoccupied houses for habitation; or perhaps, has added, however slightly, to her occupied numbers, while her sister Divisions have gone quite the other way.

Mahalwar variations in occupied houses. Sub. D.—14

98. Out of the nine Talukas in the Amreli Division, only three show a decrease in the number of occupied houses, ranging between 8·99 per cent. in Khambha to 1·37 in Shianagar; whereas six show an increase ranging between 10·87 in Amreli and 0·32 in Dhari. In the Kadi Division, only one Taluka, *viz.*, Mehsana, out of 12, shows an increase of 969 houses; and the rest show a decrease ranging between 44 per cent. in the unfortunate Harij Taluka, and 1·58 per cent. in Vadavli. In the Baroda Division, all the Talukas except Savli show a decrease in the number of occupied houses, from 45·25 per cent. in the small Taluka of Tilakwada to 3·17 in Petlad; the only Taluka that shows an increase is that of Savli, where it is 4·81 per cent. In the Navsari Divison, all Talukas, except Navsari and Palsana show a decrease in the number of occupied houses from 30·22 per cent. in Vajpur to 0·43 in Gandevi. Navsari and Palsana show an increase of 9·66 and 5·53 per cent., respectively. Thus, Amreli shows the best results, and Kadi and Baroda the worst. Moreover, a glance at the Map attached to this chapter will indicate the fact that, in the case of the Amreli and Navsari *Prants*, those Talukas naturally show an increase in the number of occupied houses which have shown an increase in population also, excepting the Taluka of Dhari, and the single village of Bhimkatta, and Beyt Shankhoddhar in the Amreli Division. Beyt Shankhoddhar is a small island near Dwarka, studded over with temples; and hence it is a place of great religious sanctity. The devotees annually build there a number of houses for the accommodation of pilgrims; and hence Beyt shows an increase in the number of occupied houses, even though there is a decrease in population. Temporary structures run up for housing the relief-workers, and relief-receivers may possibly account for the increase of houses in Dhari, Bhimkatta, Mehsana and Savli in spite of a fall in the population.

House-Room. Sub. III.—6,7

99. The number of houses per square mile is 52·24 as against 58·18 in 1891 in Amreli; 120·68 as against 122·77 in Kadi; 40·74 as against 38·98 in Navsari; 105·19 as against 107·98 in Baroda; and 5,268·88 as against 4,821·55 in the City. Taking the occupied houses into consideration, we find a decrease in all Divisions. But in the case of Amreli it sounds strange, since there is, as already mentioned, a slight increase in the number of occupied houses. This apparent inconsistency can be accounted for by an increase of 56 miles in its area, owing to more accurate measurements. In the case of the other Divisions the decrease is not striking, since there is a decrease in the total number of occupied houses also, as against 1891.

Sub. III.—9,11

Average number of persons per house. Sub.—III.—3, 5

100. The average number of persons per occupied house is smaller than that in 1891 as well as that in 1881. Had this been the case with an increased number of occupied houses, we could have drawn the pleasant inference that the people had learned the lessons of the evils of overcrowding; but, accompanied as it is by a fall in the number of occupied houses, this falling off can only be attributed

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to a decrease in population. But it may be remarked that though the number of houses has decreased, it has not decreased in the same proportion as the population but in a lower one. According to the fall in population, the total number of houses should have gone as low as 631,526, or, 120,919 more than they have done. The occupied houses, if they had been reduced directly as the population, would have gone down to 435,722, or 103,245 more than they have done. This also shows that the occupants per house have decreased.

VI.—TOWN AND COUNTRY: URBAN AND RURAL POPULATION; RELATIVE DISTRIBUTION; AREALITY AND PROXIMITY OF TOWNS AND VILLAGES.

1.—GENERAL REMARKS.

Urban and Rural Population.

101. There exists a considerable difficulty in defining what population should be considered urban, and what rural; the distinctions are all artificial, and from a statistical point of view, no definition is quite satisfactory. In England, there are urban and rural sanitary districts; and in the last Census, the population of London and of all urban sanitary districts was taken to represent the urban population. But this included 195 districts of less than even 3,000 persons; and hence the ratio of urban to rural population was as high as 5 to 2; and the rural population in England had increased only 3 per cent. when its component, the urban population, had increased 15 per cent. Theoretically speaking, a town is supposed to be the centre of emulation for arts and manufactures, for the production and supply of the various objects that contribute to the taste or requirements of a highly cultured society, and for the profitable employment of capital; it is supposed, also, to be inhabited by a more intellectual and refined class of people. But I do not consider that this test is practically applicable in any country. Such distinctions, perhaps, may have existed in old times. But, now, with the development of railway communication and the spread of education, many of the barriers have disappeared in civilized countries and, even in India, they are fast disappearing. The proverbial boor or rustic, making himself the laughing stock of the more cultured townsman, is hardly to be met with. However, in India, there do exist some essential marks of distinction to demarcate the town as contrasted with the village; but even those must be acknowledged to be such as cannot mark out the difference in all cases. It is difficult to frame hard-and-fast rules of distinction. Generally speaking, a village is mainly agricultural; it is under the sway of the village community; it sees all its little wants supplied within itself; and it tolerates no outsider. A town, distinctly such, corresponds with the outside world, has a small commerce of its own, has traders of its own, and sometimes hand-manufacturers. But such towns, eminently marked out, are very few. There are others, of a lower degree, which purchase the agricultural produce of a large number of neighbouring villages and find a market for these purchases at distant marts. Still, many of such towns have their own lands under cultivation and many of the inhabitants are strictly agricultural. As the proportion of merchants, traders or artizans becomes lower and lower in comparison with the pure agriculturists, the distinction between a town and a village gradually disappears. The very fact that the whole country is agricul-

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tural and a large percentage of the people are employed either in the production or distribution of agricultural produce is adverse to the growth of towns or of an urban community. Industrial enterprise and manufactures on the western model are yet confined only to a few large cities. In the Baroda State, the Capital City itself may, *par excellence*, be styled a City, or technically a town, where the presence of a rich Court influences many arts and trades, and which, as the chief seat of Government, gives scope to the liberal arts and professions, and to the useful application of the sciences of the west. But, from our largest towns, Visnagar or Patan, to Baroda City, the step is a very steep one ; and after three or four such towns are passed, the distinction between a town and a village is merely nominal.

2. City, Towns and Villages.

City, towns and villages.

102. The total number of towns and villages, as ascertained at present, is 3,447. Of this number, only one can be styled a city, 46 are classed as towns, and the rest are classed as villages. Baroda, the Capital, only rises to the rank of a city, according to the definition prescribed for a city. The Baroda Cantonment is taken as a town.

Towns.

103. In order that the dignity of a township may be conferred upon a village, it is necessary for it to have either a population of not less than 5,000 souls, or a Municipal Government, or a majority of urban population as contrasted with rural. Of the 46 towns, 28 contain a population of more than 5,000 souls and 18 contain less ; but they are classed as towns, because 10 of these are endowed with Municipal Government, 2 are the head-quarter stations of Talukas, 5 are important trade centres, and one because it is a Military Cantonment. Taken by another classification, we find that 31 are Municipal Towns, 2 are Taluka head-quarter stations, 7 contain more than 5,000 souls, though wanting in Municipalities, and 5 contain a majority of urban population. The number of Towns, as we gather from Imperial Table IV, is 46, as against 40 in 1891 ; and, therefore, they are 6 more. Three of these six new Towns are in the Baroda Division—Dharmaj, Bhadran and Bahadarpur ; two are in the Kadi Division—Atarsumba and Dhinoj ; and one, Songhad, is in the Navsari Division. Bhadran and Songhad are classed as Towns, because they have been endowed with local self-Government, Atarsumba, because it is the head-quarter town of the *Peta*-Taluka of that name, and Dhinoj, Dharmaj and Bahadarpur, because they have developed a marked urban tendency.

Classification of towns into grades.

104. Classifying the City and these 46 towns into different grades according to population, we have the following result for the Baroda State :—

I	Over	100,000			1
II	Between	50,000	and	100,000	0
III	,,	25,000	,,	50,000	1
IV	,,	20,000	,,	25,000	1
V	,,	15,000	,,	20,000	3
VI	,,	10,000	,,	15,000	5
VII	Between	5,000	and	10,000	18
VIII	Under	5,000			18
				Total...	47

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Comparison with British Gujarat.

105. There is also an equal number of towns, *viz.*, 47, in the *Zillas* of the Northern Division of British Gujarat. In accordance with the above classification, 2 of these 47 have a population of over 100,000 ; 2 contain between twenty-five to fifty thousand souls ; 2 others come in the fourth grade, *i.e.*, have a population of between twenty to twenty-five thousand ; 4 have a population of fifteen to twenty thousand souls, and are, therefore, in the fifth grade ; in the sixth grade there are 13 towns ; in the seventh grade there are 15 towns as against 18 of this State ; while in the last grade, *i.e.*, having a population below 5,000 souls, there are only 9 towns or about half the number in this State.

Villages.

106. The total number of villages, pure and simple, is 3,400 as contrasted with 3,429 of 1891, thus showing a decrease of 29. On a reference to Imperial Table I, it will be found that this number varies from that given there in column 4, because the number there is of inhabited villages only, excluding the uninhabited ones. What these uninhabited villages are, can best be described in the words used in 1891, *viz.* :—

'There is a significant number of villages which are called by their own names, though uninhabited ; and the lands under which are, in some cases, designated as separate villages in the Revenue list ; sometimes, a populated village site is abandoned by the inhabitants, for one difficulty or another, and though the people may have migrated to another neighbouring spot, the old village continues as a separate entity. At other times, a large acreage of waste-land is brought under the plough and designated by a certain name, though the cultivators may be all *Uparvádiás*, *i.e.*, dwellers of the villages round about.'

Inhabited and uninhabited villages.

107. The number of populated villages (exclusive of towns), is 3,035 as against 3,003 in 1891 ; and that of the uninhabited ones is 365 as against 426 of 1891. Thus the populated ones show an apparent increase of 32, and the uninhabited ones, a decrease of 61. The actual increase in the number of populated villages is 38, counting the six villages exalted to the position of towns in the present census. Out of the 426 villages of the previous census, 96 were ordered to be altogether removed from the village Registers by competent authority during the decade, thus bringing down the number of uninhabited villages to 330. Again, 24 villages out of these 330 became populated during the above period, thereby further reducing the number of uninhabited villages to 306. On the other hand, during the last decade, 52 villages that were populated at the census of 1891 were, for one reason or another, deserted by their inhabitants, and have, consequently, added to the number of the uninhabited ones ; thus raising the number to 358. This, with 7 such villages inadvertently left out of calculation in the previous census, makes up the present total of 365.

3. OCCUPIED VILLAGES AND AREALITY.

Occupied villages.

108. The occupied villages consist of the old villages with those that have been newly inhabited and those that have been newly recognized as villages. There are, at the present census, 2,909 occupied villages existing out of 3,003 in 1891 ; 42 having been joined to other villages and 52 having been deserted by the inhabitants, as mentioned above. In the decade under notice, however, 24 uninhabited villages of the census of 1891, were occupied ; 17 new villages sprang into existence, and 90 *Puras* (suburbs) were recognised as independent villages ; and one

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village was awarded to this Government from Jámbuvádá. Thus, in all 132 villages have come to be newly enumerated and have, therefore, raised the total number of occupied villages to 3,041, thereby showing an increase of 38 over 1891. But, deducting from this number the 6 villages, which are now classed as towns, there remain only 3,035 villages, pure and simple. Looking to the figures for Divisions, we find that Amreli shows an increase of 8 villages over the number of 1891, and the Baroda Division of 84 villages, showing together an increase of 92 villages. But the Kadi and Navsari Divisions, with a decrease of 2 and 52, respectively, bring down that number to 38.

Areality of towns and villages.

109. In the present Census, the number of towns being 47, and the area of the State being 8,099 square miles, we get only one town for 172 miles; whereas for the same number of miles we get 66 villages; or in other words, one village for every 2·6 miles. These figures show an improvement over those of 1891, when there was one town for every 200 miles and one village for 2·7 miles. Sub. B—8,5

Size of villages.

110. The village containing the largest population is Gojáriá, with a population of 4,943 souls in the Vijapur Taluka of the Kadi Division; while there are 127 villages containing a population of 50 souls or less. All the inhabited towns and villages have been divided into 9 groups, as is seen from Imperial Table III; the lowest being that of villages which have a population of less than 500 souls; and the highest that which contains a population of more than 100,000. But, as most of our towns are comprised in the groups containing from 2,000 to 100,000 persons, they collectively may be considered as the highest group in order to facilitate comparison with the Census of 1891.

Comparative statement of villages.

111. From the total number of villages, 2,055, that is, 66·6 per cent. as against 55·8 per cent. of 1891, contain a population of less than 500 souls; and 601, that is, 19·5 per cent. as against 25 per cent. of 1891, contain a population of between 500 and 1,000 souls. Thus we see that 86 per cent. of the villages of this State contain less than 1,000 souls; thereby showing an increase of 6 per cent. over 1891; and leaving 14 per cent. of the villages to be included within the remaining groups of Imperial Table III. Of these, 9·2 per cent. as against 12 per cent. of 1891, are under 2,000, and the rest, that is, 4·8 per cent, as against 7 of 1891, are over 2,000. These figures show that there has been a very large increase in the lowest groups, at the sacrifice of the higher ones; or, in other words, the villages that had been thickly populated in 1891, have been comparatively, thinned in population in the last decade; or, that the general decrease in the population of the State has been brought about by a general decrease in the population of villages of all classes. Looking to the figures for Divisions in the same table, we find that in Amreli there are in the lowest group 63·9 villages, and 3·3 in the highest, as opposed to 61·57 and 2·7 of 1891; in Kadi there are 56·6 and 6·3 villages in the lowest and the highest groups, respectively, as against 41·5 and 13·1 of 1891; in Navsari there are 79·6 and 1·9 as against 78·9 and 1·2 of 1891, respectively; and in Baroda there are 67·8 and 4·2 as against 49·3 and 8·6 of 1891, respectively. This again shows that in the case of the highest group, the Divisions of Amreli and Navsari denote an improvement over 1891, while the other Divisions point the other way. Again, as regards the lowest group, although all the four Divisions show an increase over 1891, still the rate of increase is not the same. Here, too, while Navsari and Amreli show an increase of Sub. B—10-17.

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about 2 per cent. only, Kadi and Baroda show an increase of 16 and 18 per cent., respectively. The conclusion is that thickly populated villages of 1891 in these two latter Divisions have become thinner than those of the former Divisions and that some of the thickly-populated villages of Amreli and Navsari have become thicker.

4. URBAN AND RURAL POPULATIONS.

Percentages of urban and rural populations.
Sub. II.—10-11.

112. It will be seen that the population rural is just three times the urban population in the State. Excluding the City, the rural population is 4 times the urban. This ratio, as in many other cases, is just the same as in the Kadi Division. In Amreli the ratio is three times, in Navsari 6 times, and in Baroda (excluding the City) 4½ times. Taking the urban population by itself, there is 40 per cent. of the total urban population of Amreli, in towns of between 10 and 20 thousand, 32 in those over 5,000, and 28 in those under 5,000, there being none in the first class, of over 20,000. In the Kadi Division, 18 per cent. of the population is in the 1st class, 34 in the 2nd, 39 in the 3rd, and 9 in the 4th class. In the Navsari Division, 48 in the 1st, 27 in the 3rd, and 26 in the 4th class. In the Baroda Division, excluding the City, 39 per cent. of the urban population is in the 2nd class, 34 in the 3rd, and 27 in the 4th class. Taking the Natural Division 14 per cent. of the urban population is in towns of the first magnitude, 32 per cent. in the 2nd class, 35 per cent. in the 3rd class, and 19 per cent. in the 4th. As has been already said, there being no villages at all in the 1st class of over 5,000 inhabitants, the percentage can be counted only for the remaining classes—2,000 to 5,000—500 to 2,000—and below 500. In the Amreli Division, 8 per cent. of the villages are in the 2nd class, 60 in the 3rd, and 32 in the 4th; in the Kadi Division, 21 per cent. are in the 2nd, 57 in the 3rd, and 22 in the 4th class. In the Navsari Division, 9 per cent. are in the 2nd, 46 in the 3rd and 45 in the 4th class. In the Baroda Division, which almost coincides with the Natural Division, there are 18 per cent. of total villages in the 2nd class, 53 in the 3rd, and 29 in the 4th class.

Sub. II.—12-19.

Comparison with 1891.

113. Comparing the urban population of the present Census with that of the previous one, we find that the percentage of urban to total population has risen from 20 to 24 in the State. It has risen also from 23 to 26 in Amreli; from 17 to 21 in Kadi; from 13 to 15 in Navsari. For Baroda the percentage was 26, including the City, in 1891; and it is 19 excluding it, in the present Census. Knowing the comparison of towns, we can infer the comparison of villages, as the percentages for towns and villages are complementary.

Urban population.

114. Imperial Table I shows by Divisions the general population as well as its two branches—(1) Urban and (2) Rural. That population is called urban which resides in cities and towns and in the villages recognised for Census purposes as towns; and the rest is known as rural. In the present Census the total urban population is 468,850 for 505,642 in 1891. For purposes of comparison, the population as recorded in 1891 of the six villages which are at present newly recognised as towns, has been added to the town population of 1891, as shown in Imperial Table IV. Thus the decrease in town population is 36,792 and the net decrease between 1872 and 1901 is 477. The present decrease comes to about 7·1 per cent., and this is almost the same as the rate

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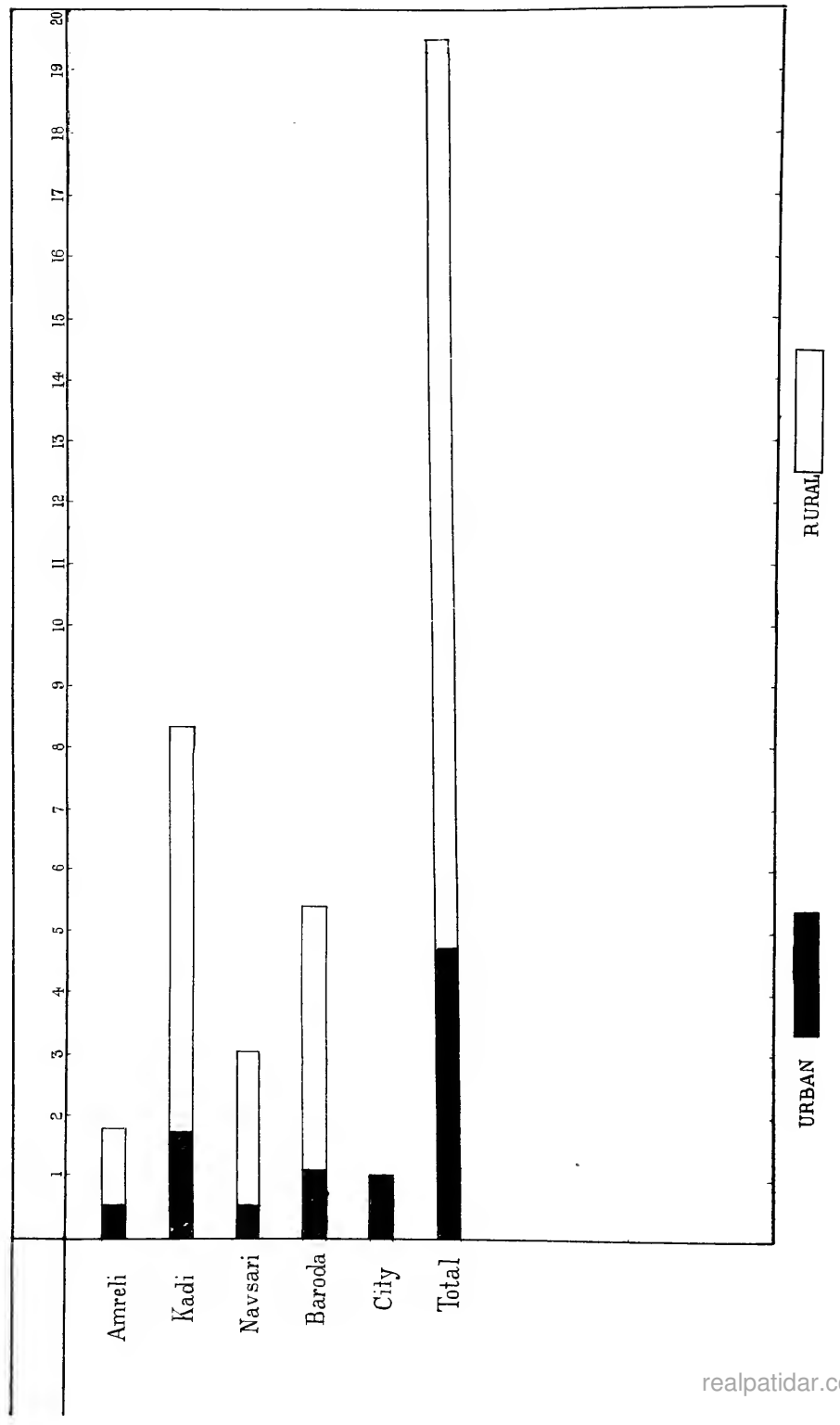
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Diagram 2 Chapter I

DIAGRAM Showing the total URBAN and RURAL Population of the Baroda State in the different Divisions.



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of increase in 1891; but it is much less than the general decrease of population, which is 19·5 per cent. This result is due partly to a greater mortality in the villages than in the towns, as was the case during the famine year, when the poorer people of the villages succumbed more easily to the severity of the distress than the inhabitants of the towns, who could find some means to support, themselves and their families. Part, also, of this result must be due to the general tendency, of the village population, moving to the towns, aggravated strongly by the influx into the towns, both to avoid the much stronger strain in the villages and to seek out work. The present town population when compared with the general population comes to about 24 per cent. of the latter, instead of the 20 per cent. of 1891. The ratio of rural to urban population now is 3·17, as opposed to 3·99 in 1891; that is, in these days there is one individual living in a town, for three, instead of four, individuals living in villages in 1891. Even with this increased survival of town-life, the average population per town has fallen below that in 1891, because it comes to 9,975 persons now for 10,758 then, thus showing a decrease of 783 souls. Even if we exclude the City with the Cantonment, we get a decrease of 537. The town population has, no doubt, suffered along with the general population, but it has done so to a much less extent than the rural population, as will also be seen further on.

Average population per town. Sub. II.—2.

115. The rural population enumerated now is 1,483,842; adding to this the population of those villages that have been promoted to towns in this Census, the total rural population comes to 1,505,662 as against 1,931,881; thereby showing a decrease of 426,219 souls over 1891, that is, of 22·6 per cent. Deducting the population of these villages, namely, 22,127, from the rural population last time, we get 1,909,754; therefore, the decrease is 425,912 or 22·3 per cent. This percentage will not agree with the percentage of average population per village, after deducting the six villages. It then will come to 23·2, because the number of villages last time was 2,997, as against 3,035 this time. This decrease, larger than the general decrease, indicates that the rural population has lost more heavily than the town population. This conclusion is further borne out by the fact that the average population per village this time is 489 souls in lieu of 632 in 1891, thus bringing the percentage of decrease to 22·6 as against 17 in the case of towns. Even with this big fall, our villages have kept above the average population of villages for all India, which in 1891 was 370, including the Native States, and 380 for the British territories only. The diagram No. II opposite gives at one view a graphic representation of the urban and rural populations of each Division, the City and the State; the figures stand for lakhs of people.

Rural population.

Sub. II.—6.

Diagram.

116. The average village population for the Divisions shows also a decrease; but in a varying degree, directly proportionate to the general decrease in population in each Division. The average decrease of population per village in Amreli is 50, that is, 10 per cent.; that in Kadi is 225, that is 26 per cent.; that in Baroda is 235, that is, 32 per cent.; and that in Navsari 6, that is, about 1·78 per cent. This shows that the rural population has suffered most in the Baroda Division, and least in the Navsari Division. On the other hand, the average town population shows an increase of 10·25 per cent. in Amreli, and of 7 per cent. in

Fluctuations in the rural and urban population in the different Divisions.

Sub. II.—89.

Sub. II.—4-5.

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Navsari; but a decrease of 11 per cent. in Kadi and of 8 per cent. in Baroda. Thus in the Amreli Division, the villages lost on an average 9 per cent., while the towns gained 12 per cent. Kadi suffered in both by 27 and 15 per cent. respectively; Baroda followed suit with 33 and 3 per cent. and Navsari lost 3 per cent. in the rural population and gained 7 per cent. in the urban. The heaviest loss has thus fallen on our largest and most important Divisions of Kadi and Baroda, where the famine had laid a heavy hand; Navsari came off much better in comparison, as the *Rásti* Mahals had narrowly escaped famine there. The great care bestowed on the Amreli Division resulted in a loss of only 9 per cent. in villages, compensated by an actual gain of 12 per cent. in towns, a very remarkable increase in the hard times.

Rani and Rasti Mahals of Navsari.

117. To mark the contrast between the *Rásti* and *Ráni* (fertile and forest) Mahals of Navsari prominently, I give Table M. The urban population in the three *Rásti* Mahals, out of 4, and in the 2 *Ráni* Mahals, out of 4, is confined, in each case, to the Taluka Town only. It will be observed that the Towns of Navsari and Songhad have increased greatly, by 31 and 29 per cent. respectively; there is an increase of 18 per cent. in Vyara also. Gandevi and Kamrej have decreased in their Town populations; the former by so much as 23 per cent. This was due to the continued prevalence of plague in Gandevi for a long time, over 3 years. But in the rural population there is an increase in all the *Rásti* Mahals, of 19 per cent. in Palsana, and over 6 per cent. in the three other Mahals. In the *Ráni* Mahals, the rural population has decreased in all the Mahals, except in Songhad. This was due to the stress of famine in the forest-tracts. In the two Talukas which border between *Ráni* and *Rásti*, Mahuva and Velachha, there was a loss of 3 per cent. in the former and a gain of 6 per cent. in the latter.

5. PROPORTION OF THE SEXES.

Fluctuation in the Sexes by Divisions.
Sub. L.—2-5.

118. In the matter of the proportion of the sexes, it will be seen that there are at present 94 females as against 93 in 1891 per 100 males; and 107 males as against 108 per 100 females, thus indicating a decrease among males and an increase among females. Looking to the Divisions for this set of figures, we find that in Amreli there are now 94 females to 100 males, and 106 males to 100 females, as opposed to 92 and 108 in 1891, respectively; in Kadi, there are 95 females and 105 males per 100 of the other sex, as opposed to the same numbers respectively in 1891; in Navsari, there are 99 females and 101 males per 100 of the other sex, as opposed to the same figures, respectively, in 1891; in the Baroda Division, exclusive of the City and Cantonment, there are 89 Females and 112 males per 100 of the other sex, as opposed to 88 and 113 in 1891; while in the City, there are 86 females and 116 males per 100 of the other sex, as against the same figures in 1891, respectively. The figures are weighted by dropping the decimals. This statement of figures indicates that the relation of the sexes has remained the same in the City and Kadi and Navsari Divisions, while it has undergone a change in favour of females in the Amreli and Baroda Divisions. The number of females to 100 males among the urban population of this State is 93 for 94 in 1891, thus showing a decrease; and, consequently, the number of males to 100 females being 107 now to 106 in 1891, shows an increase; that is, we have now a larger number of males living in towns than females, as compared

Sub. L.—6-9.

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with the Census of 1891. These figures, when taken into consideration for the Divisions, show an increase of females enjoying a town life in Amreli; for it has 91·6 females to 100 males as against 91 of 1891. In Kadi, there are 101 females and 99 males to 102 and 98 of the other sex in 1891, respectively; thus showing a decrease in females and an increase in males. In Navsari and Baroda also the females have decreased; there being now 101 females to 104 and 88 to 90 in 1891, respectively, in each; and the males have increased since they are 99 to 96 and 114 to 111 in 1891, in each, respectively. Thus we see that there is, generally speaking, an increase of males in towns, excepting Amreli, where the ratio is almost stationary. The relation between the sexes as regards the rural portion to the total population is for the whole State 93 females and 107 males per 100 of the other sex to 92 and 108, respectively, in 1891. This shows a greater preponderance of females during the decade. In the Amreli Division, there are 95 females to 92 in 1891 per 100 males, and 105 males to 108 in 1891 per 100 females; in the Kadi Division, there are 94 females to 93 in 1891 per 100 males, and 106 males to 107 in 1891; in the Navsari Division, there are 99 females to 98 in 1891 per 100 males, and 101 males for 102 in 1891 per 100 females; and in the Baroda Division there is an excess of 1 female and a corresponding decrease of 1 male in percentage over 1891. Summarising the result, we find that all the Divisions show a decrease of males, and an increase of females in rural areas over 1891.

Sub. L-10-13.

The proportion of sexes viewed in another light.

119. Looking to the same table in another light, we find that in Amreli there are 109 males in towns and 105 in villages per 100 females as against 91 and 95 females per 100 males, respectively. In the Kadi Division, the figures for towns and villages, respectively, are 99 and 106 males to 100 females as against 101 and 94 females per 100 males; in the Navsari Division there are 99 and 101 males per 100 females as against 101 and 99 females per 100 of the other sex in towns and villages, respectively, and in the Baroda Division, there are 114 and 112 males to 100 females as against 88 and 89 females to 100 males in towns and villages, respectively. It thus shows that Amreli and Baroda show an excess of males over females, both in urban and rural areas; while Kadi and Navsari show an excess of females over males in urban, and an excess of males over females in rural areas.

6. AREALITY OF TOWNS AND VILLAGES.

Areality of towns.

120. In the preceding paragraphs we have compared the urban and rural populations. Another way of showing the extent of towns is to mark the areality of towns; that is, supposing that all the towns were equi-distant from each other, in each Division, what would be the area in square miles of a town-circle; or in other words, supposing each of these equi-distant towns to be the centre of a circle, the whole area of the Division would be divided into as many equal circles as there are towns; and we require to know the area covered by each of these circles. Really circles would not cover a complete area, that could be done by regular hexagons, or equilateral triangles on common bases. On the latter supposition the areality is calculated. For the whole State, the town areality is found to be 172, that is, on the assumption that all the towns of the State were located at equal distances from each other, each town would

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Sub. B—3.

command an area of 172 square miles. This is to be considered along with the heavy population of the City. If we exclude the City the areality will come to only 175·8. It will be seen that in Navsari the areality is nearly double, namely, 325, and in Amerli it is 207, because there are so few towns in these Divisions. Kadi and Baroda have 167 and 111, respectively. The present areality of a town-circle in the whole of the Bombay Presidency, excluding the Native States, comes to about 618 square miles; *i.e.*, nearly $3\frac{3}{4}$ times as high as that of the Baroda State; while the areality of a town-circle in the neighbouring British *Zillas* of Gujarat is highest for the Panch Mahals 401, and the least for Kaira 145; that of Ahmedabad is 318, of Broach 292 and that of Surat is 206 square miles.

Radius of town-circle in miles.

Sub. B—4.

121. If we can take the radius, in miles, of a circle like that mentioned in the previous paragraph, the lengths of these radii for the four Divisions and for the State will come to 5·94 or nearly 6 for Baroda, nearly $7\frac{1}{3}$ for Kadi, 10 for Navsari and 8 for Amreli. For the whole State, the average is nearly $7\frac{1}{2}$ miles; meaning to say, that if the entire territory were divided into 47 equal circles in contact (there being 47 towns) and if at the centre of each of these a town were located, the radius of each such circle would be about $7\frac{1}{2}$ miles in length.

Proximity of towns in miles.

Sub. B.—8.

122. Roughly speaking, the proximity of one town to another on the assumption of equal distribution, would be double of the radius mentioned above. But as contiguous equal circles cannot fill up the entire area, the calculations for these are based according to the suggestion in Note U in 1891; and more accurate figures are obtained. There we find that taking the average for the whole State, one town is distant 14 miles from another. If the Baroda and Navsari Divisions were taken separately, each in respect of its own number of towns, a man in the former would have to walk 11 miles in reaching from one town to another, and 19 miles in the latter. For Kadi the distance is nearly the same as the average for the whole State, and for Amreli it is 11 miles. In the *Zillas* of British Gujarat the proximity of towns is 21 in Panch Mahals, 19 in Ahmedabad, 18 in Broach, 15 in Surat and 12 in Kaira.

Areality of village circle and proximity of villages.

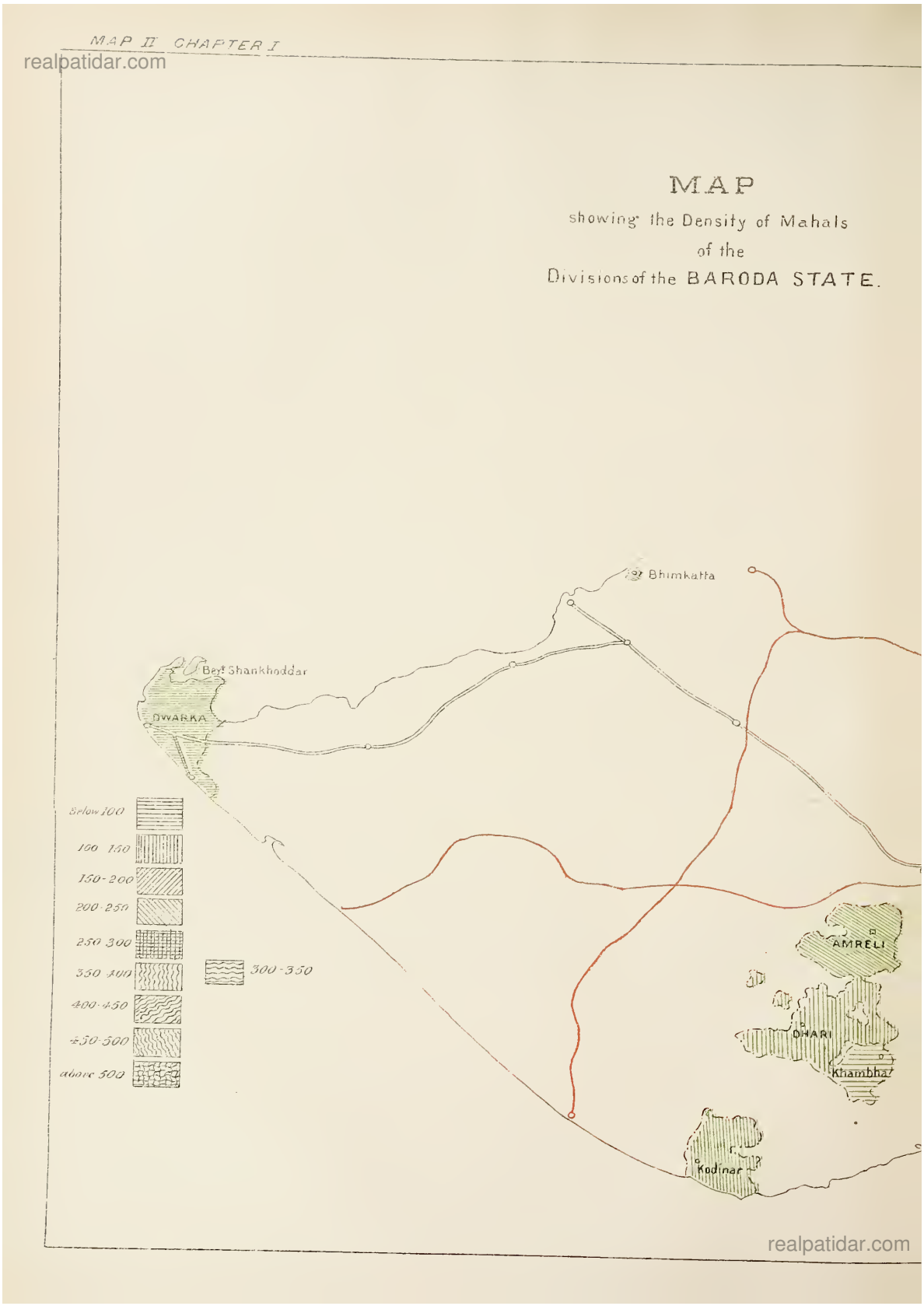
Sub. B.—5, 9.

123. Figures for villages are calculated on the same consideration as for towns. The areas of these circles in the different Divisions are 4·12 square miles for Amreli, 2·8 for Kadi, 2·5 for Navsari and 2 square miles for the Baroda Division. The Navsari Division though badly off for towns comes up to the average for villages; but Amreli is far behind. The average areality for the State is 2·6. The proximity of villages in miles is 2·1 for Amreli, 1·8 for Kadi, 1·7 for Navsari and 1·5 for the Baroda Division. The average for the State is 1·7.

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MAP II CHAPTER I
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MAP
showing the Density of Mahals
of the
Divisions of the BARODA STATE.
Bhimkatta
Beyt Shankhoddar
DWARKA
Below 100
100 150
150-200
200-250
250-300
300-350
350-400
400-450
450-500
above 500
AMRELI
DHARI
Khambha
Kodinar
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Siddhpur
Kherala
PATAN
HARIJ
Visnagar
Vadavli
Mehsana
Vijapur
KADI
Kadi
Dehegam
Harsolbhia
SAVLI
Petlad
Vaghodia
BARODA
PADRA
DABHOTI
Sankheda
Shinagar
CHORANDA
Sinor
Tilakawada
Damnagar
VELACHHA
Vankal
Vajpur
Kamrej
Songhad
PALSANA
Vyara
Mahuva
NAVSARI
Gandevi
Saler
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Subsidiary Table I.

Density of the Population.

Natural Divisions, Districts and Cities.	Mean Density per square mile.				Variation increase (+) or decrease (−).			Net variation 1873-1901 increase (+) or decrease (−)	Average population per Sub-Divisional Mahal.
	1901.	1891.	1881.	1872.	1891 to 1901.	1881 to 1891.	1872 to 1881.		
1	2	3	4	5	6	7	8	9	10
Natural Division, Baroda ...	228·54	284·17	256·54	232·54	− 55·63	+ 27·63	+ 24	−4	46,492
Baroda Division (Ex. City) ...	287·69	373·06	348·76	336·08	− 85·37	+ 24· 3	+ 12·68	−48·39	71,563
Kadi Division	276·86	364·42	327·85	282·03	− 87·56	+ 36·57	+ 45·82	− 5·17	83,474
Navsari Division	153·91	163·64	147· 3	123·59	− 9·73	+ 16·34	+ 23·71	+ 30·32	37,755
Amreli Division	139· 3	144·72	116·16	127·87	− 5·42	+ 28·56	− 11·21	+ 11·93	34,687
City	11,532· 2	12,935· 5	11,834· 6	12,919· 3	−1,403· 3	+1,100· 9	+ 1,084· 7	− 1,387· 1	.....
Mean	241· 1	298·23	269·43	246·64	− 57·13	+ 28· 8	+ 22·79	− 5·54	46,492

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Subsidiary Table II.

Distribution of Population between Towns and Villages.

Natural Divisions and Districts.	Average Population.				Per Village.				Percentage of Population Living in		Percentage of Urban Population in Towns of				Percentage of Rural Population in Villages of			
	Per Town.								Towns.	Villages.	20,000 and over.	10,000 to 20,000.	5,000 to 10,000.	Under 5,000.	5,000 and over.	2,000 to 5,000.	500 to 2,000.	Under 500.
	1901.	1891.	Variation.	Percentage in Variation.	1901.	1891.	Variation	Percentage in Variation.										
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
Natural Division, Baroda	8,112	8,649	—537	—6·20	489	637	—148	—23·23	19·74	80·26	14·48	31·97	34·94	18·61	...	17·21	54·33	28·46
Amreli Division	7,454	6,761	+693	+10·25	435	485	—50	—10·31	25·79	74·21	...	40·24	31·75	28·01	...	8·06	60·42	31·52
Kadi Division	9,653	10,902	—1,249	—11·45	622	847	—225	—26·56	20·82	79·18	18·07	33·84	38·67	9·42	...	21·57	56·89	21·64
Navsari Division... ..	7,521	7,010	+511	+7·27	331	337	—6	—1·78	14·95	85·05	47·53	...	26·69	25·78	...	9·18	46·03	44·79
Baroda Division (excluding the City)	6,763	7,356	—593	—8·06	485	720	—235	—32·64	18·78	81·22	...	39·32	33·56	27·12	...	18·22	53·46	28·32
City	103,790	116,420	—12,630	—10·84	...	...	...	...	100	...	100	...	...	...	...	...	...	...
Total ...	9,975	10,758	—783	—7·27	489	637	—148	—23·23	24·01	75·99	32·73	24·89	27·20	15·18	...	17·21	54·33	28·46

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Subsidiary Table III.

House—Room.

Serial Number.	Natural Divisions, Districts and Cities.	Average number of persons per house.			Average total number of houses per square mile.			Average number of occupied houses per square mile.		
		1901.	1891.	1881.	1901.	1891.	1881.	1901.	1891.	1881.
1	2	3	4	5	6	7	8	9	10	11
1	Amreli Division	4·41	4·68	4·73	52·24	58·18	29·99	31·59	32·39	19·95
2	Kadi ,, ...	3·82	4·40	4·50	120·68	122·72	102·02	72·40	79·42	69·41
3	Navsari ,, ...	5·01	5·25	5·27	40·74	38·98	33·26	30·66	30·73	28·22
4	Baroda ,, ...	3·82	4·31	4·30	105·19	107·98	96·97	75·21	82·92	76·27
5	City	3·32	3·63	3·64	5,268· 8	4,821· 5	6,542·	3,472·22	3,559·66	4,866·50
6	Mean	3·98	4·48	4·56	83·02	94·96	76·68	60·49	65·52	55·97

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Subsidiary Table A.

Comparative Statement showing Area, Towns, and Villages.

Division.	Area.				Towns.		Villages.							
							Total.			Inhabited.			Desolate.	
	1901.	1891.	Variation increase(+) or decrease (-).	Ratio to Total Area.	Ratio to total population.	1901.	1891.	1901.	1891.	Variation.	1901.	1891.	Variation.	1901.	1891.	Variation.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
Amreli	1,245	1,189	56	15·37	8·89	6	6	310	337	—27	296	288	+8	14	49	—35
Kadi	3,015	3,146	—131	37·23	42·75	18	16	1,187	1,189	—2	1,063	1,067	—4	124	122	+2
Navsari	1,952	1,981	—29	24·10	15·38	6	5	979	1,061	—82	772	825	—53	207	236	—29
Baroda (excluding City) ...	1,878	1,901	—23	23·19	27·67	15	12	924	842	+82	904	823	+81	20	19	+1
City and Cantonment ...	9	9	...	0·11	5·31	2	2	...	...	...	...	...	...	...	...	...
Total ...	8,099	8,226	—127	100·00	100·00	47	41	3,400	3,429	—29	3,035	3,003	+32	365	426	—61

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Subsidiary Table B.

Comparative Statement showing Areality, Proximity, and Village Density.

Division.	Areality.						Proximity.		Village Density.							
									Relative proportion per cent. of villages containing a population of							
									1—499.		500—999.		1,000—1,999.		2,000 and over.	
	Of subdivisional Mahal.	Of town circle in miles.	Radius of town circle in miles.	Of village circle in miles.	Of occupied houses in acres.	Of persons in acres.	Of towns in miles.	Of villages in miles.	1901	1891	1901	1891	1901	1891	1901	1891
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
Amreli	249·0	207·5	8·13	4·12	20·26	4·59	11·144	2·181	65·90	61·57	22·51	24·15	8·28	11·59	3·31	2·72
Kadi	301·5	167·5	7·30	2·81	8·83	2·31	13·914	1·803	56·62	41·55	24·05	28·99	12·95	18·19	6·38	11·27
Navsari...	244·0	325·3	10·17	2·51	20·87	4·15	19·392	1·724	79·69	78·92	14·53	15·30	3·85	4·46	1·93	1·36
Baroda (excluding City).	209·6	125·2	5·94	2·08	8·51	2·22	11·321	1·536	67·90	49·46	17·41	28·02	9·68	14·01	5·01	8·50
City	...	9		...	0·18	0·05	...	...	...	...	...	...	...	...	100	100
Total ...	253·0	172·3	7·42	2·62	10·58	2·65	14·105	1·747	66·68	55·81	19·50	24·51	9·22	12·65	4·60	7·03

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Subsidiary Table C.

Cultivated and arable waste land.

Division.	Cultivated.				Arable waste land.					
	Bighas. 1900.	Bighas. 1891.	Bighas. 1881.	Variation 1891—1900.	Variation 1881—1891.	Bighas. 1900.	Bighas. 1891.	Bighas. 1881.	Variation 1891—1900.	Variation 1881—1891.
1	2	3	4	5	6	7	8	9	10	11
Amreli	870,135	820,653	756,668	+49,482	+63,985	165,382	229,693	236,627	—64,311	—6,934
Kadi...	2,439,584	2,425,296	2,188,847	+14,288	+236,449	461,217	454,229	509,276	+6,988	—55,047
Navsari	946,157	857,189	4,77,871	+88,968	+379,318	188,368	190,200	60,237	—6,832	+129,963
Baroda	1,559,219	1,391,055	1,124,503	+168,164	+266,552	136,300	255,012	255,032	—118,712	—20
Total ...	5,815,095	5,494,193	4,547,889	+320,902	+946,304	946,267	1,129,134	1,061,172	—182,867	+67,962

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SUBSIDIARY TABLE D.

MAHALWAR AREA, DENSITY AND VARIATION OF HOUSES AND POPULATION.

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Subsidiary

Mahalwar Area, Density and

Serial Number.	Name of Taluka or Mahal.	Area in square miles.	Population.			Total number of population in 1891	Variation.		Density per square mile.
			Total.	Males.	Females.		Number.	Per cent.	
1	2	3	4	5	6	7	8	9	10
	I.—Amreli Division.								
1	Amreli	228	55,183	28,337	26,846	51,598	+3,585	+6·94	242·03
2	Bhimkattá (*Peta*) ...	4	866	427	439	1,087	—221	—20·33	216·50
3	Dámnagar	107	19,464	10,059	9,405	18,721	+743	+3·96	181·90
4	Shiánagar (*Peta*) ...	52	4,029	2,060	1,969	5,306	—1,277	—24·06	77·98
5	Dhári	263	27,653	14,214	13,439	29,551	—1,898	—6·42	105· 1
6	Khámbhá (*Peta*) ...	115	6,456	3,358	3,098	8,236	—1,780	—21·20	56· 1
7	Kodinár	204	32,481	16,547	15,934	38,784	—6,303	—16·25	111·22
8	Okhámandal	268	22,689	12,048	10,641	22,280	+409	+1·83	84· 7
9	Beyt Shankhoddhár (*Peta*).	4	4,615	2,379	2,236	4,625	—10	—0·21	1,153
	Total ...	1,245	173,436	89,429	84,007	180,188	—6,752	—3·74	147·33
	II.—Kadi Division.								
1	Pátan	409	104,136	53,887	50,249	136,083	—31,947	—23·47	254·61
2	Hárij (*Peta*) ...	154	12,505	6,586	5,919	29,134	—16,629	—57·07	81·20
3	Sidhpur	254	90,161	46,036	44,125	107,470	—17,309	—16·10	354·96
4	Vadávali	332	67,302	34,983	32,319	101,450	—34,148	—33·65	202·72
5	Mehsána	195	75,254	38,996	36,258	83,810	—8,556	—10·21	385·90
6	Visnagar	172	70,989	35,901	35,088	92,485	—21,496	—23·24	470·86
7	Kheralu	246	76,463	38,450	38,013	98,682	—22,219	—22·51	310·82
8	Vijapur	346	117,286	59,041	58,245	156,113	—38,827	—24·87	338·97
9	Kadi..	331	71,784	36,850	34,934	96,782	—24,998	—25·82	216·87
10	Kalol	267	80,532	40,862	39,670	97,089	—16,557	—17·05	301·68
11	Dehgám	239	49,461	25,278	24,183	69,253	—19,792	—28·57	206·95
12	Atarsumbá (*Peta*) ...	70	18,871	9,853	9,018	30,391	—11,520	—37·90	269·58
	Total ...	3,015	837,744	426,723	408,021	1,098,742	—263,998	—24·02	276·86

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Table D.

Variation of houses and population.

Number of occupied houses in.		Variation in occupied houses.		Ratio of unoccupied to occupied houses.	Number of occupied houses per square mile.	Average population per occupied house.			Average population per village.		
1901.	1891.	Number.	Per cent.			Total.	Males.	Females.	Total.	Males.	Females.
11	12	13	14	15	16	17	18	19	20	21	22
12,156	10,964	+1,192	+10·87	0·39	53·31	4·54	2·33	2·21	641	329	312
211	191	+20	+1·04	0·85	52·75	4·10	2·02	2·08	866	427	439
4,274	3,884	+390	+10·04	0·67	39·94	4·55	2·35	2·20	632	325	307
1,000	1,160	—160	—1·37	0·44	19·23	4·03	2·06	1·97	403	206	197
6,404	6,383	+21	+0·32	1·12	20·93	4·32	2·22	2·10	374	192	182
1,508	1,657	—149	—8·99	1·00	13·11	4·28	2·23	2·05	230	120	110
7,804	8,572	—768	—8·95	0·56	38·25	4·16	2·12	2·04	374	191	183
4,970	4,714	+256	+5·43	0·68	21·94	4·56	2·42	2·14	352	185	167
998	984	+14	+1·42	.....	249·5	4·62	2·38	2·24	...	...	...
39,325	38,509	+816	+2·12	0·62	31·59	4·41	2·27	2·14	434	223	211
27,299	30,600	—3,301	—10·78	0·73	66·74	3·81	1·97	1·84	744	385	359
3,214	5,823	—2,609	—44·80	0·82	20·87	3·89	2·05	1·84	291	153	138
22,004	22,845	—841	—3·24	0·59	86·63	4·10	2·09	2·01	1,156	590	566
17,934	22,374	—4,440	—1·58	0·89	54·02	3·75	1·95	1·80	595	309	286
19,066	18,097	+969	+5·29	0·71	97·77	3·94	2·04	1·90	907	470	437
18,920	21,307	—2,387	—11·20	0·64	110·00	3·75	1·90	1·85	1,314	665	649
20,890	22,937	—2,047	—8·92	0·55	84·92	3·66	1·84	1·82	869	437	432
29,442	36,151	—6,709	—18·55	0·53	85·09	3·98	2·00	1·98	1,096	552	544
19,715	22,680	—2,965	—13·07	0·81	59·56	3·64	1·87	1·77	497	257	240
21,027	22,803	—1,776	—7·78	0·66	78·75	3·83	1·94	1·89	915	476	439
13,697	16,948	—3,251	—19·18	0·63	57·31	3·61	1·84	1·77	520	266	254
5,092	7,227	—2,135	—29·54	0·56	72·74	3·70	1·93	1·77	337	176	161
218,300	249,792	—31,492	—12·61	0·66	72·40	3·82	1·95	1·87	621	320	301

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Subsidiary

Mahalwar Area, Density and

Serial Number.	Name of Taluka or Mahal.	Area in square miles.	Population.			Total number of population in 1891.	Variation.		Density per square mile.
			Total.	Males.	Females.		Number.	Per cent.	
1	2	3	4	5	6	7	8	9	10
	III.—Navsari Division.								
1	Navsári	125	59,875	28,876	30,999	53,523	+6,352	+11·86	479
2	Gandevi	46	30,920	15,407	15,513	32,813	—1,893	—5·76	650·43
3	Mahuvá	143	33,720	17,263	16,457	35,483	—1,763	—4·96	235·80
4	Vyárá	360	44,237	22,332	21,905	53,370	—9,133	—17·11	122·88
5	Songadh	344	28,217	14,497	13,720	29,682	—1,465	—4·93	82·03
6	Vájpur (*Peta*) ...	460	6,218	3,296	2,922	8,498	—2,280	—26·82	13·52
7	Veláchhá	149	22,567	11,306	11,261	25,385	—2,818	—11·10	151·45
8	Vánkal (*Peta*) ...	78	7,92 2	4,063	3,859	10,666	—2,744	—25·72	101·72
9	Kámrej	156	41,479	20,828	20,651	44,761	—3,282	—7·33	265·88
10	Palsána	91	25,286	12,921	12,365	25,262	+24	+0·09	277·87
	Total ...	1,952	300,441	150,789	149,652	319,443	—19,002	—5·94	153·91
	IV.—Baroda Division.								
1	Baroda	260	60,428	31,410	29,018	96,511	—36,083	—37·38	232·41
2	Sávli	188	38,340	20,051	18,289	44,914	—6,574	—14·63	203·94
3	Petlád	181	134,558	73,336	61,222	157,786	—23,228	—14·08	743·30
4	Sisva (*Peta*) ...	83	43,461	23,578	19,683	53,922	—10,461	—19·40	523·62
5	Pádrá	196	73,395	38,194	35,201	92,328	—18,933	—20·50	374·46
6	Chorandá	284	48,758	24,944	23,814	62,693	—13,935	—22·22	208·36
7	Vaghodiá	143	20,804	11,085	9,719	27,320	—6,516	—23·85	145·48
8	Dabhoi	190	49,077	25,534	23,543	59,706	—10,629	—17·80	258·30
9	Sinor	139	29,979	15,780	14,229	39,073	—9,094	—23·27	215·67
10	Sankhedá	280	36,665	19,361	17,304	57,045	—20,380	—35·72	159·41
11	Tilakwadá	34	4,816	2,441	2,375	9,305	—4,489	—48·24	141·41
	Total ...	1,878	540,281	285,684	254,597	700,603	—160,322	—22·88	287·68

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Table D—contd.

Variation of houses and population.

Number of occupied houses in		Variation in occupied houses.		Ratio of unoccupied to occupied houses.	Number of occupied houses per square mile.	Average population per occupied house.			Average population per village.		
1901.	1891.	Number	Per cent.			Total.	Males.	Females.	Total.	Males.	Females.
11	12	13	14	15	16	17	18	19	20	21	22
12,236	11,158	+1,078	+9·66	0·33	97·88	4·90	2·28	2·62	998	481	517
6,614	6,643	—29	—0·43	0·63	143·78	4·67	2·33	2·34	1,104	550	554
6,251	6,385	—134	—1·97	0·19	43·71	5·39	2·76	2·63	489	250	239
8,323	9,323	—1,000	—10·75	0·32	23·11	5·31	2·68	2·63	289	146	143
5,292	5,459	—167	—3·05	0·30	15·38	5·33	2·74	2·59	185	95	90
919	1,317	—398	—30·22	0·14	1·99	6·76	3·58	3·18	68	36	32
4,793	4,915	—122	—2·48	0·29	32·17	4·71	2·36	2·35	389	195	194
1,312	1,634	—322	—19·71	0·34	17·84	6·04	3·09	2·95	233	119	114
9,036	9,232	—196	—2·12	0·28	57·92	4·59	2·30	2·29	553	278	275
5,076	4,810	+266	+5·53	0·27	55·78	4·98	2·54	2·44	486	248	238
59,852	60,876	—1,024	—1·69	0·32	30·66	5·01	2·51	2·50	330	166	164
16,022	21,987	—5,965	—29·13	0·39	61·62	3·77	1·96	1·81	549	285	264
10,502	10,020	+482	+4·51	0·36	55·86	3·65	1·91	1·74	511	267	244
36,459	37,644	—1,185	—3·17	0·40	201·43	3·69	2·01	1·68	1,978	1,078	900
11,585	12,384	—799	—6·45	0·40	139·58	3·75	2·03	1·72	1,449	786	663
20,210	21,563	—1,353	—6·27	0·42	103·11	3·63	1·89	1·74	895	466	429
12,439	13,653	—1,214	—8·81	0·43	53·16	3·92	2·00	1·92	492	252	240
4,980	5,837	—857	—14·66	0·34	34·82	4·18	2·23	1·95	293	156	137
12,417	12,938	—521	—4·26	0·46	65·35	3·95	2·06	1·89	481	250	231
7,526	8,418	—892	—10·59	0·40	54·15	3·85	2·09	1·76	666	350	316
8,052	11,288	—3,236	—28·66	0·26	35·01	4·55	2·40	2·15	193	102	91
1,039	1,898	—859	—45·25	0·07	30·56	4·63	2·35	2·28	150	76	74
141,231	157,630	—16,399	—10·40	0·39	75·21	3·82	2·02	1·80	485	256	229

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Subsidiary Table E.

Density of the Baroda State compared with that of the British Provinces and with the Native States of India.

Serial order according to density.	Province or State.	Density ascertained in 1901.	Density at the last Census.	Serial order according to the density at the last Census.	Loss or gain in density in the decade.
1	2	3	4	5	6
1	Oudh	515·02	550·98	2	—35·96
2	Aden	532·03	522	1	+12·03
3	Bengal	493·01	471	3	+22·01
4	N.-W. P. & Oudh	443·67	436·31	4	+7·36
5	Madras States	436·08	385	6	+41·08
6	N.-W. Provinces	417·98	411	5	+6·98
	Madras	270·62	252	8	+18·62
8	**Baroda ... ...**	**241· 1**	**293**	**7**	**—52**
9	Punjab	202·85	188	11	+14·85
10	Bombay	198·38	207	9	—8·62
11	Mysore	198·26	177	12	+21·26
12	Ajmere Merwara	175· 7	200	10	—24·93
13	N.-W. P. States	156·52	155	14	+1·52
14	Berar	155·51	163	13	—7·49
15	Bombay Presidency	148· 5	150·81	15	—2·76
16	Hyderabad	135·12	139	16	—3·88
17	Assam	124·93	112	20	+12·93
18	Punjab States	115·89	111	21	+4·89
19	Central Provinces	113·81	125	19	—11·19
20	Coorg	113·99	109	22	+4·99
21	Central India	109·27	133	17	—23·73
22	Bengal States	104·25	92	24	+12·25
23	Bombay States	99·81	126	18	—26·19
24	Rajputana	75·54	92	23	—16·46
25	Sindh	67·42	60	26	+7·42
26	Central Provinces States	67·38	73	25	—5·62
27	Lower Burma	46·12	35	27	+11·12
28	Burma Total	53·78	45·32	28	+8·46
29	Upper Burma	46·12	35	29	+11·12
30	Kashmere	35·92	31	30	+4·92

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Subsidiary Table F.

Density of the Baroda State compared with some of the European and other Countries.

Serial Number.	Country.	Density at the last Census.		Density according to the latest Census.		Serial order of the present density.
		Census year.	Density.	Census year.	Density.	
1	2	3	4	5	6	7
1	Belgium	1890	536	1900	593	1
2	England and Wales	1891	498	1901	557	2
3	Netherlands	1889	356	1900	403	3
4	United Kingdom	1891	314	...	338	4
5	**Baroda ... ...**	**1891**	**293**	**1901**	**241**	**8**
6	Japan	1893	268	1900	296	5
7	Italy	1880	249	,,	289	6
8	German Empire	1885	222	,,	269	7
9	Austria	1880	191	,,	225	9
10	France	1886	186	,,	188	11
11	Switzerland	1888	185	,,	207	10
12	Austria-Hungary	1880	...	,,	181	12
13	Denmark	1890	143	,,	165	13
14	Scotland	1891	135	,,	149	14
15	Portugal	1890	141·9	,,	140	15
16	Hungary	1890	140	,,	140	16
17	Ireland	1891	144	,,	137	17
18	Servia...	...	...	,,	125	18
19	Roumania	...	...	,,	116	19
20	Greece	1889	87	,,	97	20
21	Spain	...	89	,,	91	21
22	Bulgaria	...	...	,,	86	22
23	Russia (European)	...	...	,,	50	23
24	Turkey (Europe and Asia)	...	...	,,	33	24
25	Sweden	1880	27	,,	29	25
26	United States	...	...	,,	25	26
27	Norway	...	...	,,	17	27
28	Egypt	...	...	,,	12	28
29	Persia	...	...	,,	12	29

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Subsidiary Table G.

Density of the Gujarat Districts and that of the Districts of the Baroda State as compared with that of the preceding Census.

Serial order according to Density.	District.	Density as ascertained in 1901.	Density at the last Census.	Loss or gain in density in the decade.
1	2	3	4	5
1	Kaira	448·32	541·69	—93·37
2	Surat	385·19	391·09	—5·9
3	**Baroda ... ...**	**341·32**	**427·7**	**—86·38**
4	**Kadi ... ...**	**276·86**	**364·42**	**—87·56**
5	Ahmedabad	208·2	233·4	—25·2
6	Broach	199·16	233·42	—34·26
7	Panch Mahals	163·03	194·31	—31·28
8	**Navsari ... ...**	**153·91**	**163·64**	**—9·73**
9	**Amreli ... ...**	**139·30**	**144·72**	**—5·42**

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Subsidiary Table H.

Densities of the Districts of the Baroda State compared with those of the neighbouring Native States.

Serial No.	States or Agencies and Districts.	1901	1891	Loss or gain in density in the decade.
1	2	3	4	5
1	**Baroda State...**	**241·1**	**293**	**—51·99**
2	Average of Native States	86·29	109	—22·71
1	**Baroda**	**341·32**	**427·7**	**—85·75**
2	**Kadi**	**276·86**	**364·42**	**—87·56**
3	Cambay	214·63	256·34	—42·29
4	**Navsari**	**153·91**	**163·64**	**—9·73**
5	Surat Agency	153·19	172·4	—18·85
6	Rewa Kantha	96·18	147·29	—51·11
7	**Amreli**	**139·30**	**144·72**	**—5·42**
8	Kathiawar	113·20	133·9	—19·89
9	Cutch	74·98	85·91	—10·93
10	Palanpur	60·15	83·03	—22·88
11	Mahikantha	39·94	62·53	—22·59

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Subsidiary Table J.

Internal densities of the Divisions and the State.

Division.	Thick.						Average.				Thin.					
	Area.		Population.				Area.		Population.		Area.				Population.	
	1901.		1891.	1901.		1891.	1901.	1891.	1901.		1901.		1891.	1901.		1891.
	Square miles.	Per cent.	Square miles.	Persons.	Per cent.	Persons.	Square miles.	Square miles.	Persons.	Per cent.	Square miles.	Per cent.	Square miles.	Persons.	Per cent.	Persons.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25
Amreli	4	0·33	None.	...	4,615	2·5	None.	...	232	18·63	400	33·6	56,049	32·3	91,469	50·8	1,009	81·04	789	66·4	112,722	65·2	88,719	49·2
Kadi	1,480	49·	2,077	66·2	510,685	61·1	833,881	75·9	1,381	45·8	1,069	34·	311,554	37·3	264,861	24·1	154	5·2	...	...	12,505	1·6	.....	...
Navsari	171	8·8	242	12·5	90,795	30·3	114,126	35·5	390	20·	284	14·5	100,485	33·4	77,716	24·5	1,391	71·2	1,455	73·	109,161	36·3	127,601	40·
Baroda	469	24·8	940	50	355,204	55·1	576,549	70·5	1,011	53·5	824	43·	226,582	35·1	213,080	26	407	21·7	146	7	62,285	9·8	27,320	3·5
	2,124	26·2	3,259	39·6	961,299	49·2	1,524,556	63·	3,014	37·2	2,577	31·3	694,670	35·5	647,076	27	2,961	36·6	2,390	29·1	296,723	15·3	243,640	10·

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Subsidiary Table K.

Variation in relation to Houses.

District.	Houses.						Percentage of variation in occupied houses.	Ratio percentage of unoccupied to total Buildings.			Ratio percentage of unoccupied to occupied Buildings.		
	Total.	Occupied.	Unoccupied.	Increase (+) or decrease (−) as compared with 1891.				1901.	1891.	Variation.	1901.	1891.	Variation.
				Total.	Occupied.	Unoccupied.							
1	2	3	4	5	6	7	8	9	10	11	12	13	14
Amreli	64,048	39,325	24,723	−5,132	+816	−5,948	+2·12	61·4	55·6	+5·8	62·9	79·6	−16·7
Kadi	363,877	218,300	145,577	−22,217	−31,568	+9,351	−12·63	59·9	64·7	−4·8	66·6	54·5	+12·1
Navsari	79,535	59,849	19,686	+2,300	−1,027	+3,327	−1·69	75·2	78·8	−3·6	32·9	26·8	+6·1
Baroda	197,565	141,231	56,334	−7,703	−16,446	+8,743	−10·43	71·5	76·8	−5·3	39·9	30·2	+9·7
City	47,420	31,250	16,170	−4,026	−787	+4,813	−2·45	65·9	73·8	−7·9	51·8	35·5	+16·3
Total ...	752,445	489,955	262,490	−28,726	−49,012	+20,286	−9·09	65·1	68·9	−3·8	53·6	44·9	+8·7

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Subsidiary Table I.

Proportion of Sexes.

District or Division.	TOTAL.				URBAN.				RURAL.			
	Number of females to 100 males.		Number of males to 100 females.		Number of females to 100 males.		Number of males to 100 females.		Number of females to 100 males.		Number of males to 100 females.	
	1901.	1891.	1901.	1891.	1901.	1891.	1901.	1891.	1901.	1891.	1901.	1891.
1	2	3	4	5	6	7	8	9	10	11	12	13
Amreli Division	93·92	92·00	106·45	108·68	91·57	90·82	109·19	110·10	94·77	92·36	105·51	108·28
Kadi ,, ...	95·61	95·63	104·58	105·22	101·36	101·08	98·94	98·06	94·23	93·66	106·12	106·77
Navsari ,, ...	99·24	98·51	100·76	101·50	100·97	104·41	99·03	95·75	98·95	97·70	101·06	102·36
Baroda ,, (exclusive of City).	89·11	88·33	112·21	113·24	87·76	89·93	113·94	111·19	89·43	88·08	111·81	113·53
City	85·30	85·17	117·22	117·40	85·30	85·17	117·22	117·40	...	...	.....	.....
Average for the State ...	93·39	92·77	106·84	107·79	93·53	94·46	106·91	105·86	93·61	92·85	106·81	108·28

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Subsidiary Table M.

Average Town and Village Population of the RASTI *and* RANI *Talukas of Navsari.*

Talukas.	Average Population.					
	Per Town.			Per Village.		
	1901.	1891.	Variation percentage.	1901.	1891.	Variation percentage.
Rasti—						
Navsari	21,451	16,276	+31·79	640·4	600·76	+6·59
Gandevi	5,310	6,917	—23·23	725·	677·82	+6·96
Palsana	...	...	...	486·27	407·45	+19·34
Kamrej	4,407	4,819	—8·54	494·29	464·6	+6·39
Rani—						
Songadh	2,533	1,959	+29·30	168·97	144·08	+17·27
Vajpur	...	...	...	68·33	82·50	+17·17
Vyara	6,117	5,171	+18·29	249·15	312·98	— 20·39
Vakal	...	...	...	233·	248·04	—6·06
Mixed—						
Mahuva	...	...	...	488·69	506·90	—3·59
Velachha	...	...	...	389·08	364·15	+6·84

Subsidiary Table N.

Statement showing the Maximum and Minimum Temperature of the different Divisions of the Baroda State.

Divisions.	Winter.		Summer.		Monsoon.	
	Maximum.	Minimum.	Maximum.	Minimum.	Maximum.	Minimum.
Amreli Division	88	60	98	84	88	77
Kadi „	92	51	100	72	90	80
Navsári „	90	60	104	74	94	74
Baroda „	92	59	105	80	86	78

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Subsidiary Table O.

Statement Showing the density of each Town excluding the City.

Serial number.	Name of the town.	Population.	Total area in acres.	Density per acre.	Remarks.
1	Pátan	31,402	490·5	64·02	
2	Navsàri	21,451	253·6	84·5	
3	Amreli	17,997	193·9	92·7	
4	Visnagar	17,268	175·4	99·6	
5	Petlád	15,282	178·7	85·5	
6	Sidhpur	14,743	130·2	113·2	
7	Dabhoi	14,034	197·9	70·9	
8	Vadnagar...	13,716	141·9	96·6	
9	Kadi	13,070	212·9	61·4	
10	Sojitrá	10,578	95·2	111·1	
11	Unzá	9,800	104·07	94·2	
12	Mehsáná	9,393	122·4	76·7	
13	Vaso (including Para) ...	8,765	79·7	109·9	
14	Vijápur	8,510	96·7	88·	
15	Pádrá	8,289	109·5	75·7	
16	Chánasmá...	8,183	70·2	116·5	
17	Kheralu	7,617	90·5	84·1	
18	Dwárká	7,535	304·	24·7	
19	Kodinár	6,664	59·9	111·2	
20	Ládol	6,641	83·3	79·7	
21	Nár	6,525	63·2	103·2	
22	Kalol	6,465	76·4	84·6	
23	Vyárá (including Kánpurá)	6,117	96·6	63·3	
24	Gandevi	5,927	111·9	52·8	
25	Válam	5,337	32·4	164·7	
26	Pihej	5,282	49·2	107·3	
27	Umtá	5,242	91·6	57·2	
28	Sinor	5,186	89·7	57·8	
29	Dehgám	4,884	88·09	55·4	
30	Dharmaj	4,827	47·9	100·7	
31	Bhádran	4,761	46·4	102·6	
32	Billimorá	4,693	9·03	519·7	highest.
33	Sávli	4,687	70·2	66·7	
34	Bálisná	4,650	52·2	89·08	
35	Beyt Shankhoddhár ...	4,615	67·2	68·6	
36	Kathor	4,407	81·4	54·1	
37	Mehláv	4,383	43·2	101·4	
38	Sankhedá	4,296	116·2	37·8	
39	Dhári	4,262	59·8	71·2	
40	Dhinoj	4,127	64·05	33·2	
41	Dámnagar	3,651	46·8	78·01	
42	Cantonment	3,162	640·	4·9	
43	Báhadarpur	2,862	66·3	43·1	
44	Atarsumbá	2,710	34·1	79·4	
45	Songadh	2,533	190·1	13·3	
46	Tilakwádá	1,693	47·4	35·7	

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No. of Towns.	Description of Towns.	Population.	Total area in acres.	Density per acre.	Remarks.
	(*a*)				
18	Towns having a population below 5,000	71,203	1,770·37	40·2	
18	Between 5,000—10,000 ...	127,478	1,731·27	73·6	
10	Above 10,000	169,541	2,062·61	82·1	
	(*b*)				
31	Towns having a Municipal Government	292,217	4,472·83	65·3	
4	Towns having Head-quarter stations	16,329	469·5	34·7	
11	Towns showing marked urban tendency ...	59,676	621·92	95·9	

Table P.

Density per acre of each of the wards of the City.

Name of the ward.	Population.	Thickly populated area in acres.	Density per acre.	Municipal area in acres.	Density per acre.
1	2	3	4	5	6
Wadi Ward	16,814	140·80	119	576·80	29
Fatehpura Ward	11,390	198·40	57	441·60	25
Raopura ,, ...	27,762	243·20	114	1,497·60	18
City proper	20,185	160·	126	186·40	121
Babajipura Ward	24,477	320·	76	1,222·40	20
Total City ...	103,790	1,062·40	95	3,904·	25

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CHAPTER II.

MOVEMENT OF POPULATION.

1. General Considerations.
2. Variations in the Population of the State and its Divisions.
3. Decrease in Density.
4. Vital Statistics.
5. Migration and its Effects.
6. Variations in the Mahals.
7. Variations in the Urban and Rural Population.

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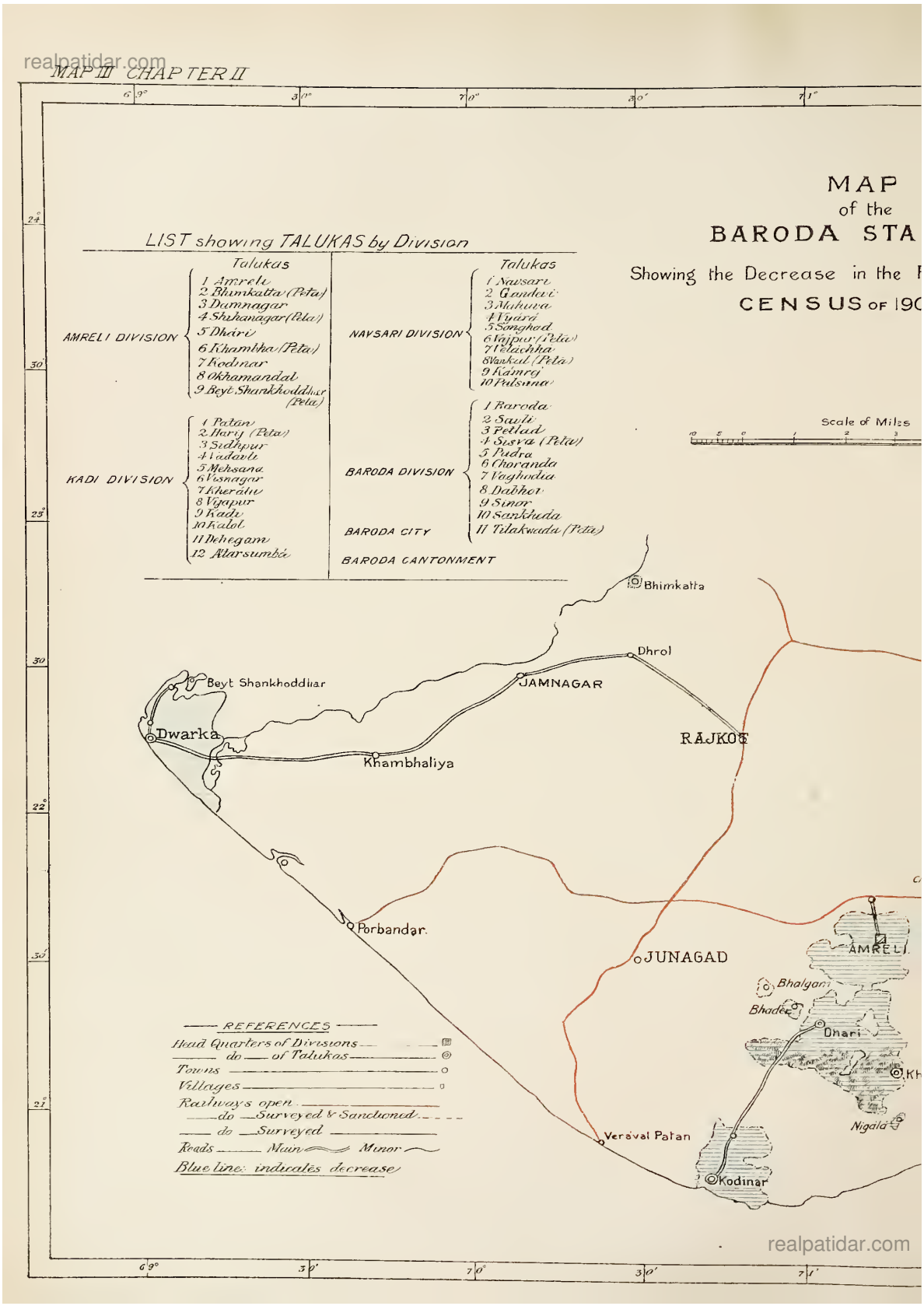
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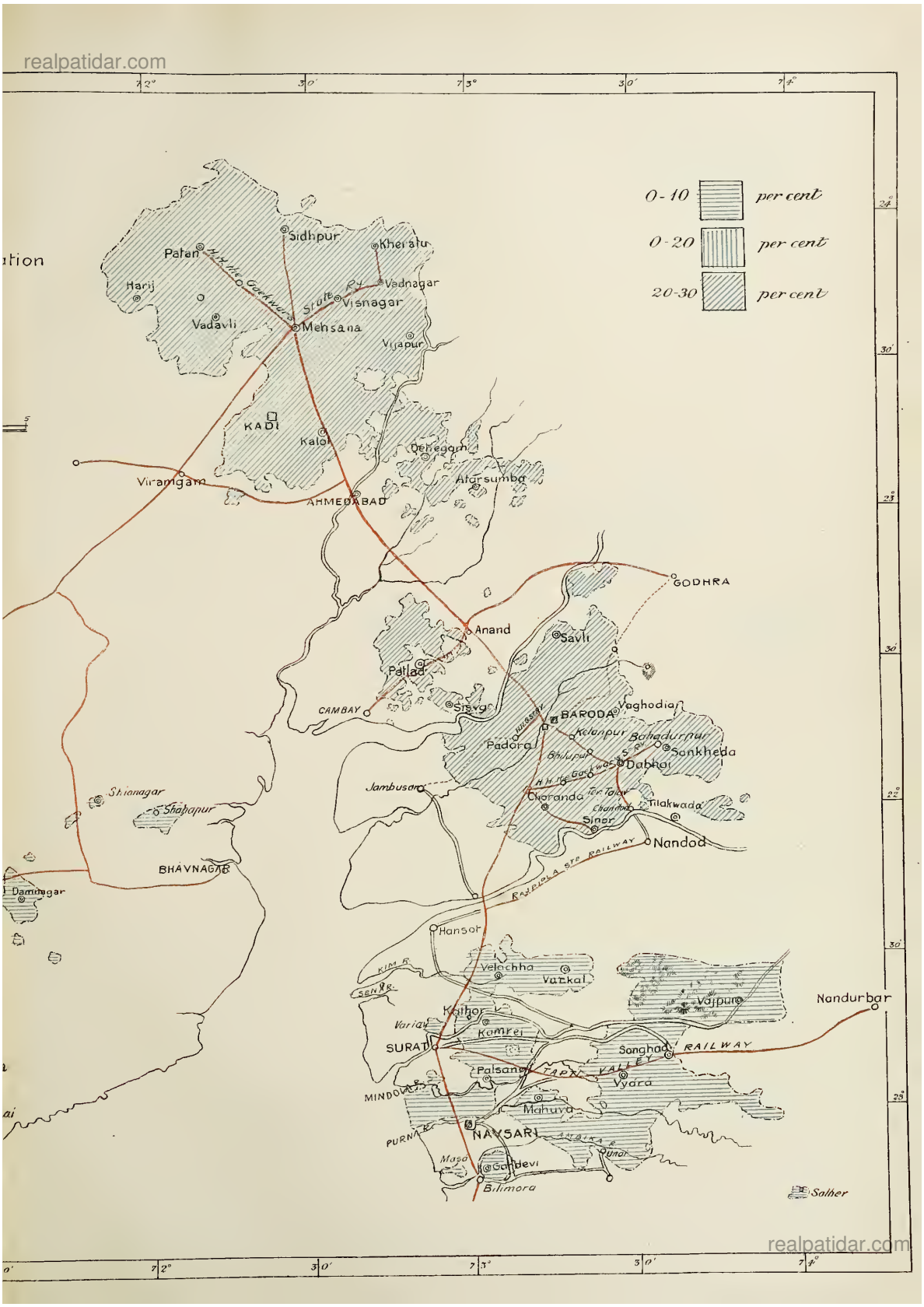
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0-10 per cent
0-20 per cent
20-30 per cent
Sidhpur
Patan
Kheralu
Harij
Vadnagar
Visnagar
Vadavli
Mehsana
Vijapur
KADI
Kalol
Deregam
Viramgam
Atarsumba
AHMEDABAD
GODHRA
Anand
Savli
Petlad
CAMBAY
Sisva
BARODA
Vaghodia
Padara
Kelanpur
Bahadurpur
Sankheda
Dabhoi
Jambusar
Choranda
Tilakwada
Siner
Nandod
Shihanagar
Shahapur
BHAVNAGAR
Damnagar
Hansot
Velachha
Vankal
Vajpur
Nandurbar
Kathor
Kamrej
SURAT
Sanghad
Palsana
Vyara
Mahuva
NAVSARI
Gandevi
Bilimora
Salher

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MAP IV CHAPTER II
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Shianagar
Jamnagar
Khamba
Amreli
Dhari
Kodinar
Bhimkatta
Beyt Shankhoddhar
DWARKA
MAP
of the
AMRELI DIVISION
Showing the percentages of loss
or gain in each Taluka
Scale of Miles
0-10 percent
10-20 "
20-30 "
Blue lines show decrease
Red " " increase
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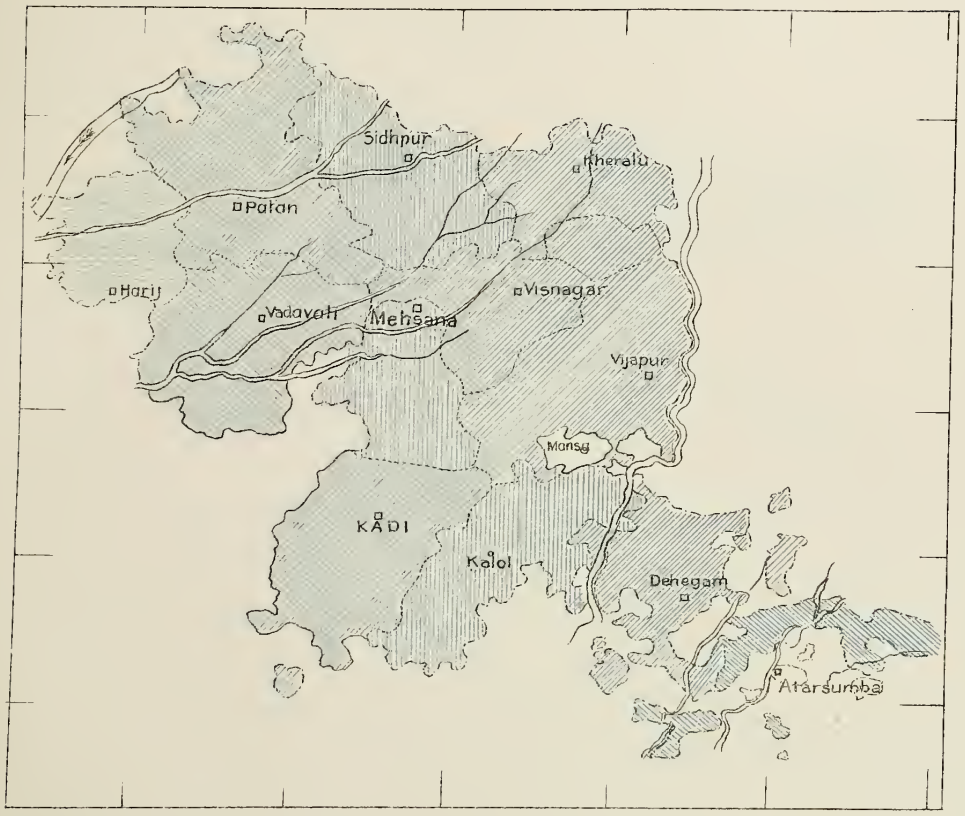
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MAP
of the
KADI DIVISION
Showing percentage of decrease in population in each TALUKA

MAP V CHAPTER II



Blue Line shows decrease

Scale: 16 miles to 1 Inch

0 8 1 2

10-20 per cent
20-30 "
30-40 "
30-60 "

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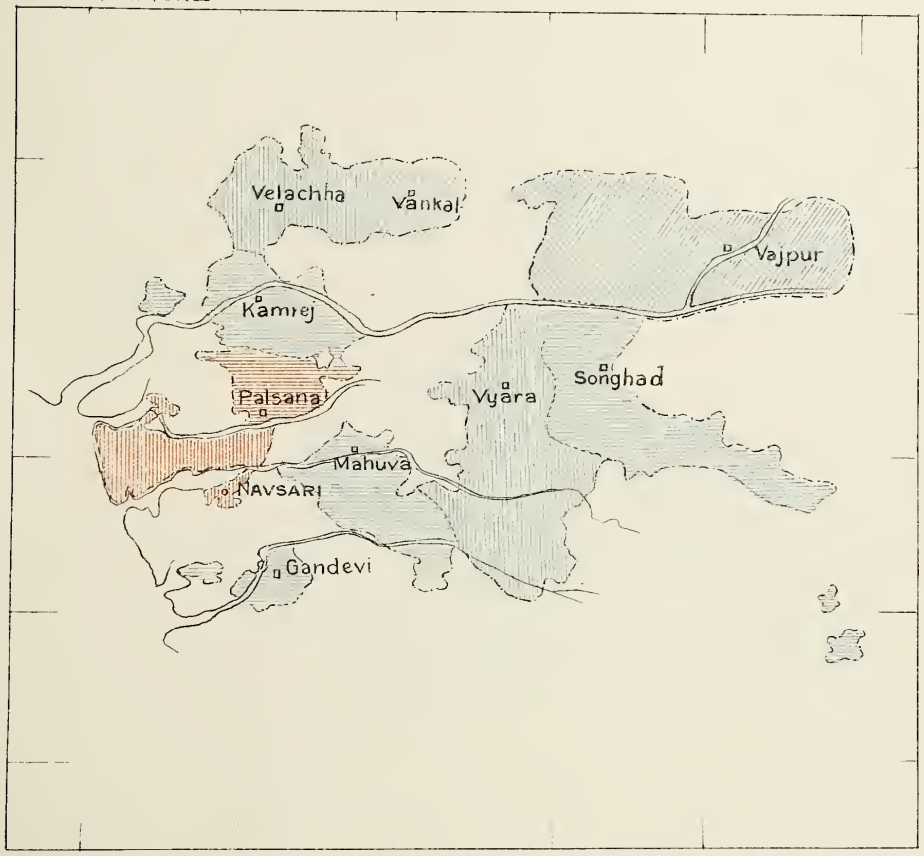
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MAP
of the
NAVSARI DIVISION,
Showing the percentages of loss or gain in each Taluka.

MAP VI CHAPTER II



Scale: 16 Miles to 1 Inch.

Increase
Decrease

0 10 per cent
10-20 "
20-30 "

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MAP
of the
BARODA DIVISION
Showing Decrease in Population of each Paluka
1901

MAP VII CHAPTER II



Scale of Miles · 16 Miles to 1 Inch

0-10	per cent
10-20	"
20-30	"
30-40	"
40-50	"

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CHAPTER II.

MOVEMENT OF POPULATION.

1. General Considerations.

The previous chapter.

1. In the first chapter we have dealt with the physical features of the State, the principal places of interest—archæological and religious—and the general distribution of the population at the time of the Census of 1901. The last portion obviously deals in detail with the number of towns and villages, the population of the State and its divisions in towns and rural areas, and the variation from 1891, under each head. This chapter is intended for the discussion of the more important question of the movement of that population, that is, its variation from what it was a decade ago in the whole State as a unit, and in the several subordinate units, and for comments where it is safely possible to do so on the changes in the figures. But, as I had observed in the previous report, there are so many intricate causes working to bring about these changes, that one cannot boldly fix upon any definite causes or reasons for them without having at command for each unit a mass of information of a varied nature. By pruning off the redundant growths, so to say, due, for instance, to immigrants or to visitors, to marriage parties or to pilgrims, and by making allowance, on the other hand, for the opposite effects of famines or epidemics and emigrations, the Census reviewer might attempt to reach the abstract percentage of a growth or decline; for, no decade or year can be expected to elapse without the disturbance of the equilibrium of normal growth, to a greater or less extent, from any of the disturbing causes mentioned above, or from the silent but unintermittent working of the laws of the physical or prudential checks to population. Hence, the figures obtained for the growth or decline of a population anywhere are not so useful for drawing inferences regarding the future as for mere purposes of comparison *inter se*, or with neighbouring States.

The forces operating for the movement of population.

2. This variation may either be *positive*, showing an increase, or *negative*, showing a decrease, and is the net result of the operation of forces that tend to its growth and those that retard it. Broadly speaking, the forces that cause this variation are the natural growth in ordinary healthy conditions and the influx of new settlers tending in the positive direction, and epidemics, famine and other causes prventing such healthy growth and emigration tending in the other direction. The effects of migration and of any defects in enumeration are also to be taken into account. Briefly stating, there are, as is laid down in the Commissioner's address before the Royal Statistical Society in London, the following five "factors which mainly contribute to variation in population":—(1) Natural increase or decrease, that is, the difference between births and deaths; (2) Famine; (3) Epidemic diseases; (4) Migration; (5) Accuracy of enumeration. The natural growth is the excess of births over deaths. The causes, therefore, which increase the births and diminish the deaths lead to a growth of the popula-

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tion, while a decrease of population is the result of opposite causes. The number of births depends upon the number of married couples of a reproductive age, and this number is influenced by the marriage customs and the ages of marrying couples, prevailing in any community.

Multiplicity of marriages.

3. According to Malthus there are two checks to population, positive and preventive. The former are those mostly attributable to physical causes, environments, and the habits of the people ; the latter to moral restraints and vices. In moral restraints we may include the prudential checks, which are not operative to such an extent among us as among the more refined and advanced nations. Confining our attention to the Baroda State, we can say that the preventive checks are mostly non-existent ; restraints prohibiting or postponing the state of married life from considerations of non-ability to provide for a family can hardly be practised by a people who are impelled, by the rules of society and the stronger claims of religion, to enter into a married life, as early as possible. A man of any social standing considers it a calamity to be "sonless," and in his desperate efforts to escape the opprobrium of this world and the terrors of the next, he repeatedly rushes into matrimony without a thought of present disparity of ages, or provision for the future. For a man no curse is believed to be so calamitous to him as the curse of his dying "*nirvansha*," or "progeny-less," and a woman considers the reproach of being called a *vánzani*, or "childless," worse than any of those complicated abuses, which are beyond the translating capabilities of other known languages. With some castes of the Gujarati Hindus, particularly those which unfortunately have an excess or a sufficiently large number of females, there is another strong incentive to "rapid marrying." The transition period from one married stage to another for the males is the briefest possible ; and ere the ashes are cold on the funeral pyre of one wife, an engagement is entered into for her successor. Among the higher classes, it is considered a matter of *abru* (respect) to be able to command wives at such short notice ; but with a large majority of the others the consideration is a more practical one,—domestic service.

It is well known that in Gujarat these customs and ages are at first sight such as to tend greatly to the growth of population. Early and indiscriminate marriages are entered into by the Gujaratis, as will be seen in detail in the discussion of their civil condition. They are not at all swayed by considerations of prudence and worldly wisdom ; but whatever be their station in life, and whatever be their means of livelihood, they must marry as a rule. It has been said that this desire originates from the religious belief of having a son to perform the obsequies. Perhaps, also, they do not generally wish to see their belongings pass to strange hands after their death, and this utilitarian desire of theirs is another stimulus to marriage. In addition to this, the higher and middle classes of Hindus consider it humiliating to themselves if their daughters and sons are not suitably married before a certain age. All these considerations combined tend to almost universal marriage, chiefly in the case of females, and certainly to a much larger extent in the case of males also, than in other civilised countries.

What happens with the Hindus is also partially the case with a majority of Musalmans and other classes. The Musalmans are in many cases converts from Hinduism, who, in spite of their change of creed, have steadfastly adhered to the

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customs and manners which prevailed in their old faith. The purer tribes of Musalmans also have not, it is believed, escaped infection from their new adherents. They deem it a matter of honour to imitate their more intellectual and influential Hindu neighbours.

Even the *Anáryás*, or the forest tribes of this State, as well as the *semi-Anáryás*, or tribes who, though originally *Anáryás*, have risen higher in the scale of civilization by intercourse with their Hindu neighbours, have imbibed these Hindu marriage customs. Polygamy, too, prevails to a more or less extent in almost all the communities forming the heterogeneous population of Gujarat.

It follows from these observations that the number of marriages being great, the number of births must also be great. Another consideration, which should not be lost sight of, is the feeling of security for life and property enjoyed for some generations of peace and plenty and a fixed land settlement under a progressive Government. This leads to an accumulation of wealth, and supplies the means to enter largely into the married state. The extermination of or mitigation in the virulency of many epidemics and diseases, by improving the sanitary conditions of cities and villages and by affording the blessings of hospitals and dispensaries, far and wide, tends also to the preservation of human life, affording a great check to the ravages once made on it.

Multiplicity of marriage an indirect check to population.

4. But the multiplicity of marriages and the beneficial measures for prolonging health and life fail to produce that great increase which can be expected theoretically. As will be seen further on, the marriages are so ill-matched among the Gujarati Hindus that there is a double check on the increase of births, the absence of procreative powers in the males and the consequent barrenness of the females. It will be seen further on whether the multiplicity of marriages with this drawback can hold its own in regard to births with less marrying populations. Enough is said to show that if the mass of the people here err on any side, it is on that of breaking through all the checks to population over which they may exercise a control if they choose. To compensate for this they help materially in adding to the victims of epidemics, insanitation and scarcity, by weak and underfed constitutions, by insanitary habits, and by poverty arising from imprudent or indiscriminate marriages, also by shattering the constitutions of women in forcing on them an early maternity and by procreating a very feeble progeny.

Plague and famine.

The second factor of increase also, the check against ravages by diseases, lies helpless at the feet of the monsters, plague and famine. Both these terrible visitants have combined to create a havoc in these provinces in the last two years of the Census decade. No medical skill has yet found the weapons with which to fight against plague, and no emptying of the coffers of the State on the most approved schemes of relief-works and poor-houses can prevent thousands from succumbing under famine; though, no doubt, the generosity and benevolence of the State, flowing from humanitarian motives, or, if it be so alleged, from those of self-interest or both, have done much to save many victims, who would otherwise have tamely breathed their last before the altars of that grim idol. Added to these are the preventible deaths due to small-pox; for, the ignorant people in some places still fight shy of the vaccination officers; and small wonder for it when we read of opposition in some

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quarters even in England. Cholera has, as has been already mentioned, been almost exterminated from the city by the introduction of copious pure water, and greatly checked in the towns and villages by the adoption of sanitary measures. In ordinary years, we do not hear of those ravages which once sent a shiver in villages after villages ; yet in the last two years cholera has, as is usually the case, followed in the wake of famine. In spite of all precautions, it broke out in some famine relief-camps both in this State and in the neighbouring British camps, more virulently in the latter, and the terrified fugitives rapidly spread the contagion wherever they fled. A fatal type of fever, due to famine, prevailed extensively throughout our Divisions, excepting only the *Rani* Mahals of Navsari. Thus it was not only from starvation and low diet that thousands died in the last two years, but the greater contribution to the roll of death was made by cholera and fever of a deadly character.

The Famine of 1899-1900 and the succeeding year.

5. Fertile and flourishing Gujarat has been proverbial for its luxuriant crops and thriving people. It had never known famine before in living memory ; but at the first touch of the wand the people crumbled to dust as by magic. It suddenly and frightfully became apparent that they had no stamina in them. The agricultural classes were found to be so devoid of means that they could not subsist for a few weeks on their stores or savings, much less for the whole year, and not at all for two or three successive years. The change in the aspect of the country was heart-rending : the withdrawal of the usual rainfall for a single season revealed an altered state of country which needed only to be witnessed to be realised. The land of Gujarat, so green and fertile, so wooded and parklike, suddenly turned to a dry desert. The trees, denuded of all their leaves for the food of cattle, and of their thinner branches by the famishing people for what poor pittance they could procure by selling them, stood like grim sentinels over the barren fields, ghosts of their former selves, rendered sapless by those very hands that had nurtured them. The sleek well-fed bullocks, usually indicating great prosperity, laid their bones on the ground which they had tilled year by year, as not a blade of grass could be seen on the wide waste. But the most appalling spectacle was that of the agriculturist himself and his family, who, though living in such a fertile and flourishng country, had saved nothing for a rainy (rainless) day, and could command no credit with those who had crushed him under the load of debt. The agriculturist had no store or money at home, and the creditor would not advance more. Having lived an agriculturist all his life, he had neither the tact nor the capacity to turn his hand to any other work. He could only look up to the State to save him and his family from death. But when more than half of the subjects of the State are agriculturists, no amount of money that the State could command could supply the wants of so many. However, be it recorded to the lasting fame of its Ruler, over a year's full revenue was cheerfully given for the relief of the distressed, without stinting in any way the ordinary current heavy expenditure of the two famine years.

The cause and effect of the great famine.

6. The year 1899 witnessed the most terrible famine within the memory of men living in Gujarat. In the month of June of 1899, the usual first showers of rain fell all over the four divisions of His Highness's territories, and agriculture was then taken in hand, as usual. But the month of July having gone completely dry, men's minds became restless and anxious. The stems of grass

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that had just made head out of the ground soon died away for want of more moisture, and everywhere, except in the Navsari Division, the crops withered hopelessly; not a blade of grass could be observed on the vast barren tracts, and in consequence the cattle began to suffer and the corn rose in price. The month of August also went by as dry and hopeless as its predecessor, the strain increased, and the Revenue Department began to look about as to what measures may have to be taken if the worst forebodings should come to pass. In September there was not rain enough for purposes of cultivation; the cattle began to die and the crops suffered in the Navsari Division also. All hopes of the year taking a favourable turn disappeared in October; numbers of cattle died in that month and the prices rose very high. During the last 2 years, nature frowned on this favoured land so cruelly that not a green blade could be seen anywhere as has been mentioned above, except where a few oases of green grass may be observed in patches, under well-irrigation, reminding one sadly of what the land was capable of producing, if the kindly rains had not held back. The poor yet content agriculturist in many cases, mistrustless of such an unexpected and sudden playing-false of the god of rains, hoping against hope, till too late, gradually brought himself and his household to such a point of physical weakness that a good supply of food would lead to death, through indigestion, and want of it to the same end, through starvation. This was the condition of fully half the cultivators.

The incidence of the distress on all occupations.

7. The stress was felt equally by people of all classes—the agriculturists, the labourers, the artisans, and those living on charity. Attempt is already made to show how helpless the condition of the agriculturists had become; no doubt, there were a good many affluent ones among them; and they escaped. Many more did all they could bravely. They sold whatever was superfluous, borrowed means or money on credit or mortgage, and worked as far as they could at the wells to raise fodder and crops. Still, some were left resourceless and smitten down. The labourer found himself without employment, the cultivator who could barely maintain himself could not certainly entertain the usual number of labourers. The artisan could not find purchasers for his wares; though some, like brass-pots workers, had a good time of it in buying in the articles brought by the people for sale. But very few profited in this way; the cessation of trade working ten times more prejudicially. The seekers of charity, no doubt, found the fountains dry. A good number of all these classes of people found their way to the relief-works. Except in the case of money-lenders, grain-dealers and dealers in hides, the condition of all others had greatly deteriorated. Of the persons of the lower and poorer classes and tribes, those who survived were reduced to utter misery and pauperism: the lower and middle classes, including most of the agricultural classes, Banias, Brahmans, weavers and artisans, and all labourers were reduced to extreme poverty and were debilitated physically. If field-labourers were at all required for digging or fencing, they got hardly a fourth of the usual wages, or had sometimes to work merely for a little food at the day's end. The wages of all classes of artisans had gone down one-half. There was great fall in the import of ghee, sugar, gôl, oil, and cloth, (the usual articles of consumption and use), owing to a fall in the demand; grain only having naturally increased in import. The export of hides and bones flourished to a heart-rending

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extent ; but all other exports, like those of manufactured articles or woven and printed stuffs, had decreased, from inability to purchase raw materials.

A check on migrations.

8. In the matter of migrations, the home-keeping agriculturists and artisans and settled labourers, with their inborn ineradicable aversion to migration, preferred to have work or to die, at their doors, surrounded by their helpless relatives and friends, to going out to any distance to earn a living. Even if the stress of the calamity had the power to breathe within some of them a spirit of adventure, the black and gloomy accounts of the '*Kál*' (famine) that shrouded the whole province (their *ultima Thule* extending no further than its limits), impeded their steps from taking themselves and their burdens anywhere else. But there was a small exchange of persons between adjoining tracts of land ; a rush being made, though only by the labouring classes, to places where new relief-works were opened or a chance of obtaining bread gleamed in the enveloping obscurity. Such was the change in the economic condition of the people affected by a single year of complete famine ; it is a matter of idle conjecture to guess how long it will take them to recuperate and to be restored to the original status ; so much depends upon good and bad years of rainfall.

Diagram.

8 (*a*). I have given a diagram, No. III, showing the average rainfall during the decade and the effects of the same on the prices of grain ; some of which form the staple-food of the mass of the indigent classes. The horizontal lines indicate the averages of the rainfalls and prices for the decade as a whole, and the lines of the same colours running crosswise indicate the fluctuations during each year of the decade. The blue colour represents rainfall which prognosticates what will follow in the near future and on which depends the prosperity or otherwise of the masses in this part of the country. The red, green, yellow and black colours represent the prices of wheat, rice, jowar and bajri, respectively ; the last three of which form the staple-food of the people in general. The figures marked on the right denote the inches of rain in any one year and those on the left the numbers of seers of the various grains per rupee. In all the Divisions the lines for the various grains will be found to vary directly with those of the rain. The exact figures for both, for all the years of the decade, will be found from Tables K and L.

Sub. K. L.

State relief and the habits of the people.

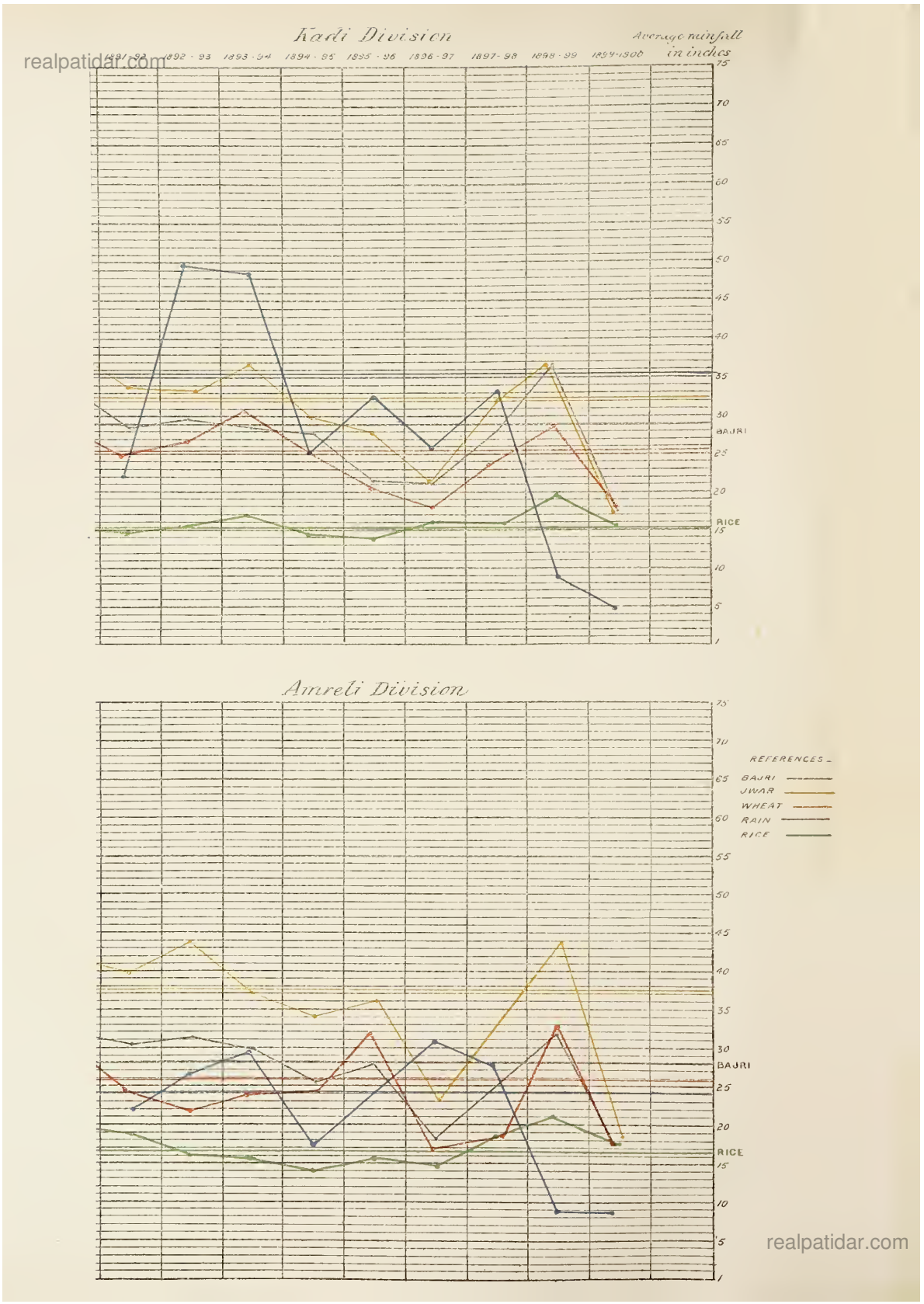
9. From what has been said above, one must necessarily be ready for a very great reduction in population, and certainly a much heavier reduction would have taken place, but for the flow of charity from Government, and from the people in some cases. The State expended nearly a Crore of Rupees for the relief of the famine-stricken in various ways. The effect of the affording of relief to such a large extent has been that the people have now learnt that the State is not represented only by the Tax-Collector and the Village School-master, but by those whose hearts go in sympathy with them in times of calamity, or, in other words, that the Sirkar is their real *Ma-bap* and not simply an idle pageant. But, notwithstanding this great flow of charity, so many as 68,674 deaths have occurred which can be attributed to famine. "The hope that any human endeavours," write the Famine Commissioners in their Report, "will altogether prevent an increase of mortality during a severe famine is untenable. It is impossible for the State entirely to counteract the effect of high prices, the cessation of wages, the disturbance of the ordinary routine of life, the general results of shortened food-supply to millions of people. No imaginable system of relief will completely

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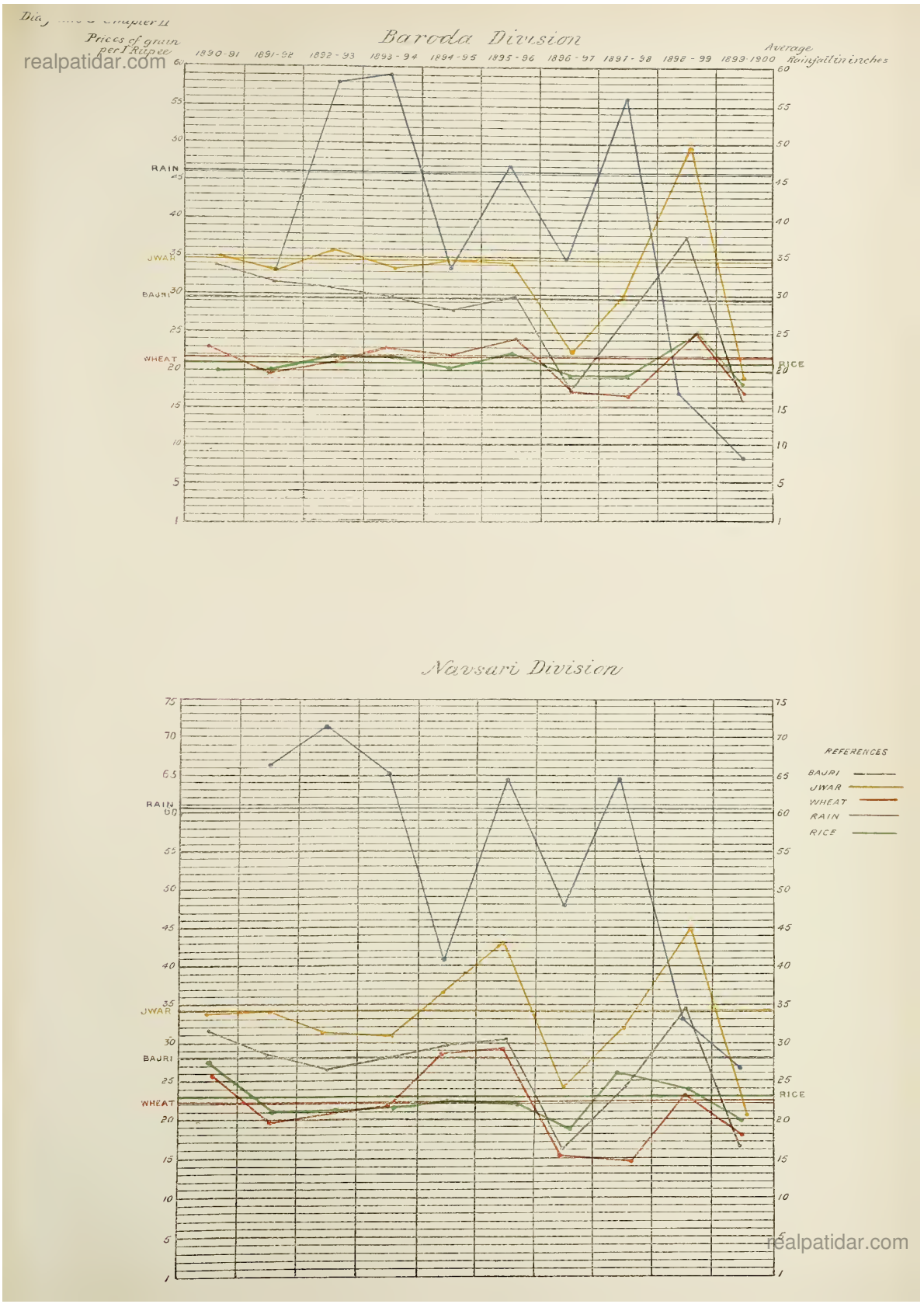
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meet all the various degrees of privation and suffering which a famine produces, and which are all more or less prejudicial to the public health and life, though many are too indefinite and obscure to be dealt with by any machinery of official charity, however elaborate and well-contrived. There must always be suffering and want which will escape notice, and, however extensive be the measures of public aid, and however reasonable be the terms on which it is offered, there will always be classes who, from fixed habits or social institutions of various sorts, or from their personal character or ignorance, will neither help themselves nor be helped, and who, though they suffer from extreme want, will linger on without applying for or accepting relief till it is too late to save their lives." What was true for all India was specially true for the Baroda State people in the famine years.

Decrease of population.

10. As I have observed before, if the Census year had preceded the famine, or if the famine had occurred in the beginning of the decade, a different tale might have been told. But as events have actually happened, this Census will present nothing but an abnormal decrease in numbers in all Census statistics. It need not be repeated that in the first eight normal years, there probably occurred the expected normal increase of 10 per cent. as there were no known forces to check it during that time. But the adverse circumstances of the remaining two years wiped off the increase and left a large deficit, as already given, over the total numbers of the year 1891. The comparisons are therefore vitiated naturally, and the effects of the losses this year will be traced in the next enumeration also. Not only has the State lost its normal increase of about 10 per cent., but has lost 19 per cent. of the actual numbers of the preceding Census. Not only have people died by thousands from the epidemics and fevers of the last 2 years, but the normal rate of births among those living was retarded, owing to the stringent conditions of distress, poverty, and home-breaking.

Migrations.

Sub. D,—9.

11. The immigrations naturally went down in numbers, and there is a defect of 138,991 from this cause alone. As regards leaving their homes for long distances, it has already been remarked that the Gujaratis are a home-loving and home-keeping folk like many other Indians. They rarely migrate to other places, and then too temporarily. It is true that the facilities of communication, spread of knowledge, and a rise in the standard of living have given an impetus to the people of this State to go outside of it in search of better means of living; but that is only for a time. The immigrants are chiefly those who come to this State in search of service in its various Departments, including the Military. There is also an internal exchange by marriage, between persons of the same caste, living in the Baroda State and in the neighbouring British territories. As has already been stated, hundreds of villages are intertwined as regards jurisdiction; but in giving and taking in marriages the difference of jurisdiction is naturally never thought of; that difference is felt only when people have to deal officially with their ruling Government, while in the ordinary social transactions of life, the people of a caste do not hold a freer intercourse with their brethern under the same jurisdiction than when it is different. There is thus a constant little wave of migration in and out of the State, which goes to swell the numbers; though it would have been non-existent absolutely, if the neighbouring villages were under the same jurisdiction. Our largest migrations are

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from and to the Gujarat *Zillas*, and arising chiefly from marriages. The migrations appertaining to trade and commerce or travel are comparatively very few.

Inducement to emigration and immigration.

12. There is no trade or industry worth mentioning that would attract the foreigners to this State ; nor do the sedentary habits and agricultural occupations of the population of this State allow of their migrating to distant places, except in the case of a few classes, in pursuit of trade or commerce. It is possible that many previous immigrants must have migrated back from this State under the severe pressure of famine, and so their record is lost. But the large decrease in the numbers of our emigrants shows that many must have died in their new homes, that some few may have returned from the adjoining British Districts, where also the distress was great, and that their actual numbers also were less than the usual ones. It is not possible to assess the numbers of each of these classes. The immigrants from such distant parts as the Punjab, Bengal and other provinces and their feudatories, who figure in the table, mostly serve in our regiments. The charitable institutions of the Darbar dependents, the *Sirdars*, also attract some mendicants, devotees, temple servants and such others as subsist on charities. Pilgrimages to the holy temples at Dwarka and Beyt, Sidhpur and Karnali attract temporarily men from many parts of India. These figures could be known, if required, from a consideration of the birth-places and occupations ; but the question is not of such independent importance. The few emigrants from the State who generally do go out in search of a competence or a living, belong to special classes and are restricted to particular localities. The Bhatias and Lavanas (Hindus) and the Bhadelas (Musalmans) from our coast towns of Kathiawar, particularly Beyt and Dwarka, move in very large numbers to Bombay, Madras, and even to countries beyond India ; the Vohoras of Kathore and Sidhpur do the same. They are trading classes, and from old times have been traders beyond the seas. The Parsis also of Navsari, Gandevi and Billimora move in large numbers to important trading and commercial centres, and contribute with other small castes to the numbers that migrate largely to Bombay.

2. VARIATIONS IN THE POPULATION OF THE STATE AND ITS DIVISIONS.

Variations in the population of the State and its Divisions.

13. Before proceeding to comment further on the causes which have effected this decrease in the population, it would be well to examine these variations in the State and its Divisions. Imperial Table II gives fully the variations in the enumerated population since the Census of 1872. There has been a decrease in all the Divisions, and the total population has decreased by 462,704 souls since the last Census, 244,349 males and 218,355 females. More than half the decrease numerically falls to the Kadi Division—263,998 (136,640 males and 127,358 females), and more than half of this again comes to the share of the Baroda Division—160,322 (86,308 males and 74,014 females). Next in point of decrease comes the Navsari Division with a loss of 19,002 (10,124 males and 8,878 females) ; the Baroda City follows with a decrease of 12,630 (6,862 males and 5,768 females) ; while the decrease in the Amreli Division is 6,752 (4,415 males and 2,337 females).

This decrease is nearly double of the increase of 1891 over the population of 1881. The present population when compared with that of the Censuses of 1881 and 1872, falls short of the former by 229,466 souls and of the latter by

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44,906 souls ; *i.e.*, the distress has brought the number to even less than what it was three decades back. As has been already remarked, the Divisions of Amreli and Navsari do not fall far behind 1891, but Kadi and Baroda are pushed farther than the not very regular Census of 1872. The decrease in these two Divisions presents a striking contrast with the increase of 1891 over the population of 1881.

Total decrease in percentage.

14. Absolute figures cannot convey an accurate notion of the decrease of population ; they must be reduced to proportions in order to convey that notion and to enable us to compare the variations in different places. From the percentages of variation from 1891 to 1901, it will also appear that there has been a decrease all round, and that the population of the State has decreased by 19·15 per cent., or, in other words, where there were 10,000 human beings in 1891, there were 8,085 in 1901. It will further be seen that the percentage of decrease has been greatest for the Kadi Division, where it is nearly 25 per cent., *i. e.*, above the average, and least for the Amreli Division, only 3·74 per cent. Baroda follows suit after Kadi with 22·88. Navsari has a higher decrease than Amreli by 2 per cent., *i.e.*, 5·94. The City shows a decrease nearly double of that shown by Navsari—10·84. Excluding the City, the Natural Division, Baroda, shows a slightly higher percentage of decrease than the average for the State, *i.e.*, 19·57 per cent. Sub. 1—2.

The map.

15. Map No. III, prefixed to this Chapter, is a graphical representation of the percentages given in the previous paragraph. The graphic scale prescribed by the Census Commissioner for India for the Census maps has been made use of. The percentages in all the Divisions have to be shown by the combination of a colour-wash and lines, a red wash being used to represent increase and a blue wash for decrease ; the horizontal lines denoting percentage below 10, vertical lines between 10 and 20, and cross lines running from right hand corner to the left denoting the percentage between 20 and 30. On a reference to the map it will be found that the red wash is not to be seen anywhere, and that the decrease in the Amreli and the Navsari Divisions is under 10 per cent., and that in the Baroda and Kadi Divisions is between 20 and 30 per cent. as has been illustrated by the lines of the first and the third scale respectively.

Percentages of Variation contrasted with those of the past three Censuses.

16. I will now examine these percentages of decrease with reference to the percentages of increase during the period 1881 to 1891 and the percentages of 1872 to 1881. There was an increase all round in 1891, and an increase in the three Divisions, namely, Kadi, Baroda and Navsari, but a decrease in the Amreli Division and the Baroda City in 1881 ; whereas in 1901, we have a decrease all round, which is nearly double of the increase at the last Census and more than double of the increase of 1881 over 1872. So also the decrease in the Natural Division, Baroda, is nearly double of the increase at the last two Censuses, and that in Kadi is more than double of the increase in 1891, and 1½ times that of 1881 ; but in the Baroda Division, where the increase in 1891 was the least, the decrease now is 3½ times the increase of 1891 and 6 times that of 1881. The decrease in the Navsari Division is one-half of the increase of 1891 and over one-third of that of 1881 ; and that in Amreli, where the increase was the greatest in 1891, the decrease now is the least, or nearly one-eighth the increase of 1891, Sub. 1—3, 4.

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but two-fifths of the decrease of 1881. The City has decreased in 1901 in nearly the same proportion as it had increased in 1891 ; but it shows a greater decrease than that of 1881, by 25 per cent.

Net variation in the period 1872-1901.

Sub. I—5.

17. Taking into account the net variation in the period 1872-1901, we find that the loss for the whole State is 44,906 souls, and that for the Natural Division, Baroda, it is 32,422. The greatest loss is shown by Baroda, 90,882, and the least by the City, 12,484. Kadi shows a loss of 15,581 souls. The other Divisions, Navsari and Amreli, show a gain in this period of 59,186 and 14,855 souls, respectively.

Percentage of decrease in the sexes.

18. In all the Divisions the decrease is not only greater among males than among the females, numerically, but it is also so, proportionately. This can be attributed chiefly to two causes—(1) more female births in all the Divisions, as will be seen from the Chapter on Age, and (2) larger migration of males than of the softer sex, owing to the distress. This will be found to be actually the case on referring to the Divisional figures of the subsidiary Table H, appended to this chapter. The male percentage of decrease will be found there to be higher than the female percentage in all the Divisions and the City. For the whole State the decrease in the females falls just short by $\frac{3}{4}$ per cent. of the decrease in the males. The ratios borne *inter se* by the percentages of male and female decrease are lowest in the City and highest in the Amreli Division ; after the City come Navsari, Baroda and Kadi, in order of excess.

Sub. H—8, 12.

3. DECREASE OF DENSITY.

Decrease of density.

19. We have now to observe the decrease in density. The area of the State having decreased this year except in Amreli, on a more accurate calculation, from what it was last year, it follows that the figures of density at the last Census must be changed according to the area of 1901 before a comparison could be made for densities. The areas having mostly diminished, I have increased the density figures of last year proportionately. On the whole, there has been a decrease of 57 persons per square mile, or 1·9 per cent. on the original density. The greatest decrease is of 88 in the Kadi Division and the least 5 in the Amreli Division. It is interesting to compare the densities of 1901 with those of 1891, 1881, and 1872 and to consider them in relation to the percentage of decrease in population. It will be observed that there has been a decrease in density in all Divisions. It has decreased in the whole State by 57, 28, and 5 individuals per square mile, as compared with the densities of 1891, 1881 and 1872, respectively. The loss of density has always been high in the Kadi Division, being respectively 88, 51, and 6 individuals per square mile, as compared with the last three Censuses. The loss in density for Baroda has also been great, with 86, 61 and 49 souls per square mile as compared with the last three Censuses respectively. Navsari has lost 10 individuals per square mile from those in 1891, but gained 6 and 30 persons over 1881 and 1872, respectively. The loss of density per square mile in Amreli is 5 souls as compared with that of 1891, which is the least in comparison with the loss in the other Divisions ; while there is a gain of 13 and 12 individuals per square mile over 1881 and 1872, respectively. From this we infer that where the density was high the decrease is also large, and where it was low the decrease is also small. The rule that where the density is high the percentage

Sub. I—6, 9.

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of increase is low and *vice versa* has been observed in this decade also, though the general conditions have been abnormal. Though there has been a decrease all round, still the high densities of Kadi and Baroda in 1891 foreshadowed a tendency for the growth to decline. According to Dr. Farr "the mortality increases with the density of the population, but not in direct proportion to their densities." But the density and mortality figures of the present Census do not bring about fully the force of this rule, owing to the exceptional circumstances.

4. VITAL STATISTICS.

Registration of births and deaths.

20. In order to ascertain the first and fundamental figures of increase or decrease of population, we must turn to the registration of births and deaths. The more they are accurate, the nearer would they approach the results of the final enumerations, allowance being made for the migrations. The Sanitary Department has charge of the registration of births and deaths; but it is unfortunate that the figures registered by it are unreliable. Attention was drawn to this defect in our administration in the last Census Report; but no effective steps have been taken, in the past decade, in the right direction. A proper registration will entail a large outlay; but it will be of no little advantage statistically to have accurate registrations, after the present cycle of bad years has passed away. The figures afforded by the Sanitary Department, for the decade, excepting the first year, are 329,347 births and 585,234 deaths. At this calculation the present population would amount to 2,159,509 instead of the correct figure of 1,952,692 arrived at after our laborious enumeration. The deficit is of no less than 206,817. The net balance between immigration and emigration is a loss of about 88,865. Even taking this full figure without any deduction for deaths, the difference comes to over 117,952, and thus the inaccuracy of the figures supplied by the Registration Department is very tangible. The habits of the people work against the accuracy of the registers; they are averse to registering both births and deaths. Only penal regulations can force a measure like this on the ignorant people, as is seen from the introduction of such measures in the case of the capital City, whereby the death rate of 18·5 per mille has risen to 48·2 or $2\frac{1}{2}$ times.

The system prevailing in this State.

21. The system of registration of births and deaths as obtaining in this State hitherto and its uselessness in accurate calculations can best be described in the words of the Head of the Department. The Sanitary Commissioner in his reply No. 498, dated 13th January 1902, writes as under:—

"*Sub-para.* (1) *of the Note.*—There is no Act in the State requiring persons to report births and deaths, excepting rules for the Baroda City which have come into force only since June 1901. Previous to this, in villages, *Mukhis* and *Patels* (village headmen), and in Kasba towns the Police, registered births and deaths, and *Talatis* sent a monthly return from these registers to the Taluka *Vahivatdars* and *Mahalkaris*, who tabulated a return for all the villages and towns of the Taluka or *Peta-Mahal*, and submitted it to the Sanitary Commissioner, within 20th of the next month, in whose office births and deaths for all the State are compiled. By the new rules in Kasba towns, where Municipalities have been established, and in the Baroda City, the registration has been transferred from the Police to the Municipal Department, and for villages *Patels* and *Talatis* have been held responsible for keeping registers and submitting returns, all other previous arrangement remaining in force.

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"In the Baroda City, notification of births and deaths by the people has been made compulsory, and as per Section 15 of the new rules they are required to report them within 15 days of the occurrence, failing which they are liable to a fine up to Rs. 10 as per Section 19.

"In cases of occurrences among travellers, nomadic persons or the indigent poor who have no habitations, Section 16 of the rules provides that servants concerned of the Sudharai Department (Municipalities), and the Police, whoever come to know of occurrences among such persons, should report them to the Sudharai (Municipal) Inspector.

"For occurrences in Civil and Military Hospitals and in Military Lines, the officers in charge of these are held responsible for reporting the occurrences as per Section 17 of the rules.

"Though people are required to report occurrences, the servants of the Sudharai Department are not the less held responsible for obtaining information and reporting, bringing to light the defaulters, if any, and taking due steps for prosecuting them.

"It will thus appear that there are sufficient means of ascertaining that the law has been broken and it is possible to institute prosecutions. As the rules have come into force lately, there are no instances, or rather there is no information here, of any prosecutions having been instituted. To make people realise their obligation, it is desirable to institute prosecutions occasionally, but not frequently.

"*Sub-para.* (2) *of the Note.*—In villages births and deaths are reported by *Mukhis* and *Patels* who are responsible village officials and respectable persons in the village. They obtain the information during their rounds, either from the village watchmen or from personal knowledge.

"*Sub-para.* (2) *clause* (*a*) *of the Note.*—The village watchmen are by caste mostly Bhils, Kolis, Dheds, &c., and they are generally simple, hardworking persons.

"*Sub-para.* (2) *clause* (*b*) *of the Note.*—Few of them can read and write and keep any record whatsoever."

"*Sub-para.* (2) *clause* (*c*) *of the Note.*—The watchmen or *Chaukidars* are supposed generally to report occurrences to the *Mukhis* and *Patels* daily."

"*Sub-para.* (3) *of the Note.*—The registers kept are examined from time to time by the Taluka *Vahivatdars*, *Mahalkaris* and higher Revenue and Sanitary authorities, while on tour. No test for their *primâ facie* correctness appears to have been applied. The reports are dealt with by the Taluka *Vahivatdars* and *Mahalkaris*."

"*Sub-para.* (4) *of the Note.*—The effect of famine on the statistics is found to be, that while in some parts it enhances, in others it impairs their accuracy. By reason of the greater attention paid to the subject, the statistics are more accurate. But by the general disorganisation and the tendency of the people to wander about and die in unusual places, they are found to be less accurate in some places."

"*Para.* 2 *of the Note.*—The number of still-births is registered by village registers among births, mentioning the sex; and with a remark that it is still-born. The proportion of males to 100 females still-born in the State varied from 115 to

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143 during the last nine years. The total number of still-born in a year is usually not more than a thousand, and it is included neither among the total number of births nor of deaths.

" With reference to para. 2 of your letter, I beg to state that the registration of births and deaths has been made compulsory in the Baroda City, since the 1st of June 1901. Its effect will be seen from the figures given below :—

Month.	Ratio of births per mille per annum.	Ratio of deaths per mille per annum.
February 1901	1·1	28·9
March ,, ...	1·4	25·1
April ,, ...	0·9	24·4
May ,, ...	1·6	20·0
Figures after the introduction of the compulsory notification.		
June 1901	9·6	23·4
July ,, ...	12·5	21·7
August ,, ...	18·9	46·8
September ,, ...	29·5	60·1

" *Para.* 3 *of the Note.*—Since the breaking out of the plague in the Baroda City in 1896-97, registers are kept up at the burning and burial grounds ; and the result has been found to be very satisfactory. In towns the Police were registering births and deaths, but the registration was very defective ; it has been, therefore, transferred from the Police to the town Municipalities since June 1901, and the result until now appears to be satisfactory."

As the special Act does not apply to the whole State, it will not help in estimating the natural growth of the people. However, it is expected that progressive as our State is, it will gradually apply the same provisions to all villages, and that as a consequence of that measure authentic vital statistics will be available.

Deficit viewed from the point of loss by diseases and famine.

22. A very approximate approach to the present number can be made, however, by the figures supplied by the Medical Department and those obtained from the Famine Report of the State for the year 1899-1900. The Medical authorities give 39,338 deaths due to cholera, 6,318 due to small-pox, 416,447 due to fevers and 6,547 to plague. These make a total of 468,650 deaths. In the Famine Report, an estimate of 68,674 deaths is given as due to famine causes alone, not attributable to any of the epidemics, up to the end of July 1900. Counting at the same rate for the 6 months up to the date of Census enumeration, 103,011 deaths could be attributable to famine ; thus making a total loss of 571,661 deaths. Supposing for a moment that there was the expected increase of 10 per cent. in the first 8 normal years, the increase would be 193,231 and the total at the end of the 8 years would amount to 2,608,627. Deducting from this number the loss by diseases and famine 571,661, mostly during the last two years, and the net loss by migrations about 88,865, there would remain a population of 1,948,101 which closely approaches the Census enumeration figure.

Sub. A—4—7.

Statistics as supplied by the Medical and Sanitary Departments.

23. Table A, however, is made up from the figures, supplied by the Medical and Sanitary Departments, of total births and deaths, mentioning in the latter case those due to epidemics. The deaths due purely to famine are supposed to be lumped with all other deaths, in column 8. The greatest havoc will be

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seen to have been made by fevers,—416,447 souls ; they account for two-thirds of all the total deaths. Possibly, many of these fever cases are due to fevers brought on by famine sufferings. Cholera with its 39,338 victims comes next. The total deaths registered come up to 608,509, and births to 329,347 ; or, the births are only 54·1 per cent. of deaths. This is a striking disproportion, which can be accounted for only by the well-known fact that the births are registered proportionately less than deaths ; there are obviously more opportunities of a death being known publicly than a birth. The net result shows an increase of deaths over births to the extent of 279,162. Adding to this figure the net loss by migrations of about 88,865, the total decrease would amount to 368,027, and the present population would turn out to be 2,047,369 ; or, an excess of 94,677 souls over the actual reliable enumeration. This large difference of about 4 per cent. can be attributed safely to the inaccuracy of the figures supplied from the birth and death registers. Taking, however, the figures as they are, they may serve for a comparative estimate of the loss and gain in the different Divisions pretty accurately. It will be seen that the net loss has been heavy in the Kadi Division, being 37 per cent. of the total decrease in the whole State.

Sub A—9.

Comparison of actual and estimated population.

Sub. VI—3, 5, 8.

24. From the actual population of 1891, the population estimated according to these vital statistics has fallen by 279,162 ; and by 533,744 from that estimated according to the rate of increase determined at the last census ; and it has already been said that these losses are due to the actual victims of plague and famine, in the later portion of the decade, and the defect of births.

Sub. VI.—2, 3, 6.

Sub. D.—9.

The divergence in all the four columns of this Table is also apparent in the case of the Divisions of this State, but not in the same direction in all. In Amreli, Navsari and the City, the population as estimated from vital statistics is found to be less than the actual population returned at the present census, whereas that in Kadi and Baroda it is greater. If the loss by immigration in each of the Divisions is also taken into account, this divergence between the two figures will be still greater in the case of the former Divisions and smaller in the case of the latter. Because then the excess in Amreli, Navsari and the City will be 20,613, 19,642, and 30,925, respectively, and the deficiency in Kadi and Baroda will be 82,472, and 33,259, respectively, instead of the figures given in column 6 of Subsidiary Table VI.

But when the present population is compared with that of 1891 and also with what is estimated according to the rate of increase predicted in 1891, it shows a decrease in all the Divisions. This is due to the fact that according to the registers, the numbers of births in all divisions have been much less than those of deaths, since the last census.

Comparison of the District-born with 1891.

Sub. IV—2, 3.

25. Our Divisions show an increase in the percentage of the District-born population over 1891. This percentage of increase is the highest in Baroda and lowest in Navsari ; Amreli and Kadi intervene between them in the order mentioned. This is due to the fact that though the total population has lessened in each Division, and also the births, still the deficiency of immigration being proportionately greater than in 1891, the percentage of the district-born has risen.

Diagram of vital statistics.

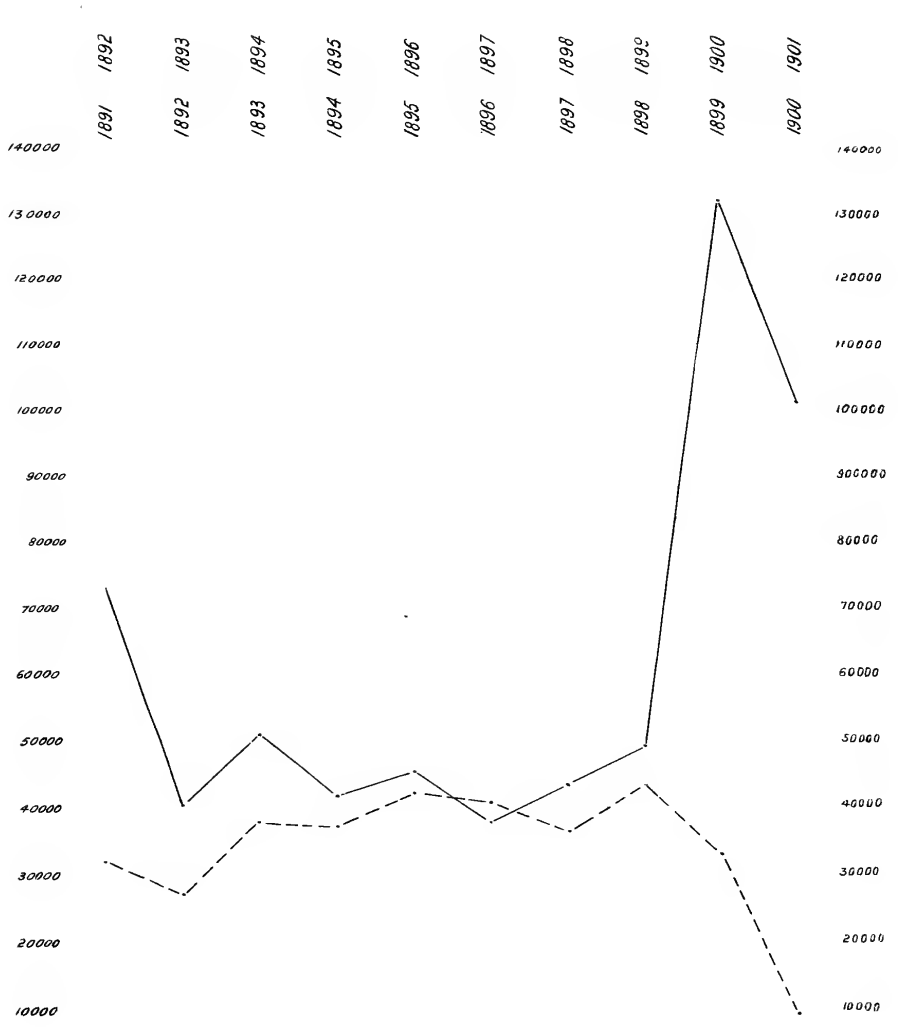
26. The diagram, No. IV, shows the progress of births and deaths in each year of the last decade. It shows at a glance that births have never exceeded deaths during the whole decade, except in the year 1896-97 where, too, the excess is very

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Diagram 4 Chapter II

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Diagram showing the number of Births and Deaths during the intercensal period from 1891 AUGUST to 1901 FEBRUARY



The black line indicates the numbers of deaths
The dotted „ „ „ „ births
The difference between the points of Births and Deaths shows the Excess of the one over the other for each year.

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slight. The first year of the decade accounts for 40,000 deaths in excess of births and thus becomes, as it were, a forerunner of calamities that the decade was to witness. This excess of deaths over births, however, has gone on diminishing with every succeeding year, until births and deaths have become equal in the first months of the year 1896-97, where the two lines meet, and in the middle of the year the dotted line of births has slightly gone above the black line of deaths before taking a downward course, just as life before ebbing away finally flickers most brightly for a few moments. From the closing days of that year, the dotted line has taken a downward course and the black line an upward one, until in the last year but one, those two lines have gone so far apart as to show the appalling difference of 100,000. In the last year also, 1900-1901, the difference is no less than of over 9 squares, *i.e.* over 90,000. The striking feature of this year is the very low downward point of births, even below 10,000,—less than a fourth of what it was 2 years back. Thus the diagram gives a vivid picture of the fall in the population of the State during the calamitous conditions through which it has passed in the last intercensal period. The total of the losses aggregates to more than 27 squares, *i.e.* over 270,000 souls, as the loss by the excess of deaths over births. The highest point attained by the graphic line is over 430,000 deaths in 1899-1900 and the lowest below 10,000 births in the succeeding year. It will be further seen that if the last 2 years were exempted from calculation, there would have been a gain of nearly 20 squares, or the loss would have been less by 200,000 persons. This apparently leads to an inference that even if the famine were non-existent, there would have been a fall in the population. But it is to be remembered that the diagram is based on the figures of births, supplied by the Department which, as already said, errs greatly in the direction of omissions. The only tolerably reliable inference to be drawn from it is that the normal rate of death which, excepting the first year, has been about 40,000 only, jumped up to 120,000 in the famine year and to 100,000 in the next year. A similar sort of inference can be drawn for the births singly, by stating that the normal rate which has all along been about 40,000 fell so low as below 10,000 in the last year.

5. MIGRATION AND ITS EFFECTS.

Numbers of immigrants.

27. From Imperial Table XI we find the total number of immigrants to be 172,931, comprising 84,186 males and 88,745 females, out of which number 161,440, made up of 76,360 males and 85,080 females, come from the Bombay Presidency alone, forming 93 per cent. of the total immigrants. Most of these being from the Gujarat *Zillas*, this may be said to be simply a fictitious immigration. If the Gujarat *Zillas* were under Baroda, this large number, as has been said above, would have completely disappeared. It is merely the fact of there being two Governments in a limited area that gives rise to these immigration numbers. Of the rest 4,199, including 2,538 males and 1,661 females, come from Rajputana ; 943, including 597 males and 346 females, from the Central Provinces ; 17, including 8 males and 9 females, come from the Berars; 3,200 (2,448 males and 752 females) from the N. W. Provinces; 833 (621 males and 212 females) from the Punjab ; 29 (24 males and 5 females) from the Baluchistan Agency, Nepal and Bhutan ; 916, including 664 males and 252 females, from the Bengal Presidency ; 223, including 116 males and 107 females,

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from H. H. the Nizam's territories; 22 (16 males and 6 females) from Mysore; 208 (144 males and 64 females) from the Madras Presidency; 31 (24 males and 7 females) from Assam and Burmah; while 554, including 386 males and 168 females, come from India, locality unspecified. Besides these immigrants from the various Indian Provinces, there are 241, including 192 males and 49 females, from other Asiatic Countries; 33 (21 males and 12 females) from Europe; 23 (15 males and 8 females) from Africa; and 2, a male and a female, from America; 17 (11 males and 6 females) have not returned their place of birth. It may be repeated that almost all of these visitors or settlers are in State Service, Military and Civil; the Military, perhaps, presenting the greater variety, as will be seen from the names of the Indian Provinces from which they hail. Thus this little State has received men from various parts of the world.

A great diminution in the numbers.

28. The total number of immigrants at the Census of 1891 was 311,922 persons, including 128,763 males and 183,159 females; thus, we see that the present number of 172,931 falls short of it by 138,991. This can be accounted for partially by the fact that many of those who had their permanent abodes abroad left Baroda to escape from the pressure of famine and from the epidemics of plague and fever. Another apparent cause is the check to the immigration of new-comers from these very causes; very few would come for the purposes of trade or commerce or service, when the State was suffering from so much distress. The present ratio of immigrants to the total population of the State is 8·86 per cent. as against 13·70 per cent. in 1891.

Comparison with 1891.

29. On a comparison of the figures for the various Provinces given above with those recorded at the last Census, we find that the Bombay Presidency has sent 129,610 less immigrants than it did in 1891; Rajputana and N. W. Provinces have sent 2,958 and 4,620 less, respectively. Other Provinces have also contributed to the deficit; but on such a small scale that it need not be noticed.

Proportion of the sexes of immigrants.

30. Ordinarily, in a country like India, the males as a rule must preponderate over the female immigrants; and that rule is observed, in the figures given above, for all other Provinces excepting the Bombay Presidency. This curious exception is to be accounted for by the marriage customs allowing marriages in the same caste only and leads to the conclusion that the subjects of this State have to cross over to British territories in search of wives; wherein they are generally successful. When villages, under different governments, are contiguous or near enough, there must be a large exchange of brides between them, among people of the same castes. Naturally, therefore, when the brides come over and settle in their new homes, they add to the immigrants. The same will probably be found to be the case with the British *Zillas* of Gujarat, where, for the reason mentioned above, there ought to be a large influx of females from Baroda.

Internal immigrations.

31. Besides the immigration, which may be called external, there is the internal one between the different Divisions of this State. A reference to Imperial Table XI shows that in the State there has been an internal migration of 11,826 souls, including 7,194 males and 4,632 females; or, in other words, there has been an internal exchange by migrations to the extent of 0·6 per cent. of the total population as against 19,342, or 0·8 per cent. of the year 1891. The decrease here also can partly be accounted for by the sedentary habits of the people and

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partly by the almost equal stringency of distress in all Divisions. This immigration also is, in some measure, due to the change of service under the Sirkar from one Division to another. This internal emigration from one district and immigration into another is easily found out from the Schedules. The total of this internal exchange was 19,342 (8,948 males and 10,394 females) in the previous Census. The remarkable feature is that the large Kadi Division, where the distress was great, has sent away over 5,000 people and received only 1,853 ; while Amreli has received 50 per cent. more than it has sent away. The exodus from Kadi has chiefly been taken up by Baroda, where the immigrants have been double of the emigrants. Sub. B.

Comparison with the previous Census.

32. Out of the emigrants, Amreli sends 1,023 for 1,169 in 1891 ; Kadi sends 5,158 as against 5,864 in 1891 ; Navsari 2,082 as against 3,344 ; and Baroda 3,563 as against 8,965. Thus we see that the first place for sending the largest number of emigrants has been taken from Baroda by Kadi ; otherwise the order of precedence remains the same. All the Divisions, again, show a decrease over 1891 ; but not in the same proportion. The fall in Baroda is the highest ; then comes Navsari with a fall of 1,262, then Kadi with a fall of 708, and last comes Amreli with a fall of 146. The principal cause of this fall is, presumably, the hard times of epidemics and famine through which the State has passed during the closing years of the last century. At the last Census, Amreli and Navsari had sent more emigrants than they had received as immigrants ; and Kadi and Baroda had received more immigrants than they had sent out as emigrants. Excepting Baroda, the order of the last Census has been reversed. The percentage of internal emigrants for each Division to its total population is 0·59, 0·62, 0·66, 0·69 in Amreli, Kadi, Baroda and Navsari respectively. A curious thing noticeable in these percentages is that there is a difference of 0·03 in the percentages of any two Divisions taken in order.

Emigration outside the State.

33. The total number of emigrants outside the State is 202,270 (81,888 males and 120,382 females) as against 252,396 (97,304 males and 155,092 females) in 1891, thus showing a decrease of 50,126 (of 15,416 in males and of 34,710 in females.) This is consonant with the fact that people who all their lives are given up to sedentary habits will not stir out of their homes, even when hard pressed by calamities. There are this time 1,021 emigrants in every 10,000 of the population for 1,070 in 1891, and their percentage to the total population born in the Divisions of this State is 10·21 for 10·7 in 1891 ; and the ratio for male to female emigrants is this time 4·13 : 6·08 as against 4·13 : 6·6 in 1891. One fact that is clear from these figures is that in both the intercensal periods females have preponderated over the males in almost the same proportion, 6 : 4. Another fact evident from these figures is that while there is no decrease in the males, that in the females is 0·52 ; that is, there is a greater decrease among the females than among the males. This result can be attributed to the prevalence of the hard and troublesome times, making it harder for women to emigrate. The excess of female over male emigrants, noticed above, is due to the same causes which have led to their excess in immigration and have been discussed already. The excess of female over male immigrants is this time 4,559, whereas their excess in emigrants is 38,494 —a fact showing again that Baroda sends out more brides than it receives from outside. Sub. C. Sub. III. 4, 5, 6, 7.

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Migration to British territory and feudatory States. Sub. V.

34. Looking to the figures of the population which this State receives from or gives to the British territory, we find that it receives 108,511 persons, including 54,926 males and 53,585 females, from British territories, and sends out 135,585 persons, including 57,151 males and 78,434 females, or nearly 25 per cent. more than it receives. This shows that it receives less from the British territories than it gives to them, and that it takes less females than males, but sends out more females than males. But the ratio between the sexes for immigration and emigration is very different ; inasmuch as that for the former is 100 males to 97 females, and for the latter it is 100 males to 137 females. This, as has been already mentioned, is due to a larger number of brides going out than of those coming into Baroda. It further appears that Baroda receives 64,121 persons, including 29,031 males and 35,090 females, from the feudatory States, and gives 66,685 persons, including 24,737 males and 41,948 females to them in exchange. Thus we see that Baroda sends out more females than it receives and receives more males than it gives ; and that on the whole it sends out more than it receives. In both the operations here the females preponderate over the males ; the excess in the former case being 17,211, and in the latter 6,059. This fact indicates that the feudatory States also receive brides from Baroda in larger numbers than they give to it.

Emigrants to the Bombay Presidency compared with 1891.

35. Out of the total number of emigrants, 195,645 persons (78,357 males and 117,288 females) have emigrated to the Bombay Presidency as against 246,911 (94,366 males and 152,545 females) in 1891 ; thereby showing a decrease of 51,266 persons on the whole and of 16,009 in males and 35,257 in females. These figures for the Presidency include emigrants to British territories and the feudatory States situated within its limits. The number of the former is 129,292 (53,805 males and 75,487 females) as against 165,952 (64,473 males and 101,479 females) in 1891 ; thus showing a decrease of 36,660 on the whole and 10,668 in males and of 25,992 in females. The number of the latter is 66,353 (24,552 males and 41,801 females) as against 80,959 (29,893 males and 51,066 females) in 1891 ; thus showing a decrease of 14,606 on the whole, and of 5,341 in males and of 9,265 in females. When we compare the percentages of these various emigrants on the total population born in the State to those obtained at the last Census, we find them to be 10·21, 4·13, and 6·08, respectively, as against 10·4, 7 and 3·4 in 1891.

Decrease in the Divisions.

Amreli Division.

Sub. VI. 4 and 2.

Sub. D. 3—12.

Kadi Division.

36. The same causes which have operated to bring about a general decrease in the population have worked to the same end in all the Divisions of this State to a greater or less extent. Taking Amreli first, we find that its population, if other retarding causes had not intervened, would have now been 220,171 souls, including 114,668 males and 105,503 females, whereas the actual population is 173,436 souls, including 89,429 males and 84,007 females ; thereby showing a decrease of 25,239 in males and 21,496 in females, and of 46,735 on the whole. To this large deficit cholera contributes 8,803, small-pox 757, plague 93, and fevers 36,774 deaths. Thus, in all, the epidemics have carried away 46,432 souls. Mereover, this time the number of immigrants is less by 12,687 persons, than what it was at the last Census. The population of the Kadi District ought to have been 1,221,251, instead of 834,744 ; it thus shows a decrease of 386,507 souls. Here, the epidemics of

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plague, small-pox, cholera and fever have carried away 964, 2,953, 12,034 and 182,545, respectively ; in all 198,496 souls. The numbers of Divisional emigrants are not known. But the fact that the number of immigrants is this time less by 57,907 souls than what it was in 1891, should also be taken into account. Famine has probably removed 42,103 persons. Thus the total deficit for causes beyond human control comes to 298,506 souls. In the Baroda Division proper the population ought to have been naturally 748,944 souls instead of 540,281. This large deficit of 208,663 is also due to causes beyond our control. Cholera, plague, small-pox and fevers have carried away 10,025, 2,320, 1,828 and 117,766 souls, respectively ; in all 131,939. Again, the number of immigrants this time is less by 41,924 souls than what it was at the last Census. Famine has probably carried away 35,378 souls; all these taken together bring the total loss to 209,241, the loss experienced in this Census. The population of the City is this time 103,790 souls as against 127,247 estimated according to the rate of increase predicted in 1891 ; thereby showing a loss of 23,457 souls. This decrease is also due to the same causes which have affected the Division wherein it is situated. Cholera, small-pox, plague and fevers have carried away, respectively, 878, 109, 2,198 and 14,065 persons ; the total number of deaths due to diseases being 17,250. The number of immigrants is this time less by 9,080 persons than in 1891. Famine is also said to be responsible for 8,232 deaths. Thus the total deficit due to these causes comes to 34,562. The population of the Navsari Division ought to have been 354,869 instead of 300,441, as computed now. This decrease is due also to the causes enumerated above. Of these, the epidemics have carried away 74,533 persons, this number being made up of 7,593, 671, 972, and 65,297 deaths from cholera, small-pox, plague and fevers, respectively. Famine has carried away 14,586 persons ; and the number of immigrants is this time less by 17,393 persons than in 1891. If we take away all these unavoidable deaths, the population may be said to have increased over the estimate in this and the Amreli Divisions. But it is to be remembered that in the previous decade also there have been deaths from these causes, specially fevers, though to a smaller extent. From the figures arrived at we find that the Baroda City and the Kadi Division are below the average in point of loss from epidemics. The City with a loss of 1,356 per every 10,000 of the population stands first, and Kadi with 1,625 comes next in order. The three other Divisions, namely, Baroda, Navsari and Amreli have kept above the average. Baroda exceeds very slightly above the average, but Navsari and Amreli, being nearly alike in point of loss, have suffered more than the average of the State, and this is not surprising when one of the Talukas in each, *viz.*, Gandevi in the Navsari Division and Kodinar in the Amreli Division was mercilessly attacked, the former by plague, and the latter by both plague and cholera. Examining the second of the disturbances, namely famine, we find that Amreli, with a loss of 123 per every 10,000 of the population, has suffered the least from this cause, and the City with 647, the most ; next to Amreli comes Kadi, with a loss of 345 per 10,000 of the population ; Navsari, on account of its heavy loss in the *Rani* Mahals, follows Kadi with 411 ; lastly comes Baroda with 472. The heavy loss in the City is very surprising at first sight ; but it would not appear so when we consider the fact that there were opened for the infirm famished people many poor-houses, both at the

Baroda Division.

The City.

Navsari Division.

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expense of Government and also of the public at large, where a large number of indigents flocked or were transported from outside ; and some of them in such a condition that, as already remarked by the Famine Commission, they would easily succumb to death before they could be well taken care of, and thus largely added to the roll of deaths. Lastly, we come to the last of the disturbing factors, namely, migration, which has also influenced the decrease in the population. Here also we find that Kadi, with a loss of 474 per every 10,000 of the population, has suffered the least from immigration and the City the most, namely, a loss of 713 ; next in the order of loss comes Navsari with 481 ; Baroda and Amreli follow Navsari with a loss of 560 and 577, respectively, which is a little higher than the average of the State. Reviewing all the three factors together, we find that the City has suffered the least from epidemics and the most from famine and migration ; Amreli has suffered the most from epidemics and the least from famine, and exceeds the average in the loss by migration; Kadi has suffered the least by migration, but approaches the average in the loss by epidemics and famine ; Navsari has the highest loss on an aggregate, and Baroda has suffered equally from all causes.

Diagram—population of 1901 compared with that of 1891 and the estimated population.

37. In order to represent graphically the figures of the population of 1901, as compared with those of 1891 and the population estimated for 1901, I give here a diagram, No. V. The white portion or the blank part indicates the present population. The portion with cross lines indicates the decrease of the population over 1891, and this, added to the dotted portion, indicates the decrease over the estimated population of 1901.

Diagram showing mortality from all causes.

38. To illustrate the loss by epidemics and famine in the State and its Divisions, I have drawn up another diagram, No. VI, showing the mortality from all causes. It will be seen that the vertical lines denoting fever are the highest of all other lines denoting mortality from other causes in all the Divisions. It is the highest in the Kadi Division, rising above 180,000, and the least in the City, where it is between 10 and 20 thousand. Baroda takes its rank after Kadi, where the line is as high as 120,000 and is $\frac{2}{3}$ of the line of Kadi. Next in order comes the line of Navsari, 66,000, which is more than half the line for Baroda ; the line for Amreli is the lowest and is as high as 36,000. The next conspicuous block in the diagram is that of famine—black. It is the highest in Kadi in point of numbers and the least in Amreli. This line in the Kadi Division is as high above that of Baroda as the line of Navsari is above that of the City. The lines for cholera are also to be marked in all the four Divisions. In the City it is very insignificant. The lines showing the other diseases are too low to call for any remarks.

Immigrants in the Divisions. Sub. E.

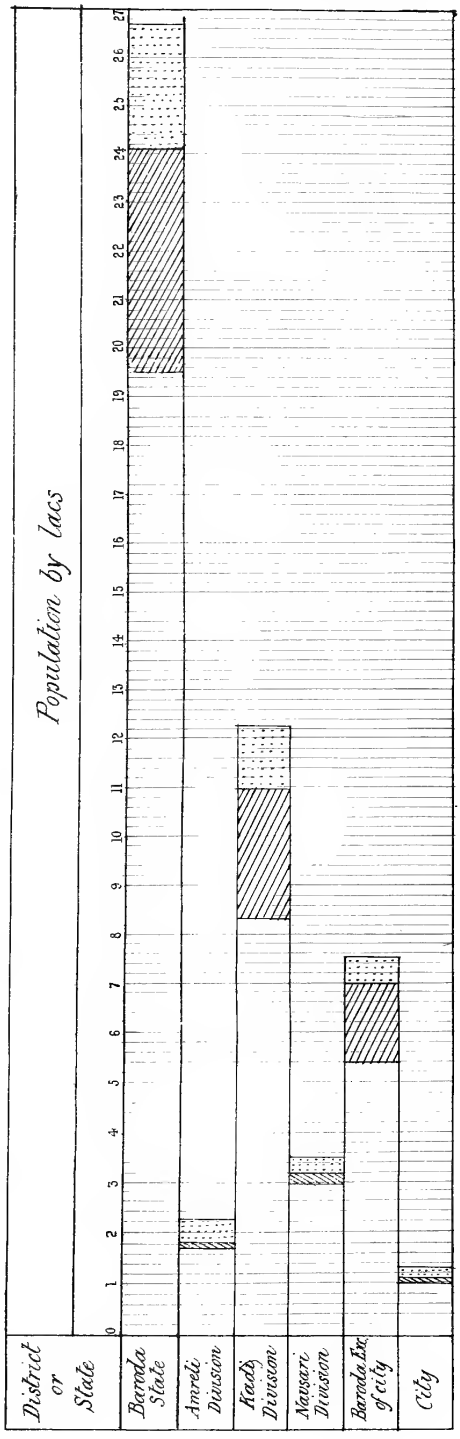
39. The number of immigrants in Amreli is 30,898, including 12,630 males and 18,268 females ; that is, it is 18·70 per cent. of the total population as against 24·80 per cent. in the year 1891. Out of these immigrants, 26,840 persons, including 10,177 males and 16,663 females, have come from the surrounding Native States of Gujarat; 706 persons, including 376 males and 330 females, from the British *Zillas* of Gujarat ; 2,405 persons, including 1,380 males and 1,025 females from other parts of the Bombay Presidency ; 870 persons, including 628 males and 242 females, from other Provinces in India ; and 77 persons, including 69 males and 8 females, from countries beyond India. The number of immigrants in Kadi is 26,776, including 10,553 males and 16,223 females, *i.e.*, it

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Diagram 5 Chapter II

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Diagram Showing the Population of 1901, as compared with that of 1891 and the estimated Population of 1901



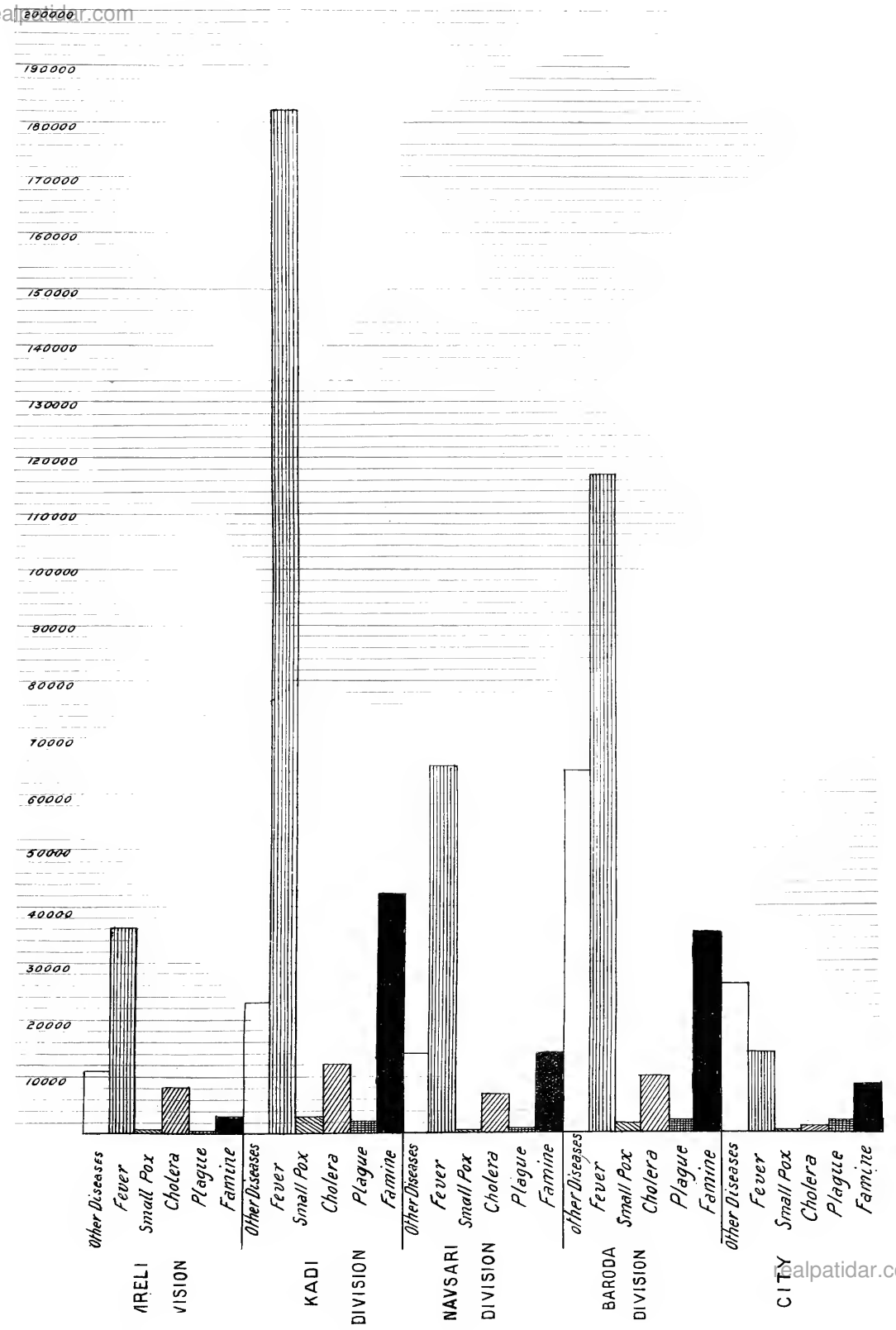
The white portion denotes the population of 1901
The portion marked with lines added to the white portion indicates the population of 1891
The whole column including dotted portion indicates the estimated population of 1901.

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Diagram showing mortality from all causes.



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is 3·43 per cent. of the total population as against 8·6 per cent. in 1891. Out of these, 12,757 persons, including 4,773 males and 7,984 females, come from the Native States of Gujarat; 10,035 persons, including 3,479 males and 6,556 females, from the British *Zillas* of Gujarat; 2,405 persons, including 1,380 males and 1,025 females, from other parts of the Bombay Presidency; 2,468 persons, including 1,524 males and 944 females, from other Indian Provinces; and 13 persons, including 12 males and 1 female, from countries beyond India. In the Baroda Division there are 48,921 immigrants, including 26,093 males and 22,828 females, *i.e.*, 9·76 per cent. of the total population, as against 16 per cent. in 1891. But of these immigrants 10,063 persons, including 5,414 males and 4,649 females, come from the Gujarat Native States; 34,404 persons, including 17,969 males and 16,435 females, come from the British *Zillas* of Gujarat; 2,821 persons, including 1,606 males and 1,215 females, from other parts of the Bombay Presidency; 1,599 persons, including 1,072 males and 527 females, from other Indian Provinces; and 34 persons, including 32 males and 2 females, from other countries beyond India. In the City there are 24,430 immigrants, including 14,672 males and 9,668 females, *i. e.*, 26·5 per cent. as against 28 per cent. in 1891. Out of these, 3,199 persons, including 1,865 males and 1,334 females, come from the Native States of Gujarat; 7,312 persons, including 4,213 males and 3,099 females, from the British *Zillas* of Gujarat; 9,064 persons, including 5,229 males and 3,835 females, from other parts of the Bombay Presidency; 4,761 persons, including 3,390 males and 1,371 females, from other Provinces of India; and 94 persons, including 65 males and 29 females, from countries beyond India. In the Navsari Division, there are 41,906 immigrants, including 20,148 males and 21,758 females; *i. e.*, they are 14·41 per cent. as against 19·40 in 1891. Out of this number, 3,085 persons, including 1,521 males and 1,564 females, come from the Native States of Gujarat; 32,456 persons, including 14,991 males and 17,465 females, come from the British *Zillas* of Gujarat; 4,790 persons, including 2,602 males and 2,188 females, from the other parts of the Bombay Presidency; 1,478 persons, including 973 males and 505 females, from other Indian Provinces; and 97 persons, including 61 males and 36 females, from countries beyond India.

Distribution of immigrants per 10 000 of each sex.

Sub. F

40. If we distribute the number of immigrants mentioned above by 10,000 of each sex in every district, we find that Amreli receives the largest number of them from the Native States and the smallest from the British *Zillas* of Gujarat, not counting countries beyond India. Kadi also follows Amreli in receiving most from the Native States; but it receives the smallest number from "other parts of the Bombay Presidency," instead of other Provinces in India; Baroda and Navsari take the largest number of the immigrants from the British *Zillas* of Gujarat and the smallest from the other Provinces of India; the City takes the largest number of her immigrants from other parts of the Bombay Presidency and the smallest from the Native States of Gujarat. From this we conclude that in all Divisions, excepting the City, the number of immigrants is directly proportionate to the distance from each District of the country or Province which emigrates them. It is only in the Kadi and Amreli Divisions and in the City that we find that they do not receive their smallest number of immigrants from other Provinces in India naturally, according to their sister Divisions. But Kadi is

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close to the Rajputana States, and hence it receives more from there than from other parts of the Bombay Presidency. Amreli possesses two regiments of Infantry, and the City the whole army of the State, the rank and file of which represent many of the Northern Indian Provinces; and, therefore, they show a proportionately larger number of immigrants from these distant Provinces.

Immigration according to Sub. II.

41. Instead of splitting up the emigrating countries as above, if we divide them into contiguous and non-contiguous territories as presented in Subsidiary Table II, we again find that the number of immigrants is greater from the nearer ones than from those more remote. We find from the same table that the highest number of immigrants is to be found in the City ; the causes for this are mentioned before, while discussing the causes that lead to migration ; and if we leave it out of account, we find that Amreli is the first and Kadi the last in this respect. Navsari comes after Amreli and before Baroda. In receiving these immigrants, the Divisions have kept the same position as in 1891. Similarly, we see that as the mean percentage of immigrants to total population is 8·86, Amreli and Navsari show a higher percentage, and only Kadi shows a smaller one. Between the mean and that of Baroda, the difference is so small that it does not require any explanation. The Divisions of Navsari and Amreli, being very much intersected by foreign territories and possessing surveyed and well-settled lands, attract outsiders in very large numbers. The Kadi Division is not so largely intersected.

Internal migration.

Sub. B.

42. Looking to internal migration, we find that Amreli receives 1,525 persons, including 864 males and 661 females, and gives back 1,023 persons, including 640 males and 383 females ; Kadi receives 1,853 persons, including 1,112 males and 741 females, and gives back 5,158 persons, including 3,271 males and 1,887 females ; Baroda receives 3,803 persons, including 2,275 males and 1,528 females ; and gives back 3,563 persons, including 2,125 males and 1,438 females. Navsari receives 1,382 persons, including 808 males and 574 females, and gives back 2,082 persons, including 1,158 males and 924 females ; and the City receives 3,263 persons, including 2,135 males and 1,128 females. Thus Amreli and Baroda receive more internal immigrants than they send out, both in males and females ; and Kadi and Navsari receive less than they send out, both in males and females. In point of percentage of internal immigrants to total population, we find that Amreli stands at the top, since the percentage in its case is ·88 ; and Kadi at the bottom, its percentage being ·22 ; Navsari and Baroda come between them with ·46 and ·7 per cent., respectively. Taking the real loss and gain into consideration, *i. e.*, looking to the remainder of what one Division receives and sends, we find that Amreli and Baroda gain in internal immigrants to the extent ·3 and ·04 per cent., respectively, whereas the Kadi and Navsari Divisions lose in internal immigrants, to the extent of ·4 and ·2 per cent., respectively.

Diagram illustrating immigration and emigration.

43. The results given in Subsidiary Table II—column 11, in III—column 5, and in B.—columns 3 and 5 are put in a graphic form in the accompanying diagram, No. VII, in order to elucidate the discussions in the previous paragraphs. There are five blocks, the first of which illustrates the external migration. The second and third blocks give the immigration and emigration, respectively, of the whole State. The fourth block illustrates the inter-divisional immigration and the

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Diagram 7 Chapter II

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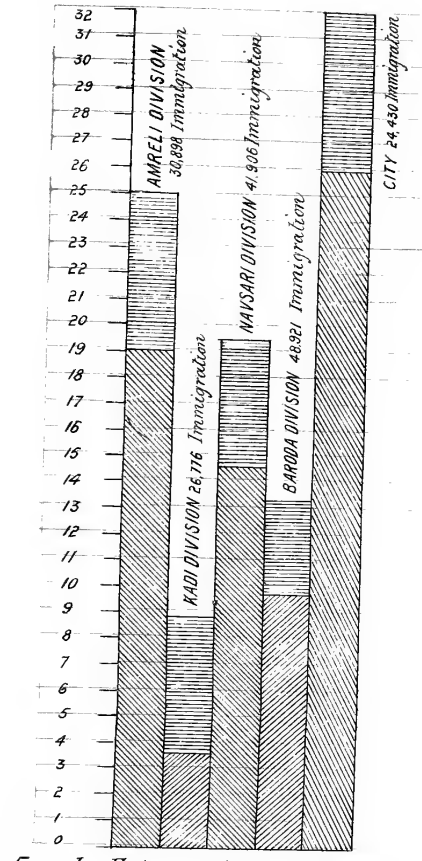


FIG. 1. External immigration

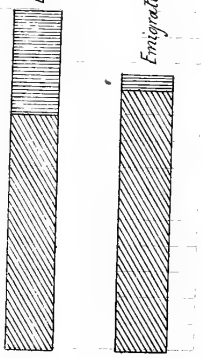


FIG. 2. FIG. 3.

The whole portion indicates the immigration in 1891
The portion with cross lines indicates the immigration in 1901
The portion with horizontal lines indicates the defect over 1891.

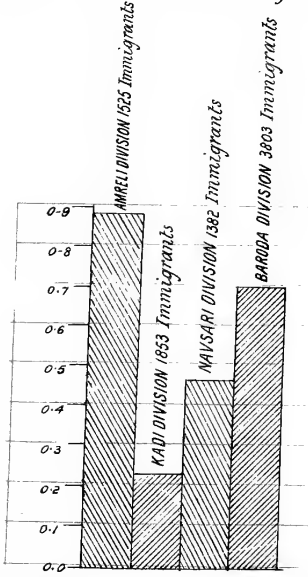


FIG. 4. inter-Divisional immigration

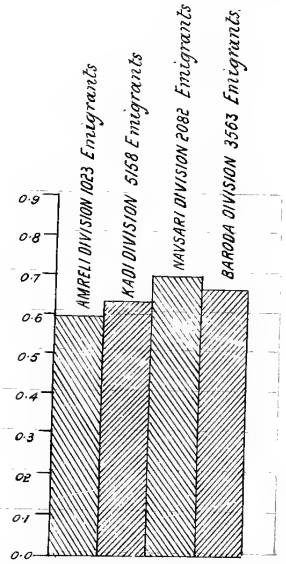


FIG. 5 inter-divisional emigration

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Diagram showing the percentages of Immigration and Emigration to the ~~total population~~ and to the total District-born respectively.

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last one the inter-divisional emigration. The whole-lined columns in the first three blocks indicate the immigration in 1891, and the portions with cross lines indicate the immigration in 1901. The portions with horizontal lines indicate the loss and gain by immigration and emigration, respectively, over 1891. In the first block the highest column runs for the City and the lowest is for Kadi. The cross line portion in Navsari is about half of the magnitude of the similar portion in the City, and so also the cross line portion of Baroda is about half of that of Amreli.

In internal immigration the highest column runs for Amreli and the lowest is that for Kadi ; the lines for Baroda and Navsari next come in order.

In the block representing the inter-divisional emigration, the columns for the three Divisions, Kadi, Navsari and Baroda, are almost equal and that for Amreli is lower.

6. Mahalwar Variation.

44. Having discussed the Districts, we now come to the Mahals. Before dealing with the variation for each Mahal, it is necessary here to make the necessary alteration in the population as returned at the Census of 1891, for those villages which have since been transferred from one Taluka to another. Taking, therefore, the Divisions in order, we find that there has been a transfer of only one village, *viz.*, Bhania, with a small population of 27 souls in 1891, from the Dhari Taluka to its Peta Taluka Khambha. Thus for purposes of comparison, that population is excluded, while considering the variation of the Dhari Taluka, and included in Khambha. In the Kadi Division there have been large transfers in most of the Talukas. Prominent among these is the absolute abolition of the Vadnagar Peta Taluka with its 24 villages, and its amalgamation with the Kheralu Taluka. 16 villages have been transferred from the old Vijapur Taluka ; of these, 6 have been given to Kalol and 10 to Mehsana; 11 villages have been transferred from the Mehsana Taluka, which gives 5 of them to Kadi, 4 to Vadavli and 2 to Visnagar ; Vadavli in its turn gives 3 villages to Mehsana and receives 3 villages from the Patan Taluka, which in return receives 5 villages from its Peta Harij. The Visnagar Taluka transfers three villages to Mehsana and the Peta Taluka Atarsumba transfers one of its villages to the Petlad Taluka of the Baroda Division. Thus there has been a transfer of 66 villages during the present intercensal period in the large Kadi Division. In the Baroda Division, 36 villages have been so transferred. The Baroda Taluka gives 11 villages to Savli, 9 to Vaghodia and 1 to Dabhoi; while the latter in addition to this receives 8 villages from Sankheda and 5 from Sinor. The Baroda Taluka gets in return one village from Dabhoi ; so also does Petlad receive one village from the Atarsumba Mahal of the Kadi Division. The Taluka of Vaghodia has very recently secured one village from outside the Baroda territory. In the Navsari Division, the Kathore Taluka of the last Census has been abolished and amalgamated with that of Kamrej, with 14 of its villages. Out of its remaining 12 villages, 10 have been joined bodily to other villages of the Velachha Taluka, and two have been transferred to that Taluka. Velachha gives one village to its *Peta* Vakal ; Kamrej also receives one village from Palsana. Thus we see that 28 villages have changed Talukas in this Division in the present intercensal period. One village, by name Jala-bordi, with a population of

Transfer of villages and populations between Talukas.

Amreli Division.

Kadi Division.

Baroda Division.

Navsari Division.

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678 souls, including 344 males and 334 females in 1891, has been transferred from the Kadi Division to the Baroda Division. But the population is so small as compared with the total population of each of these Divisions that its inclusion in the one and exclusion from the other does not materially influence the total population of either. From the results arrived at after the process of inclusion and exclusion mentioned above for each Taluka, it will appear that the inter-divisional variation in population due to transfer in the Amreli Division is only 27; to that in the Kadi Division 71,348; to that in the Baroda Division 25,165, and to that in the Navsari Division 17,104.

Sub. G.

Sub.Table H. for variations in the Talukas.

45. Looking to the figures of variations in Mahals, in Subsidiary Table H, we find that the Talukas of Amreli and Damnagar show an increase of 6·93 and 3·97 per cent. in population; and those of Okhamandal and Beyt, an increase of 1·83 and a decrease of 0·21 per cent., respectively. The increase in the first two Talukas, notwithstanding so many retarding causes, is due to their better condition as compared with other Talukas of the same Division, on account of their rich black soil, as well as to less mortality from famine and epidemics. In the remaining Taluka showing an increase, namely, Okhamandal, specially heavy expenditure was incurred to help the Wagher population during the famine, as their condition was the most deserving of State help. If special measures were not adopted, they would have been almost exterminated under the pressure of recurring famines. The other Talukas show a falling off, Dhari and Kodinar are rocky, the soil is hard, and the people are not trained to work much on the fields and are very poor; the cattle also are poorly and small in size. Though special care was bestowed on these Talukas during the famine, they have lost 6 and 16 per cent. of population.

Amreli Division.

Kadi Division.

In the Kadi Division there is a general decrease all round, ranging from 11·88 per cent. in the Vijapur Taluka to 53·03 per cent. in the Harij Taluka. The Talukas of this Division can be classified into three groups according to the percentage of decrease in each. In the first of these groups may be placed Vijapur, Sidhpur, Visnagar and Kalol, which show a decrease of 11·88, 16·10, 20·48 and 21·39 respectively, being less than the average decrease of 23·96 for the Division; in the second group come the Talukas of Kheralu, Patan and Mehsana, which show a decrease of 22·51, 23·75 and 24·91 per cent., respectively, *i.e.*, approximately the same as the general decrease; and in the third class the Talukas of Kadi, Dehgam, Vadavli, Atarsumba and Harij, which show a decrease of 28·35, 28·57, 35·48, 36·48 and 53·03 per cent., respectively. The Talukas in the first group, excepting Kalol, have a comparatively richer population. It is well-known that the Vohoras of Sidhpur and the Nagar and the Jain Vanias of Visnagar move in large numbers for trade and commerce to Bombay, Ahmedabad and other large centres of industry. The Thakore Girasias of Vijapur are well-to-do on account of their fat Giras. The soil also of the whole of Vijapur is rich; parts of Visnagar and Sidhpur also have good soil. It is fortunate that Kalol with its Mehwasi, lazy and thieving population, has escaped with less damage than the other Talukas; famine works were opened near the homes of the Mewasis to prevent them from plundering their neighbours, and many were employed on the Kalol-Vijapur Railway earthwork. The third group shows a decrease greater than the average, as was to be expected from the hard soil, bad water and sandy or rocky country, excepting the fertile Taluka of Dehgam. The heavy loss in the

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Dehgam Taluka is surprising. The Thakardas, who inhabit the greater portion of the other Talukas of this group, are notoriously straitened in circumstances, even in ordinary times ; and so it was but natural that they should be the first victims of calamities like famine and fever. Dehgam, however, and Kadi, generally better off than the other Mahals of this bad group, show only a slight excess over the average decrease of the Division and are much better off than the others. The Harij Taluka, circumstanced as it is by nature, would have shown a higher decrease than what it does, but for a large amount of State aid ; because the soil is sandy and the water scarce and salty and unfit for irrigation. Even in ordinary years, people after hard toil can hardly produce enough to satisfy their wants. The extensive Taluka of Patan, Kheralu and Mehsana have occupied the middle position. In the Baroda Division the decrease is 22·94 per cent. In this Division many of the Talukas show a decrease about the same as the average decrease, and therefore need no explanation. Petlad alone shows 7 per cent. less than the average, because of its rich tobacco-producing soil and the consequent better condition of its people. The Talukas of Vaghodia, Sankheda, Savli and Tilakvada show a decrease of 31·31, 32·15, 36·61, and 48·24 per cent., respectively, *i. e.*, an excess over the average, as was expected. The reasons for this large decrease are the bad nature of the soil of each and the poor condition of its ryots. They are notoriously unhealthy Talukas, with bad soil. In the Navsari Division, the decrease is only 5·6 per cent. This Division, as said before, is divided physically into a *Rasti* and a *Rani* country. The first includes the Talukas of Navsari, Gandevi, Kamrej and Palsana, and the latter those of Mahuva, Velachha, Songhad, Vyara, Vakal and Vajpur. Out of the four Talukas of the *Rasti* portion, Navsari and Palsana show an increase ; Navsari of so much as 12 per cent., the expected ratio. This is the result of its being lightly touched by famine ; Kamrej shows a small decrease only ; and Gandevi, in spite of its rich garden land, shows a decrease of 6 per cent., which is due for the most part to the ravages of plague. The *Rani* Mahals show a decrease considerably in excess of the average ; because their inhabitants are, for the most part, the aborigines unacquainted with civilized life and arts, and consequently less able to withstand the amount of distress which they had to suffer. Moreover, the climate of these Talukas is so unhealthy that it can never promote the growth of population to any appreciable extent. Thus we see that the main cause of decrease throughout has been the great famine of 1899-1900. The harvest of human lives has been more or less in accordance, as was to be expected, with the general condition of the soil and the people reflecting upon their staying powers.

Baroda Division.

Navsari Division.

46. To illustrate the figures of percentages in the Mahals in each of the Divisions, I have prefixed to this chapter a map for each Division, in the graphic scales and colours prescribed by the Census Commissioner. In the map of the Amreli Division the red horizontal lines show an increase up to 10 per cent. for the Talukas of Amreli, Damnagar and Okha (Dwarka.) The blue horizontal lines show a similar decrease for Dhari, the blue vertical lines show a decrease of 10 to 20 per cent. in Kodinar, and the blue slanting lines a decrease of 20 to 30 per cent. in Khambha and Shianagar. In the Kadi Division, there is no gain in any Taluka, and the loss has been over 10 per cent. up to 60 per cent. Sidhpur, Mehsana and

The Maps of the four Divisions.

Map IV.

Map V.

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Kalol show a loss from 10 to 20 per cent., Kheralu, Visnagar, Vijapur, Kadi, Patan and Dehgam show a loss of between 20 and 30 per cent., Vadavli and Atarsumba from 30 to 40 per cent., and Harij with its wavy lines a loss of from 50 to 60 per cent. The Navsari Division has red lines of increase for the Palsana and Navsari Talukas, up to 10 per cent. for the former and between 10 and 20 per cent. for the latter ; in Kamrej, Gandevi, Mahuva and Songhad a loss up to 10 per cent. ; in Velachha and Vyara a loss up to 20 per cent., and in Vajpur up to 30 per cent. The map of the Baroda Division shows no increase ; but a decrease of from 10 to 20 per cent. for Petlad, Sinor, Siswa and Dabhoi, of from 20 to 30 per cent. for Vaghodia, Padra, Choranda, and Baroda, of from 30 to 40 per cent. for Savli and Sankheda, and up to 50 per cent. for Tilakwada.

Map VI.

Map VII.

7. VARIATION IN THE URBAN AND RURAL POPULATION.

Variation in the Urban population.

47. Having considered the percentage of decrease in the entire population of each Division and Mahal, we now turn to the percentage of decrease in the urban and rural population. It has already been observed in the first chapter that the decrease in the urban population was 7 per cent., whereas that in the rural was 23 per cent. Imperial Table IV gives the variations in the population of 47 towns since 1872. The City shows a decrease of 12,630 souls, or 10·84 per cent. over the population of 1891. Out of the six towns in the Amreli Division four, namely, Amreli, Dwarka, Dhari and Damnagar, show an increase of 2,344, 1,406, 499, and 700 souls, respectively, *i.e.*, 14·97, 22·94, 13·26, and 23·72 per cent., respectively. The other two towns of the same Division, namely, Kodinar and Beyt, show a decrease—the former of 783 souls or 10·51 per cent. and the latter of 10, or 0·21 per cent. The decrease in Kodinar is accounted for by the havoc played there by the epidemics—plague and cholera.

Towns in the Kadi Division.

48. The only town showing an increase in the Kadi Division is Ladol ; the gain is of 603 souls, or 10 per cent. This is due to the thriving condition of the people there. The other towns show a decrease all round ; the highest being in the town of Visnagar, 4,108 souls, or 25·23 per cent., and the least in the town of Atarsumba, 212 souls or 7·35 per cent. The heavy loss in Visnagar may be accounted for by the fever of an epidemic type prevalent there in 1892, which had increased the mortality of that town. Next in point of loss in numbers come the following in order :—Kadi 3,261 ; Vadnagar 2,225 ; Balisna 1,722 ; Valam 1,488 ; Unza 1,487 ; Sidhpur 1,481 ; Kheralu 1,288 ; Patan 1,244 ; Vijapur 1,206 ; Dhinoj 1,039 ; Mehsana 592 ; Dehgam 588 ; Umta 437 ; Chanasma 377 ; Kalol 340 ; Atarsumba 212. On a consideration of the percentage of loss the order is as follows :—Balisna 27·02 ; Visnagar 25·23 ; Valam 21·80 ; Dhinoj 20·11 ; Kadi 19·15 ; Kheralu 14·46 ; Vadnagar 13·95 ; Unza 13·16 ; Vijapur 12·41 ; Dehgam 10·74 ; Sidhpur 9·13 ; Umta 7·72 ; Atarsumba 7·35 ; Mehsana 5·93 ; Kalol 4·99 ; Chanasma 4·40, and lastly Patan 3·81.

The Towns in the Navsari Division.

49. Out of the six towns in the Navsari Division three towns, namely, Navsari, Vyara and Songhad show an increase of 5,175, 946 and 574 souls, respectively, or 31·10, 18·19, 38·49 per cent. Owing to the opening of the Tapti Valley Railway, Songhad attracts more immigrants, and thus shows an increase. The other three towns, namely, Gandevi, Billimora and Kathore show a decrease

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of 1,992, 1,222, and 412 souls, respectively, or 25·15, 20·65, 8·54 per cent. The loss in the town of Gandevi is the highest. It is but natural that these two towns, Gandevi and Billimora, should show a decrease, where the plague has been prevalent for the last 3 years in succession. The small decrease in the town of Kathore may be owing to the enterprising Vohorás of that town leaving their homes in large numbers for trade-centres abroad.

The Towns in the Baroda Division.

50. The town of Bahádarpur only, in the Baroda Division, shows an increase of 1,339 souls, or 87·91 per cent. The rest show a decrease. The highest loss is in Savli (1,864) and the least is in Sinor (123). These towns have been arranged in the order of their percentages of loss as follows :—Savli (28·45 per cent.) ; Mehlav (19·93) ; Nar (17·62) ; Sankheda (13·71) ; Pihej (11·28) ; Bhadran (9·52) ; Dharmaj (8·83) ; Tilakwada (7·63) ; Sojitra (7·30) ; Dabhoi (3·47) ; Sinor (2·31) ; Petlad (1·58) and Padra (1·49).

The decline in Savli is due to the plague prevalent there in 1897, when people died by hundreds. The other towns, showing a high decline, namely, Vaso, Nar, Mehlav, Sojitra, are all in one Mahal and are dense in population, which accounts for their retarded growth. Petlad has escaped because of the better condition of the people. The other towns show a very small decrease and therefore need no remarks.

Urban Variation percentage compared with other Indian towns.

51. It may be interesting to compare the variation percentages of our towns with those of some leading towns of India. The figures are taken from the Imperial Tables of 1901 for the respective Provinces. Their percentage of variation is as follows :—Bombay City—5·57 ; Poona—5 ; Madras + 12·55, Ahmedabad + 25·25 ; Surat + 9·22 ; Broach + 6·79 ; and Nariad + 8·22. With these to be compared we have 4 of our towns—leading towns, as below :—Baroda City, —10·8 ; Patan,—3·81 ; Navsari, + 31·1 ; and Amreli, + 14·97. The leading towns of the Kadi Division show a decrease and do not stand in comparison. It is needless to repeat the reasons here for these variations for our towns, which have already been given in the previous paragraphs.

Variation in the rural population.

52. I have already remarked that the rural population has suffered more heavily than the urban population. India being an agricultural country, a single year of drought brings about famine and tells hard upon the condition of these people. As already observed, Gujarat had been the victim of this direful calamity in 1899-1900, and as a natural consequence, the strain is felt more by the rural population, which is strictly speaking agricultural, and, as previously remarked, as high a loss as 23 per cent. comes to the share of this class of population of this State.

Percentages of decrease in the agricultural and non-agricultural classes. Sub. J.

53. To test the figures given in the above paras., and to see whether the conclusions drawn are independently strengthened by other figures, I give the variation percentage for agricultural and non-agricultural classes. I consider this as being a better estimate of the real decline of classes than that formed from other statements ; for, as I have observed, all the towns are not strictly Urban in population. The agricultural and the non-agricultural classes have, on the whole, decreased by 29 and 4 per cent., respectively ; the loss in the former being about 7 times higher than that of the latter. This decrease is greater than the decrease in the total population of the State. It follows that this occupation has suffered the most. It may be that other occupations may have also suffered ; but to a less

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degree, as appears from the total percentage of the non-agricultural class. But I have reserved the discussion for it in its proper sphere—the chapter on occupations. Looking to the figures for the Divisions, we find that the Baroda Division has lost two-fifths of its agricultural population in 1891. During the period 1881-1891 it had gained nearly 8 per cent. in this class of population, which with 33 per cent. more has been lost during the present decade. Next to Baroda in point of loss comes the Kadi Division with a decrease of 28 per cent. in the agricultural population of 1891. This loss is double of the gain which this class of population had secured during the period 1881-1891. The loss in Amreli is half of that in Kadi, 14·46 per cent. over 1891 ; and the gain of 25·38 per cent. during the period 1881-1891 still stands at 11 per cent. Navsari, on account of its having a large forest tract, has suffered by 11 per cent. over 1891, losing its gain of 9·38 per cent. during 1881-1891. Thus it will be seen that there is a decrease in all Divisions. The non-agricultural class has suffered in the Kadi Division only ; but in all others it has gained perceptibly, the reasons for which have already been assigned.

Chapter Concluded.

54. In conclusion, I may briefly summarise the remarks in the preceding paragraphs. The chief of all the causes of variations, the one that gives the safest guidance to the normal growing power or the retarded growth of a community, which supplies a sort of independent test for the Census operation figures in many ways, is the first one,—the difference between the registered births and deaths. Even in the British Districts these registers are not kept to any finite degree of accuracy, except perhaps in large towns. It is only very recently that in the Baroda City the registration system is enforced by law, but not in towns and villages. The statistics given are not even approximately accurate. It would be absurd to base any theory on them. They may, however, be increasing in accuracy year by year, and at present they may possess, as has been said, relatively some value in comparing one Division or year with another. The Census reviewer thus misses a very useful test for his figures. As regards the second and third factors—famine and epidemic diseases,—this State was in their grasp for the past two years. I had observed in the report of the last Census,—"Famines such as spread devastation in the Southern Districts of the Bombay Presidency and in other parts of India are unknown in Gujarat." But the decade under review has taught us a lesson, which will not easily be forgotten, and falsified the assertion. The fourth cause—migration in or out of the State,—has also disturbed somewhat the scales of increase and decrease. As to the last factor—accuracy of enumeration,—it is not too much to say that, by the nature of things, each successive enumeration must be more accurate than the preceding one. The word Census has become more familiar to the public ear in general, and there was little or no opposition. The system followed was almost identically the same as in 1891, only with such improvements as experience has suggested. The figures, when reduced to proportions or percentages and compared with those at the last Census, lead to the same conclusions, taking into account the last two bad years. On a reference to Subsidiary Table I. in the Chapter on Sex, it will be found that each successive Census illustrates a progressive rise in the proportion of females which, as the Census Commissioner observes in his eighth note, results from improved enumeration. These considerations leave

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little room to doubt the accuracy of enumeration ; and it can safely be said that it has reached a high stage of accuracy.

Upon the whole, we have seen that the forces which tend to cause a variation in the *negative* direction have, this time, been instrumental in bringing about a heavy loss. The unexpected visitants—the Plague and Famine of 1899-1900—have operated simultaneously to vitiate all the previous inferences. Not only has the population decreased in numbers, but its growth is retarded. The decrease is found throughout in the State, in its Divisions, in most of the sub-divisions or Mahals, and in the majority of towns and villages and even in the houses. It is only when we come to the Mahals and towns that we find a few of them showing some increase. The principal occupation of the main bulk of the population—agriculture—has suffered very heavily. It may be that these visitants may prove a boon in disguise, by lessening the burden of the weak and the old on the land, and one might expect to see a steadily rising growth in the next Census. This hope is somewhat strengthened when we refer to the ages of the people.

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Subsidiary Table I.

Variation in relation to Density since 1872.

Natural Divisions, Districts and Cities.	Percentage of Variation. Increase (+) or decrease (−).			Net variation in period 1872-1901. Increase (+) or Decrease (−)	Mean Density of Population per Square Mile.			
	1891-1901.	1881-1891.	1872-1881.		1901.	1891.	1881.	1872.
1	2	3	4	5	6	7	8	9
Natural Division, Baroda	−19·57	+10·75	+10·33	−32,422	228·54	284·17	256·54	232·54
Kadi...	−24·02	+11·15	+16·25	−15,581	276·86	364·42	327·85	282·03
Baroda	−22·88	+ 6·96	+ 3·77	−90,882	287·69	373·06	348·76	336·08
Navsari	−5·94	+11·09	+19·19	+59,186	153·91	163·64	147·3	123·59
Amreli	−3·74	+24·59	− 8·80	+14,855	139·3	144·72	116·16	127·37
Baroda City	−10·84	+9·30	−8·39	−12,484	11,532·2	12,935·5	11,834·6	12,919·3
Mean for Province	−19·15	+10·68	+ 9·24	−44,906	241·1	298·23	269·43	246·64

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Subsidiary Table II.

Immigration per 10,000 of Population.

Natural Divisions, Districts or Cities (of enumeration).	Born in India.						Born in Asia beyond India.		Born in other Continents.	Percentage of Immigrants to Total Population.		
	In Natural Division, District or City where enumerated.	In contiguous Districts within the Province.	In Districts within the Province.	In contiguous Districts or States beyond the Province.	In contiguous Territory.	In non-contiguous Territory.	Contiguous Countries.	Remote Countries.		Total.	Males.	Females.
1	2	3	4	5	6	7	8	9	10	11	12	13
Natural Division Baroda.			9,197	704	18	80	1	.....	.....	7·86	3·64	4·22
Amreli	8,131	.....	88	1,541	50	186	4	.....	.....	18·70	7·78	10·92
Kadi	9,657	.....	22	209	66	46	...	.....	.....	3·43	1·40	2·03
Navsari	8,560	.....	46	1,095	185	111	2	.....	1	14·41	6·97	7·44
Baroda (Ex. of City and Cantonment).	9,024	.....	71	684	140	80	1	.....	.....	9·76	5·25	4·57
City	7,332	.....	314	1,102		1,245	5	.....	2	26·5	16·2	10·3
Mean ...	9,114·39			721·85	20·31	141·92	1·23	.....	·30	8·86	4·31	4·55

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Subsidiary Table III.

Emigration per 10,000 *of Population.*

Natural Divisions, Districts, or Cities (of birth).	Enumerated in			Percentage of Emigrants to Population born in Districts.		
	Natural Division, District or City where born.	Other Districts of Province.	Other Provinces in India.	Total.	Males.	Females.
1	2	3	4	5	6	7
Amreli Division	9,928	72	Figures by Districts of the State not available.	·72	·45	·27
Kadi „	9,930	64		·64	·40	·24
Navsari „	9,774	79		·79	·45	·34
Baroa „	9,661	61		·61	·37	·24
Baroda State ...	8,979		1,021	10·21	4·13	6·08

N.B.—The figures of Emigrants have not been furnished by Districts from any of the Provinces except Bombay and Bengal; and these too appear to be incomplete. Column 4 is, therefore, left blank and columns 5-7 for the four Districts give the percentage of inter-divisional Emigrants only.

Subsidiary Table IV.

Variation in migration since 1891.

Natural Divisions, Districts or Cities.	Percentage of District-born.		Percentage of increase among	
	1901.	1891.	District-born.	Total Population.
1	2	3	4	5
Amreli	81·30	75·20	6·10	—3·74
Kadi	96·58	91·40	5·18	—24·02
Navsari	85·59	80·63	4·96	—5·94
Baroda	90·24	84·06	6·18	—22·88

Note:—The figures for the City are not available separately.

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Subsidiary Table V.

Migration to British territory and Feudatory States.

State.	Gives to British territory.		Gives to Feudatory States.		Receives from British territory.		Receives from Feudatory States.	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7	8	9
Ajmere Merwara	...	...	...	...	37	23	...	...
Assam	...	...	...	...	...	...	6	...
Bengal	109	25	...	...	173	98	...	...
Berar	45	37	...	...	8	9	...	...
Bombay	53,805	75,487	...	...	50,655	51,013	...	...
Bombay Unspecified	...	...	...	...	1,270	1,314	...	...
Sindh	...	...	...	...	132	91	1	...
Aden	...	...	...	...	4	5	...	...
Burma	...	...	...	...	16	5	2	2
Central Provinces	35	28	...	...	516	303	...	...
Madras	120	184	...	...	144	64	...	...
N.-W. Provinces and Oudh	375	453	...	...	1,396	393	...	...
Punjab	78	27	...	...	178	93	...	...
Hyderabad (Nizam)	...	...	97	59	...	...	116	107
Mysore	...	...	81	87	...	...	16	6
Kashmir	...	...	5	1	...	...	...	...
Rajputana	206	119	...	...	...	...	2,501	1,638
Central India	2,378	2,074	...	...	...	...	...	...
Bombay States	...	...	24,552	41,801	...	...	24,144	32,524
Central Provinces States	...	...	...	...	...	...	81	43
Bengal States	...	...	...	...	...	...	491	154
N.-W. Provinces States	...	...	2	...	...	...	1,052	359
Punjab States	...	...	...	...	...	...	443	119
Portuguese Settlements	...	...	...	...	...	...	154	133
Baluchistan Agency	...	...	...	...	...	...	9	3
Nepal	...	...	...	...	...	...	12	2
Bhutan	...	...	...	...	...	...	3	...
India Unspecified	...	...	...	...	386	168	...	...
Birth-place not returned	...	...	...	...	11	6	...	...
Total	57,151	78,434	24,737	41,948	54,926	53,585	29,031	35,090

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Subsidiary Table VI.

Comparison of Actual and Estimated Population.

Division or Districts.	Actual Population by Census 1901.	Population estimated from Vital Statistics.	Population estimated from Rate of Increase 1881-1891.	Actual Population by Census 1891.	Increase (+) or decrease (—) of column 2 over 3.	Increase (+) and decrease (—) of column 2 over 4.	Increase (+) and decrease (—) of column 3 over 4.
1	2	3	4	5	6	7	8
Amreli Division	173,436	165,510	220,171	180,188	+ 7,926	— 46,735	— 54,661
Kadi „	834,744	975,123	1,221,251	1,098,742	—140,379	—386,507	—246,128
Navsari „	300,441	298,192	354,869	319,443	+ 2,249	— 54,428	— 56,677
Baroda „ (Ex. of City and Cantonment).	540,281	615,464	748,944	700,603	— 75,183	—208,663	—133,480
City with Cantonment	103,790	81,945	127,247	116,420	+ 21,845	— 23,457	— 45,302
Total ...	1,952,692	2,136,234	2,669,978	2,415,396	—183,542	—717,286	—533,744

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Subsidiary Table A.

Showing the Number of Births and of Deaths due to Epidemics and other Causes, as supplied by the Departments.

Divisions.	Total Births.	Deaths from all Causes.						Excess of Births (+) and Deficit (—) over Deaths.
		Total Number of Deaths.	Due to Plague.	Due to Cholera.	Due to Small-pox.	Due to Fever.	Due to other Causes.	
1	2	3	4	5	6	7	8	9
Amreli Division ...	43,205	57,883	93	8,808	757	36,774	11,451	— 14,678
Kadi „ ...	98,293	221,872	964	12,034	2,953	182,545	23,376	—123,619
Navsari „ ...	68,013	89,264	972	7,595	671	62,297	14,731	— 21,251
Baroda „ ...	110,998	196,137	2,320	10,025	1,828	117,766	64,198	— 85,139
City	8,878	43,353	2,198	878	109	14,065	26,103	— 34,475
Total ...	329,347	608,509	6,547	39,338	6,318	416,447	139,859	—279,162

Subsidiary Table B.

Internal Migration.

Districts.	Sends Emigrants.	Per cent. to Total Population.	Receives Immigrants.	Per cent. to Total Population.
1	2	3	4	5
Amreli	1,023 (640+ 383)	·59	1,525 (864+ 661)	·88
Kadi	5,158 (3,271+1,887)	·62	1,853 (1,112+ 741)	·22
Navsari	2,082 (1,158+ 924)	·69	1,382 (808+ 574)	·46
Baroda	3,563 (2,125+1,438)	·66	3,803 (2,275+1,528)	·70
City	.....	.....	3,263 (2,135+1,128)	3·14
Total ...	11,826 (7,194+4,632)	·66	11,826 (7,194+4,632)	·6

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Subsidiary Table C.

Statement showing the Number of Emigrants to various Provinces with variations from those at the last Census.

Province or State.	1901.			1891.			Percentage of variation.
	Total.	Males.	Females.	Total.	Males.	Females.	
1	2	3	4	5	6	7	8
Ajmere Merwara ...	...	...	...	...	...	...	...
*Assam	...	...	...	...	...	...	...
Bengal	134	109	25	96	84	12	+39·6
Berar	82	45	37	3	2	1	+2,633·3
Bombay	129,292	53,805	75,487	165,798	64,384	101,414	−21·9
Sind	...	...	...	122	62	60	...
Aden	...	...	...	32	27	5	...
Burmah	...	...	...	...	...	...	...
Central Provinces ...	63	35	28	5	2	3	+1,160·00
Madras	304	120	184	193	132	61	+57·5
N.-W. Provinces and Oudh	828	375	453	...	...	...	...
Punjab	105	78	27	...	...	...	...
Hyderabad (Nizam)...	156	97	59	72	37	35	+116·6
Mysore	168	81	87	92	70	22	+45·24
Kashmir	6	5	1	...	...	...	...
Rajputana	325	206	119	510	276	234	−36·2
Central India ...	4,452	2,378	2,074	4,357	2,239	2,118	+2·1
Bombay States ...	66,353	24,552	41,801	80,959	29,893	51,066	−18
Central Provinces States	...	...	...	5	2	3	...
N.-W. P. States ...	2	2	...	...	...	...	...
Madras States ...	...	...	...	31	13	18	...
Total ...	202,270	81,888	120,382	252,396	97,304	155,092	−19

* The figures for the Baroda State have been included in the Bombay Presidency.

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Subsidiary Table D.

Statement showing the loss by Epidemics, Famine and Migration.

Serial Number.	Name of District.	Epidemics.					Famine.	Migration.			Total Columns 7 to 9.	Proportion of loss per 10,000 of Population.		
		Plague.	Cholera.	Small-pox.	Fevers.	Total.		Loss on Immigration.	Gain by Emigration.	Net Loss.		Loss by Epidemics.	Loss by Famine.	Loss by Immigration.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
1	Amreli District	93	8,808	757	36,774	46,432	2,712	12,687	Figures for the Divisions not available.		61,831	2,108	123	577
2	Kadi ,, ...	964	12,034	2,953	182,545	198,496	42,103	57,907			298,506	1,625	345	474
3	Navsari ,, ...	972	7,593	671	65,297	74,533	14,586	17,393			106,512	2,100	411	481
4	Baroda ,, excluding City and Cantonment.	2,320	10,025	1,828	117,766	131,939	35,378	41,924			209,241	1,762	472	560
5	Baroda City	2,198	878	109	14,065	17,250	8,232	9,080			34,562	1,356	647	713
	Total ...	6,547	39,338	6,318	416,447	468,650	103,011	138,991	50,126	88,865	710,652	1,755	386	525

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Subsidiary Table E.

Divisional Statement of Immigrants from different places.

Districts.	Total.			Native States in Gujarat.			Gujarat Districts.			Bombay Presidency excluding Gujarat.			Other Provinces in India.			Other Countries.		
	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
Amreli	30,898	12,630	18,268	26,840	10,177	16,663	706	376	330	2,405	1,380	1,025	870	628	242	77	69	8
Kadi	26,776	10,553	16,223	12,757	4,773	7,984	10,035	3,479	6,556	1,503	765	738	2,468	1,524	944	13	12	1
Navsari	41,906	20,148	21,758	3,085	1,521	1,564	32,466	14,991	17,465	4,790	2,602	2,188	1,478	973	505	97	61	36
Baroda	49,921	26,093	22,828	10,063	5,414	4,649	34,404	17,969	16,435	2,821	1,606	1,215	1,599	1,072	527	34	32	2
City	24,430	14,762	9,668	3,199	1,865	1,334	7,312	4,213	3,099	9,064	5,229	3,835	4,761	3,390	1,371	94	65	29
Total ...	172,931	84,186	88,745	55,944	23,750	32,194	84,913	41,028	43,885	20,583	11,582	9,001	11,176	7,587	3,589	315	239	76

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Subsidiary Table F.

Proportion per 10,000 Immigrants from Different Places.

Districts or Divisions.	Native States in Gujarat.			Gujarat Districts.			Bombay Presidency excluding Gujarat.			Other Provinces in India.			Other Countries.		
	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.
Amreli Division	8,687	8,058	9,122	228	298	181	778	1,093	561	282	497	132	25	54	4
Kadi ,, ...	4,764	4,523	4,921	3,748	3,297	4,041	561	725	455	922	1,444	582	5	11	1
Navsari ,, ...	736	755	719	7,745	7,440	8,027	1,143	1,292	1,006	353	483	232	23	30	16
Baroda ,, ...	2,057	2,075	2,037	7,032	6,887	7,199	577	615	532	327	411	231	7	12	1
City ,, ...	1,309	1,263	1,381	2,993	2,854	3,205	3,710	3,542	3,966	1,949	2,297	1,418	39	44	30
Total ...	17,553	...	...	21,746	...	...	6,769	...	...	3,833	...	...	99	...	...

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Subsidiary

Details of the transfer of villages and effect on

Name of Taluka.	Total Population in 1891.	Decrease in the population on account of the transfer of villages to other Talukas.			Net population of 1891, subtraction of 2 and 5.	Increase in the of the trans other
		Talukas to which transferred.	No. of villages.	Population of the transferred villages.		Talukas from which transferred.
1	2	3	4	5	6	7
I. Amreli District.						
Dhari	29,551	Khambha ...	1	27	29,524	.....
Khambha	8,236	.....	...	.....	8,236	Dhari ...
II. Kadi District.						
Kadi	96,782	.....	...	.....	96,782	Mehsana ...
Vijapur	156,113	Kalol ...	6	5,359	133,099	.....
		Mehsna ...	11	17,655		
		Kadi ...	5	3,026		Vijapur ...
Mehsana	83,651	Vadavali ...	4	2,520	77,623	Vadavli ...
		Visnagar ...	2	482		Visnagar ...
Kalol	97,089	.....	...	.....	97,089	Vijapur ...
Vadavli	101,450	Mehsana ...	3	1,646	99,804	Mehsana ...
						Patan ...
Visnagar	92,485	Mehsana ...	3	3,690	88,795	Mehsana ...
Atarsumba	30,391	Petlad ...	1	678	29,713	.....
Kheralu	66,607	.....	...	.....	66,607	Vadnagar ...
Patan	136,083	Vadavli ...	3	2,001	134,082	Harij ...
Harij	29,134	Patan ...	5	2,509	26,625	.....
Vadnagar	32,075	Kheralu ...	24	32,075	.....	.....
III. Navsari District.						
Palsana	25,262	Kamrej	1	198	25,064	.....
Kamrej	27,790	.....	...	.....	27,790	Kathor ...
						Palsana ...
Kathor	16,971	Kamrej ...	16	14,194	.....	.....
		Velachha ...	12	2,777		
Vankal	10,666	.....	...	.....	10,666	Velachha ...
Velachha	25,385	Vankal ...	1	232	25,153	Kathor ...
IV. Baroda District.						
		Vaghodia ...	9			
Baroda	96,387	Savli ...	11	18,648	77,739	Dabhoi ...
		Dabhoi ...	1			
Sankheda	57,045	Dabhoi ...	8	2,999	54,046	.....
						Sankheda ...
Dabhoi	59,706	Baroda ...	1	245	59,461	Baroda ...
						Sinor ...
Sinor	39,073	Dabhoi ...	5	2,595	36,478	.....
Savli	44,914	.....	...	.....	44,914	Baroda ...
Vaghodia	27,320	.....	...	.....	27,320	Baroda ...
Petlad	157,786	.....	...	.....	157,786	Atarsumba ...

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Table G.

population since the last Census by Talukas.

population on account fer of villages from Talukas.		Total altered population, 1891.	Population in 1901.	Net increase (+) or decrease (—).	REMARKS.
No. of villages.	Population of the transferred villages.				
8	9	10	11	12	13
...	.....	295,524	27,653	— 1,871	
1	27	8,263	6,486	— 1,807	
5	3,026	99,808	71,784	— 28,024	
...	.....	133,099	117,286	— 15,813	
11	17,655	100,614	75,254	— 25,360	
3	1,646				
3	3,690				
6	5,359	102,448	80,532	— 21,916	
4	2,520	104,325	67,302	— 37,023	
3	2,001				
2	482	89,277	70,989	— 18,288	
...	.....	29,713	18,871	— 10,842	
24	32,075	98,682	76,463	— 22,219	
5	2,509	136,591	104,136	— 32,455	
...	.....	26,625	12,505	— 14,120	
...	.....	.....	.....	.....	
...	.....	25,064	25,286	+ 222	
16	14,194	42,182	41,479	— 703	
1	198				
...	.....	.....	.....	.....	
1	232	10,898	7,922	— 2,976	
12	2,777	27,930	22,567	— 5,363	
1	245	77,984	60,428	— 17,556	
...	.....	54,046	36,665	— 17,381	
8	5,698	65,159	49,077	— 16,082	
1					
5					
...	.....	36,478	29,979	— 6,499	
11	15,574	60,488	38,340	— 22,148	
9	2,970	30,290	20,804	— 9,486	
1	678	158,464	134,558	— 23,906	

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Subsidiary Table H.

Mahalwar Variation in Population since 1891.

1	Total.				Males.				Females.			
	1901.	1891.	Variation.	Percentage.	1901.	1891.	Variation.	Percentage.	1901.	1891.	Variation.	Percentage.
1	2	3	4	5	6	7	8	9	10	11	12	13
Amreli Division.												
Amreli	55,183	51,598	+ 3,585	+ 6·93	28,337	26,622	+ 215	+ 8·28	26,846	24,976	+ 1,870	+ 7·48
Bhimkatta (*Peta*) ...	866	1,087	— 221	—20·33	427	557	— 130	—23·33	439	530	— 91	—17·17
Damnagar	19,464	18,721	+ 743	+ 3·97	10,059	9,882	+ 177	+17·59	9,405	8,889	+ 566	+ 6·40
Shinagar (*Peta*) ...	4,029	5,806	— 1,777	—24·06	2,060	2,711	— 651	—24·01	1,969	2,595	— 626	—24·12
Dhari	27,653	29,524	— 1,871	— 6·34	14,214	15,409	— 1,195	— 7·73	13,439	14,115	— 676	— 4·79
Khambha (*Peta*) ...	6,456	8,263	— 1,807	—21·87	3,358	4,297	— 939	—21·62	3,098	3,966	— 868	—21·88
Kodinar	32,481	38,784	— 6,303	—16·25	15,547	20,037	— 3,490	—17·41	15,934	18,747	— 2,813	—15·00
Okhamandal	22,689	22,280	+ 409	+ 1·83	12,048	11,893	+ 155	+ 1·30	10,641	10,387	+ 254	+ 2·44
Shankhoddhar... ...	4,615	4,625	— 10	— 0·21	2,379	2,436	— 57	— 2·34	2,236	2,189	+ 47	+ 2·15
Total ...	173,436	180,188	— 6,752	— 3·74	89,429	93,844	— 4,415	— 4·70	84,007	86,344	— 2,337	— 2·70
Kadi Division.												
Patan	104,186	136,591	—32,405	—23·75	53,887	70,476	— 16,589	—23·53	50,249	66,115	— 15,866	—23·99
Harij (*Peta*)	12,505	26,625	—14,120	—53·03	6,586	14,039	— 7,453	—53·08	5,919	12,586	— 6,667	—52·97
Sidhpur	90,161	107,470	—17,309	—16·10	46,036	54,903	— 8,867	—16·15	44,125	52,567	— 8,442	— 16·6
Vadavli	67,302	104,325	—37,023	—35·48	34,983	54,399	— 19,416	—35·69	32,319	49,926	— 17,607	—35·26
Mehsana	75,254	100,773	—25,519	—24·91	38,956	52,214	— 13,218	—24·85	36,258	48,559	— 12,301	—24·96
Visnagar	70,989	89,277	—18,288	—20·48	35,901	45,583	— 9,683	—21·02	35,088	43,694	— 8,606	—19·69
Kheralu	76,403	98,628	—22,219	—22·51	38,450	49,173	— 10,723	—21·80	38,013	49,509	— 11,496	—23·22
Vijapur	117,286	133,099	—15,813	—11·88	59,041	67,233	— 8,192	—12·18	58,245	65,866	— 7,621	—11·57
Kadi	71,784	99,808	—28,024	—28·35	36,850	51,573	— 14,723	—28·80	34,934	48,235	— 13,301	—27·87
Kalol	80,532	102,448	—21,916	—21·39	40,862	52,602	— 11,740	—22·31	39,670	49,846	— 10,176	—20·41
Dehgam	49,461	69,253	—19,792	—28·57	25,278	35,451	— 10,173	—28·69	24,183	33,802	— 9,619	—28·45
Atarsumba (*Peta*) ...	18,871	29,713	—10,842	—36·48	9,553	15,373	— 5,820	—35·90	9,018	14,340	— 5,322	—37·11
Total ...	834,744	1,098,064	—263,320	—23·96	426,723	563,019	—136,296	—24·19	408,021	535,045	—127,024	—23·73

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Subsidiary Table H—*concluded.*

	Total.				Males.				Females.			
	1901.	1891.	Variation.	Percentage.	1901.	1891.	Variation.	Percentage.	1901.	1891.	Variation.	Percentage.
1	2	3	4	5	6	7	8	9	10	11	12	13
Navsari Division.												
Navsari... ...	59,875	53,523	+6,352	+11·86	28,876	25,532	+ 3,344	+13·09	30,999	27,991	+ 3,008	+ 10·74
Gandevi	30,920	32,813	—1,893	— 5·76	15,407	16,121	— 714	— 4·42	15,513	16,692	— 1,179	— 7·06
Mahuva	33,720	35,483	—1,763	— 4·96	17,263	18,112	— 849	— 4·68	16,457	17,371	— 914	— 5·26
Vyara	44,237	53,370	—9,133	—17·11	22,332	27,331	— 4,999	—18·29	21,905	26,039	— 4,134	— 15·87
Songadh	28,217	29,682	—1,465	— 4·93	14,497	15,282	— 785	— 5·13	13,720	14,400	— 680	— 4·72
Valpur (*Peta*)	6,218	8,498	—2,280	—26·82	3,296	4,495	— 1,199	—26·67	2,922	4,003	— 1,081	—27·004
Valachha	22,567	27,930	—5,363	— 19·2	11,306	14,253	— 2,947	—20·67	11,261	13,677	— 2,416	— 17·65
Vankal (*Peta*)	7,922	10,898	—2,976	— 27·3	4,063	5,592	— 1,529	—27·34	3,859	5,306	— 1,447	— 27·27
Kamrej... ...	41,479	42,182	— 703	— 2·66	20,828	21,391	— 563	— 2·63	20,651	20,791	— 137	— 0·65
Palsana	25,286	25,064	+ 222	+ 0·88	12,921	12,804	+ 117	+ 0·91	12,365	12,260	+ 105	+ 0·85
Total ...	300,441	319,443	—19,002	— 5·94	150,789	160,993	—10,124	— 6·29	149,652	158,530	— 8,878	— 5·60
Baroda Division.												
Baroda	60,428	78,108	—17,680	—22·51	31,410	41,534	—10,124	—24·22	29,018	36,574	— 7,556	— 20·56
Savli	38,940	60,488	—22,148	—36·61	20,051	32,224	—12,173	—37·77	18,289	28,264	— 9,975	— 35·29
Petlad	134,558	158,464	—23,906	—15·086	73,336	86,123	—12,789	—14·84	61,222	72,341	— 11,119	— 15·37
Sisva (*Peta*)	43,461	53,922	—10,461	—19·40	23,578	29,242	— 5,664	—19·36	19,883	24,680	— 4,797	— 19·43
Padra	73,395	92,328	—18,933	—20·50	38,194	48,384	—10,190	—21·06	35,201	43,944	— 8,743	— 19·44
Choranda	48,758	62,693	—13,935	—22·22	24,944	32,332	— 7,388	—22·85	23,814	30,361	— 6,547	— 21·56
Vaghodia	20,804	30,290	— 9,486	—31·31	11,085	16,252	— 5,167	—31·79	9,719	14,038	— 4,319	— 30·76
Dabhoi... ...	49,077	65,159	—16,082	—24·68	25,534	34,261	— 8,727	—2·47	23,543	30,898	— 7,355	— 23·80
Sinor	29,979	36,478	— 6,499	—17·81	15,750	18,953	— 3,203	—16·89	14,229	17,525	— 3,296	— 18·80
Sankheda	36,665	54,046	—17,381	—32·15	19,361	28,158	— 8,797	—31·24	17,304	25,888	— 8,584	— 33·15
Tilakwada (*Peta*) ...	4,816	9,305	— 4,489	—48·24	2,441	4,873	— 2,432	—49·90	2,375	4,432	— 2,057	— 46·41
Total ...	540,281	701,281	—161,000	—22·94	285,684	372,336	—86,652	—23·26	254,597	328,945	— 74,348	— 22·58
Baroda City and Cantonment.												
Baroda City	100,628	112,471	— 11,843	—10·52	54,063	60,557	— 6,494	—10·72	46,565	51,914	— 5,349	— 10·30
Baroda Cantonment ...	3,162	3,949	— 787	—19·92	1,946	2,314	— 368	—15·90	1,216	1,635	— 419	— 25·62
Total ...	103,790	116,420	— 12,630	—10·84	56,009	62,871	— 6,862	—10·91	47,781	53,549	— 5,768	— 10·77
Total for Baroda Division ...	644,071	817,701	—173,630	—21·22	341,693	435,207	—93,514	—21·47	302,378	382,494	— 80,116	— 20·93
Grand Total ...	1,952,682	2,415,396	—462,704	—19·15	1,008,634	1,252,983	—244,349	—19·50	944,058	1,162,413	—218,355	— 18·78

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Subsidiary Table J.

Statement showing the percentages of the increase and decrease in the agricultural and non-agricultural classes from 1881 *to* 1901.

Name of Division.	Agricultural.					Non-agricultural.				
	1901.	1891.	1881.	Percentage of increase (+) or decrease (−).		1901.	1891.	1881.	Percentage of increase (+) or decrease (−).	
				1891-1901.	1881-1891.				1891-1901.	1881-1891.
1	2	3	4	5	6	7.	8	9	10	11
Amreli	72,328	84,552	67,433	−14·46	−25·38	101,108	95,636	80,035	+ 5·72	+19·49
Kadi	455,269	633,965	555,375	−28·20	+14·15	379,475	404,777	433,112	−18·35	+ 7·31
Navsari	198,757	223,319	204,166	−11·00	+ 9·38	101,684	96,124	83,383	+ 5·78	+15·28
Baroda	288,573	493,617	457,838	−41·54	+ 7·81	355,498	323,406	303,663	+ 9·92	+ 6·50
Total Territory...	1,014,927	1,435,453	1,284,812	−29·30	+11·72	937,765	979,943	900,193	− 4·30	+ 8·86

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Subsidiary Table K.

Average rainfall in the Baroda territory from 1891 *to* 1901.

Name of Division.	1891-92.	1892-93.	1893-94.	1894-95.	1895-96.	1896-97.	1897-98.	1898-99.	1899-00.	1900-01.	Average of the 10 years.
	Inches.	Inches.	Inches.	Inches.	Inches.	Inches.	Inches.	Inches.	Inches.	Inches.	Inches.
1	2	3	4	5	6	7	8	9	10	11	12
Amreli	21-83	26-42	29-85	17-17	24-33	30-98	27-57	8-98	8-60	20-26	21-59
Kadi	22-4	49-63	48-78	24-62	32-44	25-68	32-80	8-89	4-48	24-85	27-42
Navsari	65-92	71-28	64-89	40-25	63-81	47-46	63-33	32-60	24-16	45-62	51-93
Baroda	33-17	57-63	58-55	33-27	47-17	33-85	56-37	16-97	8-50	35-58	38-12

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Subsidiary Table I.

Showing the prices in lbs. per British Rupee of principal food-grains that prevailed during the past 10 years, as compared with the average prices of 1899-1900.

Number.	Years.	Baroda Division.				Kadi Division.				Navsari Division.				Amreli Division.				REMARKS.
		Wheat.	Rice.	Spiked Millet (Bajri).	Indian Millet (Jwar).	Wheat.	Rice.	Spiked Millet (Bajri).	Indian Millet (Jwar).	Wheat.	Rice.	Spiked Millet (Bajri).	Indian Millet (Jwar).	Wheat.	Rice.	Spiked Millet (Bajri).	Indian Millet (Jwar).	
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
1	1889-90 ...	22½	18¾	30½	33¾	28½	13	29¾	32	24½	26	30¾	35½	30¼	12	29	42¾	
2	1890-91 ...	22½	21	34	35	28½	15½	35	39¼	25½	27¾	31¾	33½	30¾	20	32	41½	
3	1891-92 ...	19½	20½	31½	33	24¾	15	28¼	33¾	19¾	21¼	28¼	33¾	23¾	19¼	30½	39¾	
4	1892-93 ...	21	22	30½	36	26¾	15½	29½	32¼	20½	21	26½	31	21½	16⅔	31¼	44	
5	1893-94 ...	22½	22¼	29¾	34	30¾	17¼	28⅓	37	21½	21¼	27¾	29¾	23½	16	30	36¾	
6	1894-95 ...	22	20¼	27¾	34½	25¼	15	28	30¼	28	22	28¼	35⅔	24¼	14¼	24½	33¾	
7	1895-96 ...	23¾	22¼	29½	34¼	22	14	22	28	29	22	29	43	32	16	28	36	
8	1896-97 ...	17	18¼	17	22	18	16	21	22	15	19	16	24	16¼	15	18	23	
9	1897-98 ...	16½	20½	27	29½	24	16	28	32	14	26	24	32	18½	19	25	32	
10	1898-99 ...	25	25	38	50	29	20	37	37	23	24	35	45	33	21	32	44	
	Total ...	212½	210¾	295¾	342	257¼	157¼	287	324⅔	220½	230¼	277¼	343	254	169	280½	373½	Average price of the ten years 26¼ lbs. per Rupee.
	Average ...	21¼	21	29½	34¼	25¾	15¾	28¾	32⅔	22	23	27¾	34¼	25⅔	17	28	37¼	
	Average prices of 1877-78 ...	11	15	15	12	15	11	16	16½	16½	16	16	16	12	13	12¾	14	Average price of the year 1877-78 14 seers.
	Average prices of 1899-1900 ...	16½	17¾	16	18¼	17⅔	15½	16¼	17⅓	17¼	20	16⅔	20¼	16⅔	17½	16	18¼	Average price of the year 1899-1900 17⅝ lbs. per Rupee.

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CHAPTER III.

RELIGION AND RELIGIOUS SECTS.

1. General Observations.

2. Prevalent Religions.

   A.—Hindus ; (*a*) (1) Public Worship ; (*a*) (2) Private and other Worships ; (*b*) Fasts ; (*c*) Pilgrimages ; (*d*) *Vratás* or vows ; (*e*) *Sanskárás* ; (*f*) *Shráddhás* ; (*g*) Some common beliefs.

   B—(1) Main Sects of Hindus ; (2) Minor Religious Sects found in the Baroda State.

   C—Other Religions and Sects besides the Hindus ; (1) Jains ; (2) Parsis ; (3) Musalmans ; (4) Animistics.

3. General Distribution of Population by Religion.

4. Distribution of Religions by Natural Division and Districts.

5. Distribution of Sects.

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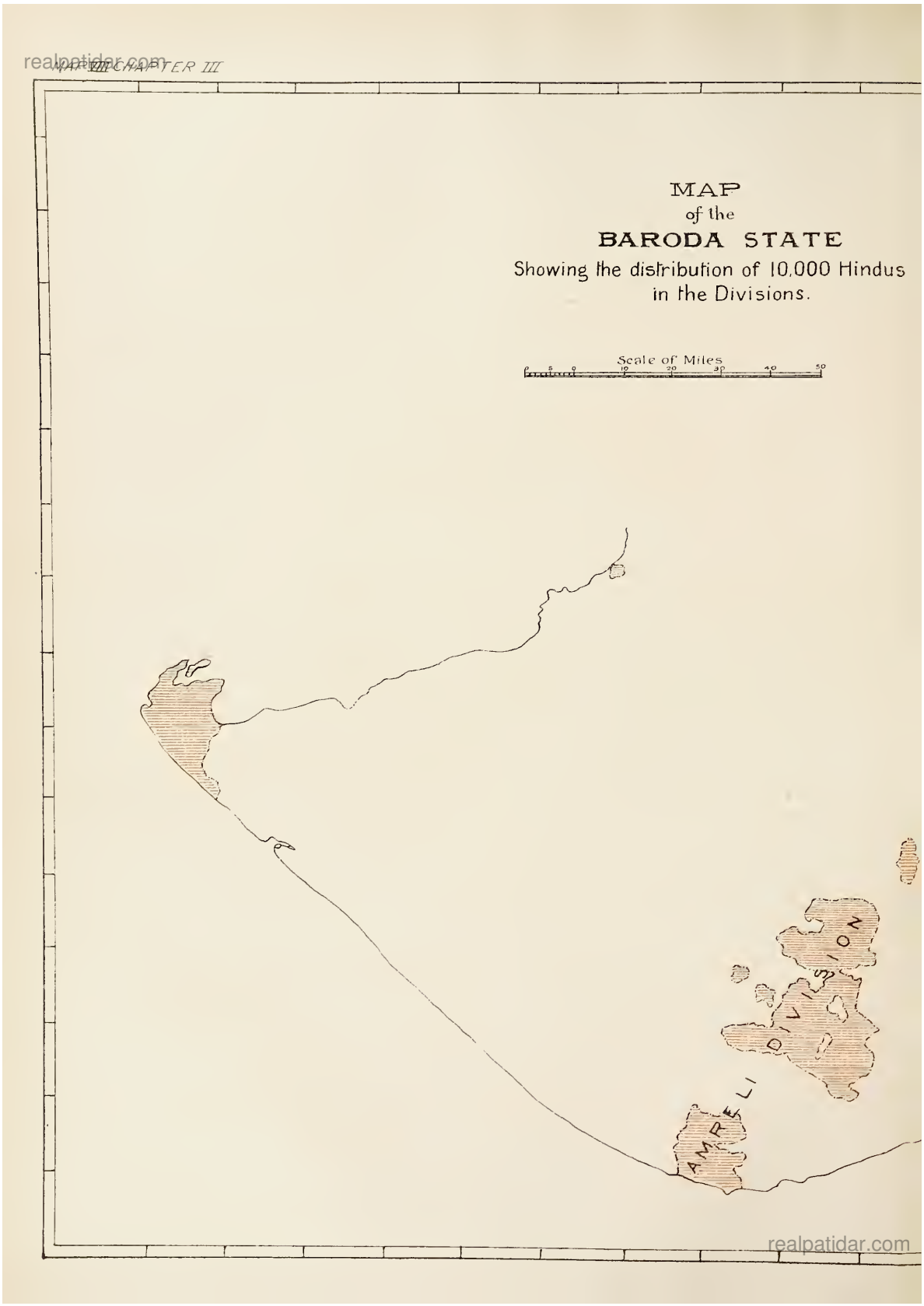
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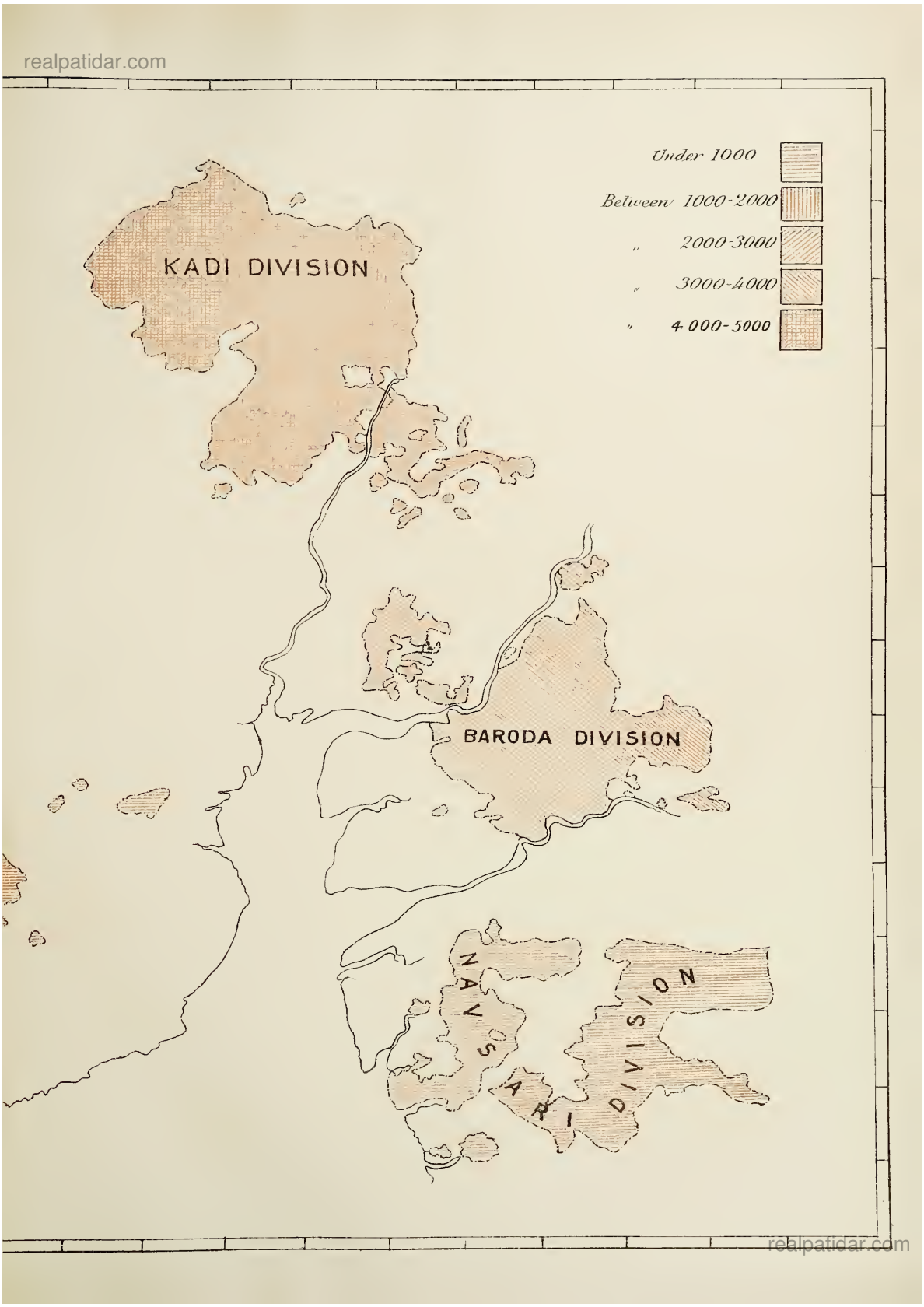
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Under 1000
Between 1000-2000
" 2000-3000
" 3000-4000
" 4000-5000
KADI DIVISION
BARODA DIVISION
NAVSARI DIVISION
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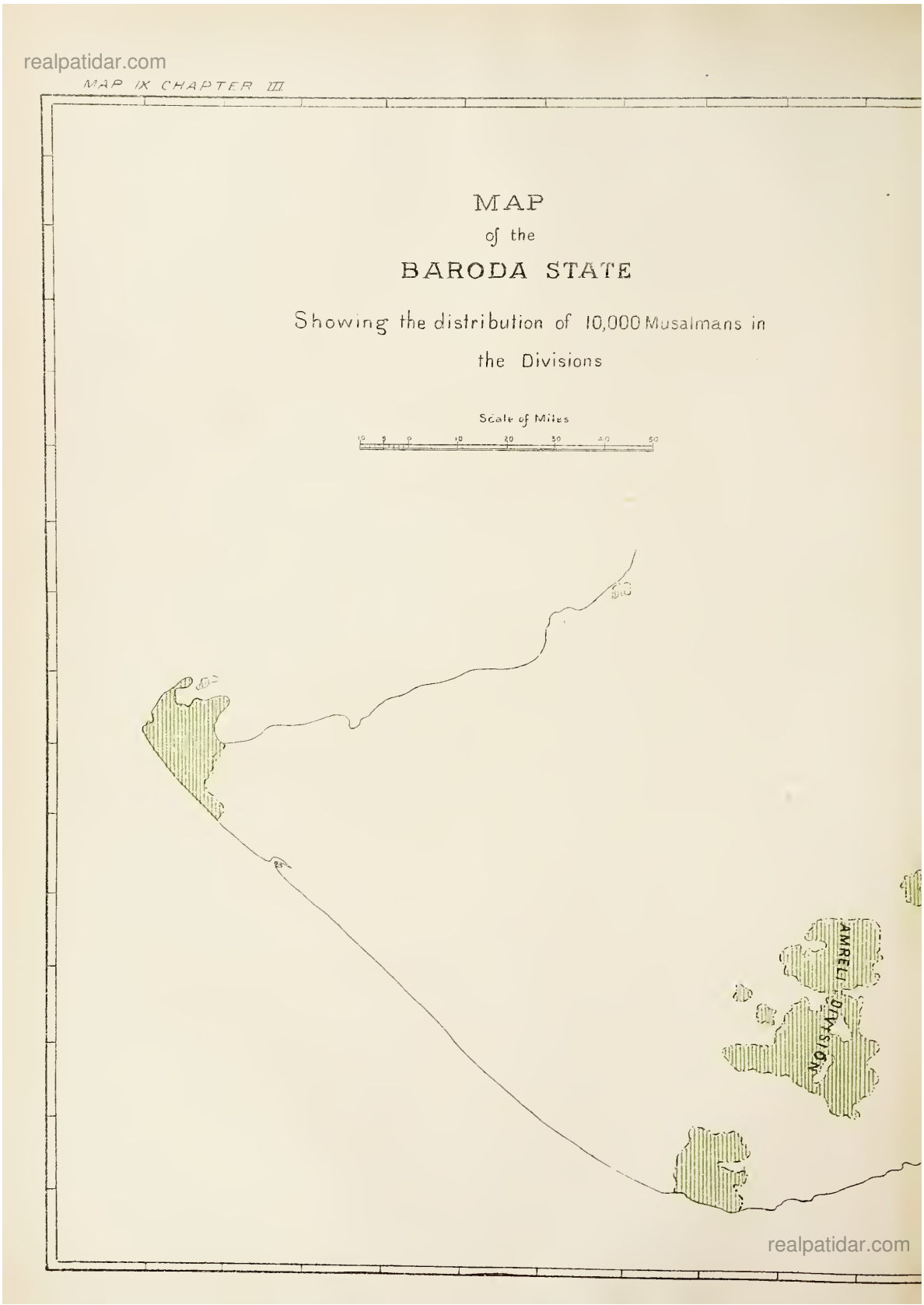
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MAP IX CHAPTER III

MAP
of the
BARODA STATE

Showing the distribution of 10,000 Musalmans in the Divisions



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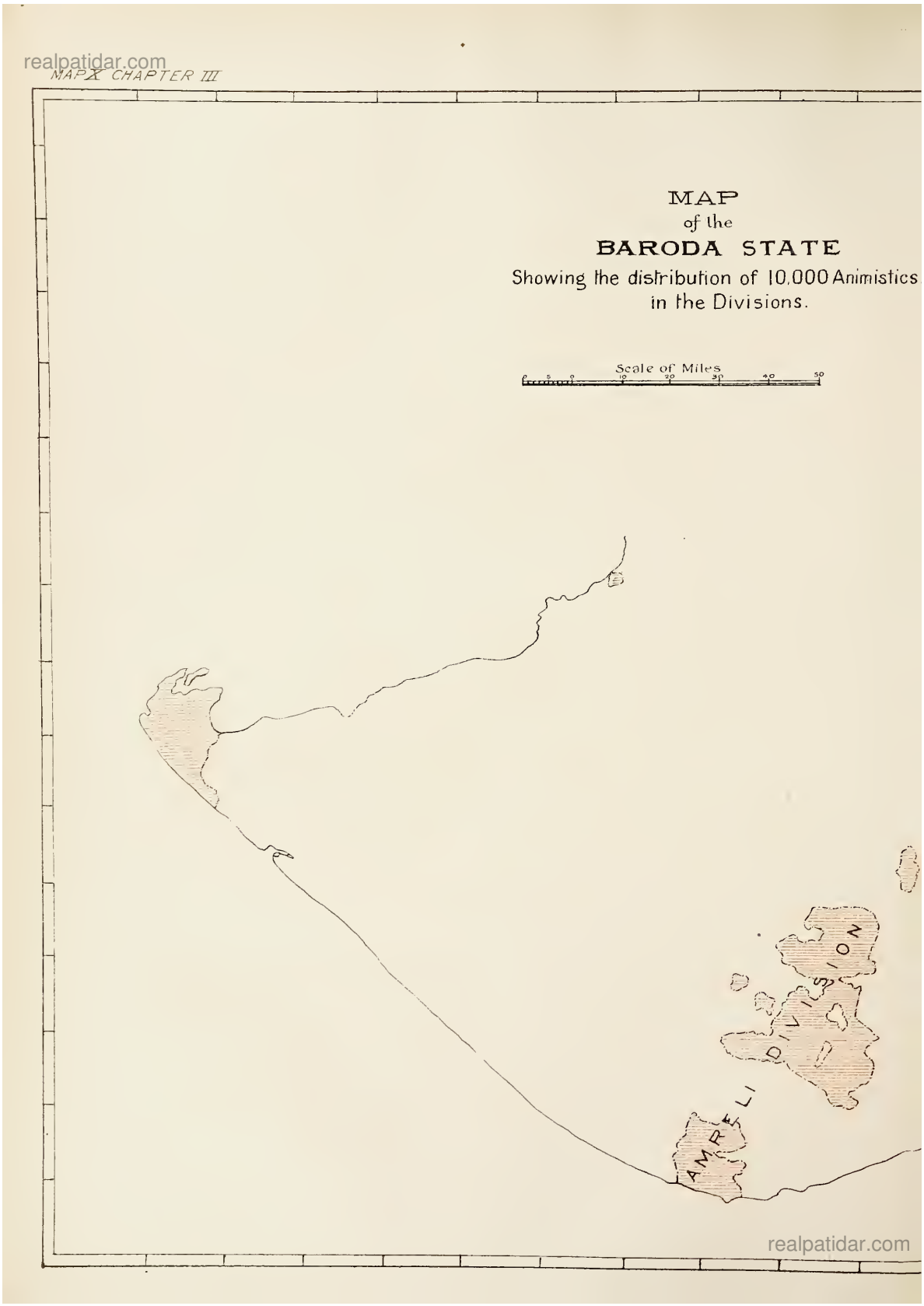
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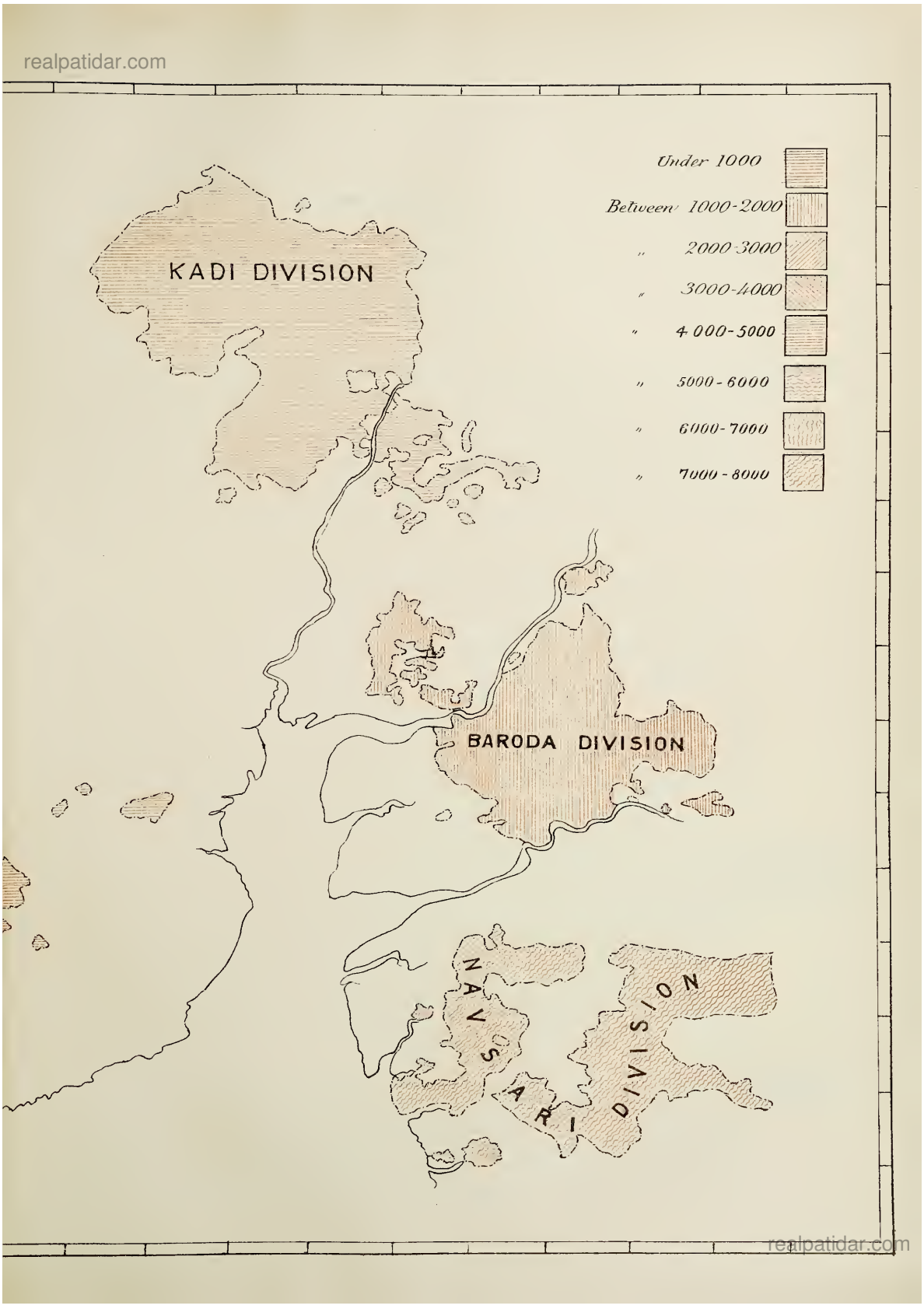
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MAP X CHAPTER III



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CHAPTER III.

RELIGION AND RELIGIOUS SECTS.

1. General Observations.

Enquiry into religions and sects.

1. The present chapter deals with the Religions, and also the various sects which those who profess different religions have returned in this State. An enquiry into this subject carries its own importance, since it shows the different faiths prevalent among the people constituting any particular society, the position each of them occupies as compared with the others, the tendencies they exhibit as regards strength to develop or inherent weakness, the influence they may exercise on individuals or society, and the numerical strength of each, giving scope to such influence when the numbers are large, and restraining it when confined to small numbers.

Thus it is that the religious beliefs of the people have formed part of all the Census inquiries. In the present Census, the Government of India had decided at first to leave it to option to retain or omit the entry of sects, by their Resolution, Home Department, No. 30-32, dated 2nd April 1900, which states that "the Governor General in Council has determined that the sects of Christians should be recorded, but has decided in the case of non-Christian sects to leave the matter to the discretion of Local Governments who may either omit sects altogether, or if they wish to have figures for particular sects only, may direct the enumerators to ascertain by special inquiry the number and distribution of those sects. This can readily be done by means of the rules for the guidance of Supervisors and Superintendents referred to in para. 5 above. Or again, if this course is considered open to objection, the names of all sects might be recorded, but only those abstracted which are thought to be of special importance."

Government of India order to substitute sect for religion.

2. While it was undecided what course to adopt, a letter No. 58, dated 26th May 1900, was received from the Census Commissioner, intimating that "Rule 4 of the Instructions to Enumerators will be modified, and instructions will be given in the rules for Charge Superintendents and Supervisors, which the Census Commissioner proposes to issue shortly, that the enumerators should ask all Hindus and Mahomedans, the name of their sect and should enter that in the column for Religion." Further on in the same letter he observes, "3. I would ask you to consider in communication with the Local Government whether the system described above should be adopted in Baroda and inform me of the decision."

Baroda allowed to enter both religion and sect.

3. On the 14th June 1900, a reply was sent to the above from my office, in the following terms,—"The suggestion of the Census Commissioner that the enumeration should be effected by simply entering the sect to which a man belongs, as his religion, in column 4 of the schedule, will be extremely confusing in this part of India and will entail more labour than necessary at the time of abstraction. The Census Superintendent, therefore, proposes to

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enter the main religion of the person enumerated in column 4 ; and below it, in parenthesis, the sect to which he belongs ; as, for instance, in the case of a Hindu, column 4 would show first *Hindu*, and below it in parenthesis *Shaiva*, *Vaishnava*, *&c.*, as the case may be." A reply to the above was received from the Census Commissioner, saying that there was no objection to this being done. Thereupon the following instructions were circulated in this State for the guidance of the enumerators, as regards this part of the inquiry.

(1) "Rule 4—Column 4—(Religion)—Enter here the Religion which each person returns, as Hindu, Musalman (Momnás, Shaiks, and Molesaláms should be regarded as Musalmans), Christian, Buddhist, Jain, Parsi, &c., and then below it, in parenthesis, enter the sect which the person professes to belong to. Nothing should be written if he has no sect or does not give it."

(2) "While entering religion, you will enter one of the following ; probably you will not come across any other; (1) Hindu (2) Musalman, (3) Parsi, (4) Christian, (5) Animistic, (6) Sikh (7) Buddhist, (8) Jew, and (9) Jain."

(3) "Non-Hindu Forest Tribes are to be entered as Animistic."

(4) "If any person claims to belong to the Arya or Brahma Samáj, he should be shown as such."

(5) "While entering sects you will show the principal sects and the Sub-divisions of these sects."

The results so obtained have been tabulated in Imperial Table V and VI as regards Religion, and in Provincial Table V as regards sects.

Numbers by religions.

4. From Imperial Table VI we learn that out of a total population of 1,952,692 souls in this State, there are 1,546,992 Hindus, 38 Sikhs, 48,290 Jains, 8,409 Parsis, 165,014 Musalmans, 7,691 Christians, 8 Jews, and 176,250 Animistics. Among the Hindus are included 50 Arya-Samájists and 6 Brahma-Samájists. A comparison of these figures with those returned in 1891, show that the Buddhists and the adherents of 'other religions' are absent this time, though we had them at the last Census, and that instead we have got Arya-Samájists in our midst, for the first time at this Census.

Points for consideration suggested by the Census Commissioner.

5. In his sixth note the Census Commissioner says that bearing in mind the enormous number of books that have been written on the subject, it would be wise to reduce to the narrowest limits all descriptions from books, which are readily accessible. This restriction, he says, still leaves open the whole wide field of popular religion, which also is to be traversed by the ethnographical survey. On the whole, he suggests the following points for consideration :—

(1) In the case of the main Indian Religions,—Hinduism, Islám, Buddhism, Jainism,—what is the actual working belief of the ordinary man ? What are his standards of right and wrong and what does he suppose will happen to him if he disregarded them? None of the books touch upon this point, and there is an opening for the introduction of original and interesting matter, which would be quite appropriate in a Census Report.

(2) In the case of new sects, or sects which have not found their way into the Standard works, a brief description of their history and characteristic tenets would be of interest.

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6. In this limited treatment of the subject even there are many drawbacks ; the chief of which are the shortness of the time at disposal for such an inquiry and the want of adequate means to gain that knowledge. But in order to correctly grasp the present belief of the Hindus, the actual working belief of the ordinary man, it is necessary to say a little of the evolution of the Modern Hinduism from the Ancient religion. **Difficulties in the way.**

2. Prevalent religions.

A. *Hindus.*

7. The name Hinduism, as applied to the Religion of the people of India, is of comparatively later origin. Formerly, it was known as the *Arya Dharma*, that is Aryan Religion, or *Sanátan Dharma*,—the Eternal Religion. But, when the Persian invaders advanced to the North-west of India, in one of their invasions, they came upon the river *Indus* (in Sanskrit ' Sindhu '), and called it the "*Hindu*" instead, and those who inhabited the east side of that river, "*Hindus.*" Afterwards their religion was called *Hinduism* by the Musalman and Christian invaders. The form of this Religion was in the very remote times physiolatry, that is, worship of the physical manifestations of the Divine. For, in the earlier *Suktás* of the *Rig Veda*, we find hymns full of effusion, of admiration and love for various natural phenomena, such as the Sun, the dawn, the wind, water, and rains. From the later *Suktás* of the same *Veda* we find that the people had then commenced to feel that there was some Being, who was much superior in all ways to the natural phenomena they had been worshipping. With the dawning of this idea on their minds, the Aryans of that time began to ponder constantly and keenly on that mystery, and the result was the production of the *Bráhmanás*, the *Aranyakás* and the *Upanishads ;* in the last of which is more fully developed the doctrine of the Unity of Power, which modern science too teaches us to recognise as the moving and inspiring force of the Universe. It is the all-pervading Breath, the Universal Soul, which manifests itself in all the universe, which comprehends the universe, and into which the universe will merge in the end. But the highest development of it is seen in the *Bhagavat-Gitá*, which is considered to be one of the authoritative treatises on the philosophy of the Vedánta. While this evolution in the religious belief of the early Aryans was going on from pure Nature-worship to Monotheism, the old and simple sacrifices and offerings of the Vedàs were also undergoing a process of transmutation, from their original simplicity to elaborateness and gaudiness. Still, we do not find that these Aryans had then reared any temples either for worship or for the performance of sacrifices, as is evident from the absence of any indication to that effect in the *Rig Veda*. But, on the contrary, every householder lighted the sacrificial fire in his own house, and there performed the usual sacrifices and prayed to the gods for happiness to his family, for wealth, cattle, and abundant crops, and also for immunity from disease and the like. In course of time the growth of the doctrine of Unity led to *Dhyána* or psychological contemplation. But to the simple and untrained minds of the masses in general, the *Dhyána* appeared very abstruse and not practically useful; similarly, the sacrifices were too costly to be repeatedly performed by them. Hence they easily fell a prey to the too Catholic Buddhism that was making its way felt into India, at the hands of *Shri Sákyamuni*,—the **Evolution of Modern Hinduism from the Ancient religion.**

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leveller. But this Buddhism had never assumed a hostile attitude towards the ancient religion of India; and so both existed side by side. Hindus used to visit the Buddhist monasteries and universities, and the Buddhists used to learn from the Bráhman Rishis. With all this toleration the old religion was losing its effectual hold on the population, owing to the subtlety of the Vedánta Doctrine and the elaborateness of the Vedic sacrificial rites ; and consequently the Bráhmans, who had then formed into a distinct priestly class for the performance of sacrifices and ceremonials, were losing their followers in large numbers. Therefore the Aryans had to abandon their elaborate sacrifices and ceremonials for the erection of temples with images therein, and for initiating ceremonies and pilgrimages on the lines of the Buddhistic ones, to keep up the Religion of their ancestors from decay. In this attempt they have succeeded so completely that Buddhism has become now extinct in India,—the land of its birth. This process of adaptation of certain principles of Buddhism has so completely changed the aspect of ancient Hinduism, that the difference between it and modern Hinduism is very striking. In the ancient Hinduism there was the worship of Nature ; in the modern there is the worship of the Almighty in His triple manifestations—*Brahmá* the Creator, *Vishnu* the Preserver, and *Shiva* the Destroyer ; the worship in old times was performed by singing hymns and performing sacrifices ; but now images are worshipped in temples, specially erected and dedicated to particular deities ; and lastly, simple stories and events of the *Rig Veda* have now given place to myths and legends of an extraordinarily fabulous nature. These latter are at present contained in what are known as the *Puránás*. Thus we see that the most distinctive feature of modern Hinduism is the introduction of image worship in its religious observance. This practice led to the erection of temples almost all over the country, in honour of one or more of the Vedic or Puránic gods. At the same time the old Aryans, to please and win over to their side the aboriginals of the land, tolerated the worship of trees and animals. In this way is evolved modern Hinduism, which has, as appears from what has been said above, two aspects,—the philosophical and the popular.

Hindu Religion impersonal; how defined ? *Dharma.*

8. From the *Rig Veda* itself it appears that it was not the work of one man, but of many ; and when the works of many were collected together, they were called *Veda*, which means wisdom. The *Bráhamnás*, *Aranyakás* and *Upanishads*, collectively called the *Vedánta* Literature, are based upon the spiritual laws discovered by the Ancients and sung in the hymns of the *Rig Veda*. Similarly, the *Puránás* were not the work of one, but of many. Thus we see that the Hindu Religion had no one founder of its own, as is the case with other Religions. The Hindu Religion is absolutely impersonal ; and hence it has been found very difficult to give to it any positive definition. It has, therefore, been perforce defined negatively. The negative definition given to it by Mr. Ibbetson, in his Punjab Census Report of 1881, *viz.*, "all natives of India who are not either Musalmans, Christians, Jains, Sikhs, or Buddhists, are Hindus," may perhaps be deemed incomplete, inasmuch as it does not exclude every one of the distinct religious beliefs of India. One might attempt to define it as including—"all natives of India who do not belong to the Musalman, Jain, Buddhist, Christian, Parsi, Jew, or any other known religion of the world, and whose form of worship extends from monotheism to fetishism, and whose theology is written wholly in

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the Sanskrit language." This definition appears to be comprehensive and also exclusive; because it comprises all natives of India, whatever be their special form of worship according to the Aryan Religion, and excludes all others. Modern Hinduism has, in its course of evolution from physiolatry to its present form, passed through various phases, has come into contact with many other religions and beliefs and has imbibed something from all. As Professor Monier Williams says, in his book on Hinduism, " It is all-tolerant, all-compliant, all-comprehensive, all-absorbing. It has its spiritual and its material aspect, its esoteric and exoteric, its subjective and objective, its rational and irrational, its pure and its impure. It may be compared to a huge polygon, or irregular multilateral figure. It has one side for the practical, another for the severely moral, another for the devotional and imaginative, another for the sensuous and sensual, and another for the philosophical and speculative. Those who rest in ceremonial observances find it all sufficient; those who deny the efficacy of works and make faith the one requisite, need not wander from its pale; those who are addicted to sensual objects may have their tastes gratified; those who delight in meditating on the nature of God and man, the relation of matter and spirit, the mystery of separate existence and the origin of evil, may here indulge their love of speculation."

Looking at it from another stand-point of view, we find that " the idea of Religion in Europe is connected with the glory of God and the teachings of Christ, with sermons in churches and pious acts. To the Hindu, his whole life in all its minute acts, is a part of his religion. Not only moral precepts, but the rules of social and domestic life, of eating and drinking, and behaviour to fellow-men and fellow-creatures, are a part of his religion. It is his religion which teaches the warrior to fight, the learned man to prosecute his studies and contemplations, the artisan to ply his trade, and all men to regulate their conduct towards each other. The very conception of *Brahman* in the *Upanishads*, and in all latter religious writings, is the all-embracing universe. All is an emanation from Him; all returns to Him. The very signification of the word *Dharma* in the ancient Dharma Shástrás, is not religion in the modern sense of the word, but the totality of human duties and of human life in all its occupations, pursuits and daily actions. *Dharma* regulates eating and drinking and the enjoyments of life. *Dharma* lays down civil and criminal law and the rules of inheritance. *Dharma* rules men and the animal and vegetable kingdoms below, and saints and gods above. So comprehensive is this term, that it denotes even the qualities of inanimate objects; it is the *Dharma* of the fire to burn, of trees to grow, of water to seek the lowest level. And though the modern Hindu is far removed in ideas from his ancestors, yet, even to this day, the whole life of an orthodox and religious Hindu is controlled by rules and sanctions which he calls his *Dharma*—rules regulating every act and every word in political, social, and domestic life. The distinction between the sacred and the secular is foreign to the spirit of Hinduism. Every rule of conduct is a part of Dharma." (Civilisation in Ancient India by R. C. Dutt.)

Consideration of the points for gauging the actual working belief.

9. From what has been said above, we find that at present the religion of the Hindus includes worship, pilgrimages, observance of fasts, performance of *Shráddhás* for the departed ancestors and observance of certain rules in marrying and in eating and drinking, among themselves as well as in relation to others. The last consideration we can leave for the Chapter on castes.

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A (1) *Public Worship.*

Worship.

10. Worship with the Hindus is a very general term and includes the purificatory rites, the worship of idols, semi-divine beings and consecrated objects, and, lastly, prayers and meditation. The principal idols worshipped are the members of the Hindu Trinity, *Brahmá*, *Vishnu* and *Mahesh* (*Shiva*);—*Laxmi* and *Rádhá* as consorts of *Vishnu*; and *Párvati* as Shiva's consort, in her various manifestations; *Ganesh* and *Hanumán*. Out of these, *Brahmá* does not find a place in any of the temples situated within this State, and so nothing need be said about his worship. But the others have a number of temples erected to them and are there worshipped by the Hindus, every day of their life.

Shiva worship.

11. In the temples dedicated to *Shiva* are to be found the idols not of *Shiva's* person but of his consort *Pirvati*, of *Ganesh* and *Hanumán*, and of his emblem and the figure of a Bull. In the temples dedicated to *Vishnu*, only the idols of *Vishnu* and his better-half are found, and similarly in those dedicated to the goddesses, only their idols are to be seen. The *Shiva* worship is attributed by many to Shri Shankaráchárya, although he himself is represented by some to have had a preference for Vaishnavism, and by some for Vedántism. In this worship the devotees, after taking a bath, pour cold water on the *Linga*, then offer some *chandan* and flowers, and meditate on the deity by uttering his *mantra* and at the same time dropping down a bead from the rosary of *Rudráksha*, which the worshipper has in his hand. So, then, this worship is neither expensive nor elaborate. The followers of this deity paint with *chandan*, on their forehead, a *Tripundra*, *i.e.*, three half curves equi-distant from each other and then joined at the open ends. Very often we come across persons having two half curves only; though strictly speaking, the necessity of having three curves is recognised by all. In either case, the drawing of the equi-distant curves is not supposed to be complete until these curves are joined in the middle by a thick *chandan*, or saffron paste, covering the intervening space in the form of a solid circle, produced by immersing one's finger-tips in the paste and then applying the same to the forehead. They also apply the holy ashes, called *Bhasma*, over their foreheads, arms and chest, and put on necklaces, armlets or earrings made of *Rudráksha*. Like the worshippers of other deities, those of *Shiva* are also expected to make him an offering of food, before they partake of any. The food so offered usually reverts to the worshippers of the other deities; but that offered to *Shiva* can only be accepted by a person belonging to the *Topodhana* caste, to whom alone are entrusted the public functions of keeping a *Shiva* temple clean and removing the stale *puja* materials from over the emblematic deity, which by prescription can be completely washed by a person of this caste only. The Shivaites pay homage to one of the four disciples of Shri Shankaráchárya as their spiritual head.

Vishnu Worship.

12. The worship of *Vishnu* and his consort is not performed by their devotees in the same manner in which that of *Shiva* is done. In the worship of *Vishnu* more splendour, more expense and more distance between the idol and the worshipper, are observed. The reason is that the spiritual heads of these Mandirs, whatever their sect may be, treat the idols as human beings; and, therefore, minister and offer to the idol in the way best calculated to please

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mortals. The followers of *Vishnu*, unlike the Shivaites, draw two perpendicular lines for their forehead mark meeting in a curve below, and put on necklaces of *Tulsi* (Basil) instead of those of *Rudráksha* ; and have also to pay something every now and then to the Mandirs or temples to which they resort for *Pujá*.

The worship of the goddesses.

13. The *Pujá* of the goddess is also performed in temples specially dedicated to her. The images therein are named according to the fancies of the donors of the temples, but generally the names are *Amba*, *Bahuchará*, *Káli*, and *Durgá*. The worship by the general mass of people is performed from a distance by simply bowing down before her and offering her cocoanuts, which the Pujaris break, returning half of each to the devotee who offers it. Still her *Pujá* is not as elaborate as that of *Vishnu* is. Animal food and wines are offered to the goddess but not to *Vishnu* or *Shiva*. Her devotees make on their foreheads a simple oblong mark in red vermilion known as *Aksha*. Her worship is specially done during the *Navrátras*, (*i. e.*, nine nights). These *Navrátras* are four in number in any one year. During these days her devotees can neither utilize the services of a barber or a washerman, nor can they partake of food in which oil is used to however small an extent. Of these *Navrátras*, the chief and the most observed are those falling in the bright half of the month of Ashwin. In these days males and females of all faiths resort to the temples and worship the goddess. Some who are staunch believers in her have her images consecrated and set up in their houses ; these they worship daily, observe strict fasts the whole day and take some light nourishment at night. On the ninth day, they perform a *homa* sacrifice and place before the goddess a luxurious dinner, wherein devotees other than those who do not partake either of animal food or wines, arrange to have a place for those things also. But persons abstaining from such food and drink place in their stead pieces of brown pumpkin, with red powder sprinkled over them, before her. The women of this part of the Bombay Presidency sing *garbás* in her honour in the streets. These *garbás* were originally simple hymns in her praises, but now-a-days any song is sung by them, no matter whether it does or does not relate to gods and goddesses. It may even be a love song from any drama. For the worships of *Rádhá* and *Laxmi*, and *Párvati*, no separate temples are found to have been consecrated in this part of India, but they are given a place in the temples of their consort, where they are worshipped along with them, excepting in Dwarka and Beyt, where the four wives of *Shri-Krishna—Rádhá*, *Laxmi*, *Jámbuvanti* and *Satyabhámá* have special temples and donations for their worship.

Ganesh and Hanuman worship.

14. Independent temples to *Ganesh* and *Hanumán* are not found as a rule in Gujarat ; but there are exceptions in places where the influence of the people of Maháráshtra is predominant. In other places, they are provided with subordinate places in the temples dedicated to *Shiva*.

Unclean castes excluded.

15. The worship of the above-mentioned deities in the temples erected in their honour is the popular public worship of the Hindus in these parts, from which all unclean castes are religiously excluded. Again in this public worship, almost all castes other than the *Dwija* castes, *i. e.*, the Bráhmans, Kshatriyas and Vaishyas are kept at a longer distance and are not allowed to touch the images in the temples. Even some of the castes of the *Dwijás* are treated in the same

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fashion. For the most part, the worship and control of these public temples have been vested in the hands of the Bráhmans who, to enhance their importance and gain, have placed these restrictions upon the worship by the people at large.

A (2) *Private and other worships.*

Popular and private worship.

16. As opposed to this popular public worship, there is the popular private worship, *i. e.*, the worship of the very same images in the houses of the people. Such images are kept in places set apart for them. The richer a man is, the larger the space he reserves for those deities. Some of the devotees keep in their houses the image of the particular deity of their creed ; but the majority of Hindus keep the *Panchâyatan Devás*, *i. e.*, the images of five gods, *viz.*, *Shiva*, *Vishnu*, *Párvati*, *Ganesh*, and *Surya*, in their houses for purposes of worship—the deity most revered being allowed to occupy the central seat, leaving the remaining four to occupy the surrounding four quarters. Only the higher class Hindus, *i. e.*, the majority of the *Dwijás*, keep these images in their houses. Those who perform these private worships, having done their morning ablutions, place their household deities in a pot or vessel ; then bathe them and anoint them with sandal-wood paste ; and then place flowers over them. They then light ghee-lamps, burn incense and place some sweetmeats before them and recite prayers. They then perform the ceremony of *Arti*, *i. e.*, wave lights before them. Some Vaishnavas, instead of keeping images, keep drawings of either Shrináthji or Shri Jagannáthji for purposes of worship. When dinner is ready at noon, they place a dish of cooked food before them and after a time remove it. Vaishnavas, following the *Mádhava* tenets, place before their deity the entire quantity of food prepared, and remove it for personal use only after the same has been offered wholesale to the object of their worship. At night most people do nothing more ; but some follow the same procedure as in the morning with slight modifications and variations.

Sun worship.

17. Besides the worship of these deities in temples and houses, almost all the Hindus worship the sun in one form or another. The Bráhmans worship him by performing the *Sandhyá* adoration every morning by offering *Arghyás*, at the same time reciting the *Gáyatri Mantra*. Some castes of Kshatriyás and Vániás also worship him in the same way. While other Hindus worship the sun every morning by bowing down to him after cleaning their teeth and washing their faces. Some make it a rule to take their meals only after worshipping him ; and in so doing, sometimes in the rainy season, they have to fast for a day or two, if heavy collections of clouds in the sky obscure the sun.

Ganesh worship.

18. Besides being worshipped daily in the temples and houses, *Ganesh* is invariably worshipped by the Hindus on every auspicious occasion, as he is looked upon as the remover of obstacles.

Sitala worship.

19. A deity that is worshipped more out of fear than veneration is the *Sitalá*, *i. e.*, the goddess of small-pox ; she is not worshipped daily but occasionally, only when children in the house are attacked with small-pox. These gods and goddesses, taken collectively, form the Hindu religion in its aspect of worship in the present day.

Other worships—planets, animals, trees and plants.

20. In addition to the *Surya* worship the Hindus sometimes worship the *Grahás* or planets, and always try to propitiate by giving alms to Bráhmans and

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others, that planet which the astrologer may have proclaimed to be the cause of injury or mischief to them. The animal and vegetable kingdoms have also been utilized by the Hindus for purposes of worship. The cows and bullocks being considered sacred they are worshipped, so to say, almost every day in the year. Serpents are worshipped on the *Nág-panchami* day. Some Hindus also worship the *Nakul*, *i. e.*, the mongoose, on the ninth day of the bright half of the month of Shrávana. The worship of this animal has come into vogue from a superstitious belief that it would prevent danger to the children in the worshipper's house. Elephants and horses are worshipped on the Dasserá day, but only by their owners. In the vegetable kingdom, trees, plants and grass are worshipped. Among the trees the *Vat* or Banyan tree, the *Pipal* tree (*Pieus religiosa*) the *Bilwa*, the *Shami* tree (acacia) and the *Umber* (fig-tree) are worshipped in these days,—the *Vat* tree is worshipped on the *Vatsávitri* day, and the *Shami* on the Dusserá day for securing success over the enemy, as the goddesses are said to reside in them ; the *Pipal* tree is believed to be the Bráhman among the trees, and is, therefore, often worshipped. The *Bilwa* and *Umber* trees are worshipped occasionally, because they are held to be sacred to *Shiva* and *Dattátraya*, *i. e.*, the Hindu Trinity, respectively. The *Bilwa* is held sacred, because it is believed to have been produced from *Párvati's* perspiration and to have been, therefore, an object of favour with *Shiva*. The plants most commonly worshipped are the *Tulsi* (Basil) and the *Arka* plants ; the former, because it is sacred to *Vishnu* and the latter, because it is sacred to *Surya* and *Máruti* (the monkey-god). The veneration for the former is so great that every pious Hindu gets it planted in his house and worships it daily. Again, every year, in the month of Kártik, between the eleventh and the fifteenth of its first half, the marriage of Tulsi with *Vishnu* is celebrated in every pious Hindu's house, and on a grander scale in the temples dedicated to the latter ; this ceremony being performed with the same rituals as those for ordinary marriages. The *Kusha* grass, known popularly as the *Darbha*, is the grass worshipped by the Hindus. It is believed to contain within it purifying powers of special merit and is, therefore, utilized on almost all occasions, whether auspicious or otherwise.

Stone worship.

21. Besides the idols made of stones and metals, certain stones are worshipped in the very form in which they are obtained. Black stones called *Sháligrámas* are worshipped as representing *Vishnu*. These stones are deemed worthy of worship only when procured from the *Gandaki* River in Oudh. White agates and red stones are worshippd as representing *Shiva* and *Ganpati* respectively, if they are obtained from the Narmadá or the Ganges. Even marine products are not allowed to slip out of religious utility and efficacy by the Hindus. They worship the *Shankha* (conches) and the *Chakra* (some coral formations) as being the war-horn and the war-weapon of Shri Krishna, respectively.

Shells worship.

Dhan and Chopda worship.

22. Ornaments of gold and silver and account books of bankers and private individuals are worshipped during the Dewáli holidays, in the last days of the month of Ashvin ; the first on the *Dhantrayodashi* day, *i. e.*, the thirteenth of the dark half of that month, and the latter on the Dewali day, *i. e.*, the last day of the month.

Arms worship.

23. Arms of all descriptions are worshipped by the Military classes on the Dasserá days, and swords and tridents (*Trishulas*) are worshipped by the followers of the *Devi* during the *Navrátra* days, *i. e.*, the first nine days of that month.

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Objects of worship.

24. From the foregoing account of the objects of worship, it will appear that the Hindus have laid under contribution almost all the sciences known to them—*viz.*, astronomy, mineralogy, zoology, botany, and geography, in constructing what we may safely call the symbolic worship of the modern popular Hindu religion. Besides the worship of the deities and the objects described above, the modern Hindu worships the *Achâryás* or the preceptors of the sects to which he belongs, in the same way as he does the idols in the temples or in his house.

Caste distinctions in worships.

25. We find that the unclean castes are completely excluded from participation in public worship, that the lower castes are kept at a distance in it and that the majority of castes have no private worship whatever. The result of this differentiating treatment has been the utter ignorance of the lower classes in matters of ritual and the forms and objects of worship. Many of them naturally do not know why they are called Hindus, and what it is which constitutes Hinduism.

B.—*Fasts.*

Fasts.

26. Another feature of Hinduism is the observance of fasts, which practice differs with different sects. The followers of *Shiva* fast for the whole of the *Mahá Shivarátra* day and half of every Monday, on which day they take their meals only in the evening. The followers of *Vishnu* fast on all the *Ekádashi* days of the year, *i. e.*, the eleventh day of every fortnight in the year and on the four *Jayanti* days, *i. e.*, days on which the four incarnations of *Vishnu* had taken place. They are the *Janmshtami*, *i. e.*, the day on which *Krishna* was born; the *Rámnavmi*, *i. e.*, the birthday of *Ráma*; the *Narsinhchaturdashi*, *i. e.*, the birthday of *Narsinh*; and the *Vámandwádashi*, *i. e.*, the birthday of *Vaman*. The followers of *Shakti* keep fasts during the *Navrátra* days only. In addition to these some observe fasts on Sundays and some take only one meal on Tuesdays or Saturdays, in order to propitiate or avoid the displeasure of the particular planet of which the day bears the name. In this matter also it is seen that the rigour of the observance of fasts goes on lessening the lower we go in the scale of castes, until it is non-existent among the unclean castes.

C.—*Pilgrimages.*

Pilgrimages.

27. Pilgrimages to holy shrines and places is another feature of modern Hinduism. Such places within the state are Dwárká, Sidhpur, Becharáji and Karnáli. Dwárká is one of the four *Dhámas* of India where Shri Krishna is reported to have established his capital; and, consequently, thousands of devout pilgrims, notwithstanding the rigour and difficulty of journey, resort thither every year and purify their bodies by a dip in the salt waters of the Gomati; and thus think themselves purged of their sins. Sidhpur, in the Kadi Division, is the only place in the whole of India which can afford *Moksha* (absolute salvation) to the souls of the mothers, if *Pindás* are offered to them by their sons on the banks of the *Bindu Sarovar* (a small tank on the west of the town and one of the four holy Sarovars of India), after a purificatory bath in the sacred river *Saraswati*, which is reputed to be the daughter of *Brahmá*. *Becharáji* is the name of the goddess whose temple is also in the Kadi Division, lying at present at a distance

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from the railway. Still hundreds of pilgrims repair thither annually from even distant parts, for the purposes of worshipping the *Mátá*. The sanctity of Karnáli is not inherent, but is due to its situation on the banks of the sacred Narmadá. The belief of the people is that this river possesses the power of sanctifying those who merely look at her, while the other rivers require the devotees to have a bath in them for that purpose. It is this belief which attracts every year hundreds of pilgrims to that place, and which thus becomes a source of annual revenue to its inhabitants.

D.—*Vratás or vows.*

Vratas or vows.

28. One more feature of modern Hinduism is the observance of *Vratás* *i. e.*, vows; they are many and are, for the most part, specialized for females. Some of them are :—(1) the *Vatsávitri*, (2) the *Nágpanchmi*, (3) the *Haritálikā*, (4) *Gouri*, (5) the *Rishi-Panchami*, (6) the *Vaikuntha Chaturdashi*, for women ; and the *Anant Chaturdashi* for both sexes.

Vat Savitri Vrata.

29. This *Vrata* falls on the 15th of either the bright or the dark half of the month of Jestha. To the south of Mount Vindhyá, this *Vrata* is observed on the 15th and to the west on the 30th day of Jestha. The legend for observing this *Vrata* by the Hindu women is as follows :—

" In former times there ruled a king, by name *Ashvapati* in the Madra country (now Madras). He had a daughter by name *Sávitri*. When she came of age, she resolved to marry *Satyaván*, stood firm by this resolution of hers, (even though *Nárad Muni* told her that the husband chosen by her was to die within a year), married him, and went and lived with him in his house and ministered to him most obediently and loyally. There she observed the Vatsávitri *Vrata*. For three nights before the day foretold for the death of her husband, she observed a fast under the *Vat* tree (Banyan tree) where they were living and on the 4th day accompanied her husband to a field. There Satyaván suddenly died of headache, while cutting wood. *Yama*, the god of death, appeared at the spot to take possession of the soul. *Savitri* started to accompany him and *Yama* objected in vain to her doing so. But this resoluteness of hers conquered *Yama*, who told her to ask for any boon, excepting merely the soul of her husband. Sávitri then demanded four boons—(1) to confer sight to the eyes of her father-in-law who was blind, (2) to enable him to retake and enjoy his kingdom, (3) to bestow one hundred sons on her father, (4) and to endow her with a hundred sons by her husband *Satyaván*. *Yama* promised her these blessings, but finding that it was not possible for *Sávitri* to beget sons while her husband *Satyaván* was lifeless, he had no recourse left but to grant *Satyaván* his life. She and *Satyaván*, thus revived, returned to their families. From that time forward Hindu ladies observe this *vrata* in the sincere belief that it would confer a long life and prosperity on their husbands. Therefore, this Vrata is called the Vatsávitri *vrata ;* in addition to the fasts, the females worship a *Vat* tree, because in the *Vrata Ratnáker* it is said that in the root of the *Vat* tree sits *Brahmá ;* in the middle, *Vishnu ;* and at the top, *Shiva ;* and *Sávitri* within the tree.

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Nag Panchami Vrata.

30. The fifth day of the month of Shrávana has been regarded as a *Vrata* day by the Hindu ladies, and is known as *Nág panchami*. On this *Vrata*, women worship images of snake, either of stone or clay, or figures of snakes drawn on paper or on the walls of a house. Sometimes, live snakes are also worshipped, when procurable. These snakes are, at the time of worship, anointed with sandalwood paste, and are offered milk and parched gram and jowári. The women generally do not take their meals before the worship is over. On this day, all Hindus have to eat parched gram as the snake god's *Prasáda*. They have to avoid in food whatever is fried in oil or ghee, and to abstain from cutting fruits or vegetables and also from digging the earth.

In the Vrata Ratnáker granth it is said that the *Nág* or serpent-god should be considered a real brother by the Hindu ladies, and as such he should not be hurt under any circumstances on that day. This belief has been now-a-days so much strained that even articles looking like serpents, however faintly, such as *Pandolá i.e.*, snake-gourd (*Trichosanthes anguina*), are neither cut nor eaten by them.

Haritalika Vrata.

31. The Haritáliká, (or one who is taken away by her female friends into a field), is a *Vrata* which has been followed by Hindu women on the third day of Bhàdrapad for the purpose of avoiding widowhood throughout.

The following is the legend about this *Vrata* :—

" *Párwati*, the daughter of the Himalayas, was anxious to have the god *Shiva* for her consort ; and had, for that purpose, taken to performing very severe austerities. In the meanwhile, the sage *Nárad* induced her father to bestow her upon *Vishnu*. On hearing this resolve of her father from a female friend, she became extremely sorry and dejected. Hence her friends took her to the jungles and concealed her in a cave where she made the emblem of *Shiva* from sand and commenced worshipping it. This day happened to be the 3rd of the bright half of Bhádrapad. This pleased the god *Shiva* who offered her the choice of a boon ; whereupon she requested him to marry her and be her husband. *Shiva* consented to do so. Her father being informed of this affair gave his consent." From that day forward this *Vrata* is observed by the Hindu ladies, single as well as married, by keeping a fast and worshipping *Shiva* on this particular day. This *Vrata* is considered to be the means of conferring *Saubhágya* and avoiding widowhood, even in the future seven lives. This is known as the *Haritáliká Vrata* from *Harit*, taken away, and *Aliká* friends.

Vaikuntha Chaturdashi Vrata.

32. *Vaikuntha Chaturdashi* is a *Vrata* observed by the Hindu ladies on the 14th day of the first fortnight of Kártik, in order that all their desires may be gratified. The Vrata Ratnáker supplies the following account of it :—

" In the *Tretáyuga*, *i.e.*, the third Yuga, on the 13th day of Kártik, *Vishnu*, the supreme lord of *Vaikunth*, thought of worshipping *Shiva* by offering him one thousand lotuses and leaves of the Bilwa tree, on repeating *Shiva's* name and offering him one lotus and a Bilwa leaf at each repetition. In this way he offered 999 lotuses and Bilwa leaves ; but could not proceed further for want of a single lotus. Thereupon *Vishnu* took out one of his eyes and offered the same in lieu of it. This action of *Vishnu* so much pleased *Shiva* that he granted him his desired object."

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On this day the emblem of *Shiva* is worshipped at night ; Bilwa leaves are specially placed on it ; the temples of *Shiva* are illuminated, and a fast is kept by all the Hindus on that day.

Rishi Panchmi Vrata.

33. On Bhádrapad Sud 5th of every year, this *Vrata* is observed by the Hindu women of Gujarat and Deccan. Its object is the removal of the sin resulting from the pollution of a house by a woman in menses, since the discharge is believed to contain a fourth part of *Brahma-Hatyâ, i.e.*, the sin of killing a Brahman. The legend showing the origin of this *Vrata* is as follows :—

In the *Krita Yuga*, while king *Shyenjita* ruled the country or province of Vidarbha, there lived a Bráhman by name *Sumitra*. He had *Jayashri* for his wife. Both of them maintained themselves by agriculture. One day, during the rainy season, *Jayashri* while working in the fields continued her usual domestic duties though in the monthly course. Both died soon after this and were reborn ; one as a bullock and the other as a bitch, in the house of their own son *Sumati*, with the knowledge of who they were in their former lives. The father, who was born as an ox, had to work hard in his son's fields, while the mother, who was born as a bitch, was supplied with food to eat and always allowed to enjoy complete rest and liberty in her son's house. On the anniversary (*Shráddha*) day of *Sumati's* father, his wife, *Chandrávati*, prepared nice dishes to be served to the Bráhmans and others. But the ghee used in preparing them had been poisoned without her knowledge by a serpent. However, the bitch had marked the serpent's action ; and in order to save the lives of many persons, she pounced upon the food that was cooked at the time ; and, consequently, the entire preparation had to be thrown away and another prepared afresh. For this apparent fault, she was severely beaten by *Chandrávati*, and had to remain without food that day. The ox, on the other hand, had to work very hard that day in the fields and had also to suffer severe blows at his son's hands ; at night, however, when the ox and the bitch happened to be near to each other they told their own sad tales to each other ; the ox remarking in conclusion that it was owing to her sin that both of them were suffering such hardships and that that day's *Shráddha* had turned futile through her unhappy fate. This conversation was overheard by their son, who felt extremely grieved at it ; and for relieving them from their present miserable fate, *Sumati* wandered over to a Rishi, named *Sarvatapa*, who asked him to perform the *Rishi Panchmi Vrata*, whereby he would be able to free his parents from the consequences of their sin. Accordingly he performed this *Vrata* conjointly with his wife, as advised by the Rishi ; and his parents were freed from their sin and they obtained absolution in the end."

As Sumati's father in his second birth had to undergo great hardships and misery as an ox, the practice of not eating the things produced by the labour of an ox on this particular day of *Vrata, i.e.*, Bhadrapad Sud 5th, has been in vogue ever since.

Anant Chaturdeshi Vrata.

34. The following is the account of this *Vrata* as related by *Shri Krishna* to *Dharma Raja* :—

There lived in the *Krita Yuga*, a Bráhman, named *Sumanta*. He had a daughter by name *Sheelá* by his first wife *Deekshá*. While *Sheelá* was but a

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child, she lost her good and kind mother. Her father afterwards married another lady by name *Karkashá* who was another *Xantippe,* a conjugal scold, being equally hot-tempered and quarrelsome. *Sumanta* gave his daughter away in marriage to *Kaundinya Rishi,* when she came of age. Soon after, the married couple started for their home ; and, on their way, they went to bathe on the banks of the Jumna to refresh themselves. Here *Sheelá* happened to see some women performing a *Vrata* ; and out of curiosity she asked them what they were doing. The women explained to her the process and the object of it ; whereupon returning to her husband, she related to him what she had heard. He then gave her permission to perform the said *Vrata* there, on the spot ; and, after going through it completely, she accompanied her husband to his house. *Sheelá* continued to perform the said *Vrata* regularly every year from that time forward ; which so pleased the god *Anant* or *Vishnu* that he gave her husband enormous riches and prosperity. Dazzled with his wealth and envied in society, he totally forgot that all this was due to the favour of the god whom his wife worshipped devotedly. After some days, he accidentally happened to see a peculiar kind of thread tied upon his wife's left arm, when he asked her what it was and why it was there. The good natured *Sheelá* at once told him that it was the most sacred *Ananta* thread, and that it was through its miraculous powers that they were enjoying all their present happiness, wealth and prosperity. At these words, her husband got very angry and suddenly seized the thread, cut it to pieces, and threw it into the fire. *Sheelá* began to cry at its loss and instantaneously jumped after it, drew it out of the fire, and though it was almost burnt, she dipped it in a pot of milk with the object of saving what remained. *Ananta* (*Vishnu*) felt himself terribly insulted at this deed of the husband, and soon turned *Kaundinyá* to beggary, and made him miserable. After a time, when he was completely dejected, he asked his wife the reason that had brought about this trouble and misery upon him. She reminded him of his wild and foolish act of throwing the sacred *Ananta* thread into the fire and told him that it was that god's anger and curse which had brought about his misery and ruin. He then repented, and wandered about in search of *Ananta,* but could not find him. At last, out of sheer despair, he thought of committing suicide, when the god suddenly appeared at the spot in the form of an old Bráhman and taking compassion upon him, condoned his faults and showed him *Vaikuntha* and its splendour, and gave him also an *Ananta* thread, advising him at the same time how he should perform its *Vrata* and worship. After that *Kaundinyá* returned home and there performed the *Anant Vrata* with great piety and devotion, and continued doing so for fourteen years ; whereupon he was restored to his former wealth, splendour and prosperity.

This worship is always performed on the 14th of the bright half of the month of Bhádrapad every year, because that happened to be the day on which *Sheelá* is said to have seen the women worshipping it on the banks of the Jumna. For the purposes of this worship, a serpent is made from *Darbha* grass and on it the idol of *Vishnu* is placed, it is then worshipped with flowers, 1,000 Basil (*Tulsi*) leaves and *Ketki* (*Pandanus fascicularis*). After this is done, two silken threads having fourteen knots in each are offered to the deity described above,

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and are afterwards removed to be tied to the arms of the worshipper, the husband or the wife; such knotted threads being looked upon as representations of *Vishnu* and his consort *Laxmi*. The thread thus tied remains for a year and is then changed after repeating the worship. This *Vrata* does not require a fast to be observed.

E.—*Sanskárás.*

Sanskaras.

35. Another and perhaps an exceptional feature of Hinduism is the performance of certain religious rites at every new phase of life, from conception till death and after. The rites annually performed after death are technically called *Shráddhás* and will be separately treated. The other rites are known in the *Shástrás* as *Sanskárás* from the Sanskrit words *Sam* (good) and *Kri* (to do); thus meaning literally that which does good. The object for which these rites are performed is the purification of the body of the persons on whom they are performed. The number of these *Sanskárás* varies with different preceptors; but most commonly they are believed to be sixteen only. These *Sanskárás* are, in this country, never allowed to be performed by the Shudrás; and even among the *Dwija* classes all of them are very rarely performed on the specified occasions. Even those very few among the Gujaráti Hindus, who perform the Sanskárás, do not perform all the sixteen but only twelve. They are:—

(1) *Garbhâdán*, or ceremony performed on the consummation of marriage.

(2) *Punsa Vana, i.e.*, the sacrament which causes a male child to be born.

(3) *Simantonnayan, i.e.*, the parting of the hair in the seventh month of the first pregnancy of the wife.

(4) *Ját-karma, i.e.*, ceremony performed at the time of the birth of an infant.

(5) *Námakarma, i.e.*, the ceremony of naming the child, on the 12th day of its birth.

(6) *Surya-Avalokan, i.e.*, bringing out the child to see the sun.

(7) *Anna-práshan, i.e.*, feeding the child with food between the fifth and eighth month.

(8) *Chuda-Karma, i.e.*, tonsure of the hair in the 3rd or 5th year after birth.

(9) *Upanayana, i.e.*, the ceremony of investing the boy with the sacred thread.

(10) *Samá-Vartan, i.e.*, solemn return home of a boy after he has completed his studies with his preceptors.

(11) *Viváha, i.e.*, marriage, and

(12) *Antyeshthi, i.e.*, ceremonies performed on the dead on the day of death and within a year after it.

As said above, the majority of those entitled to perform them do not, in these days, perform each *Sanskárá*, at the proper time, excepting only the major *Sanskárás, i. e.* (1) the *Simantonnayan*, (2) the *Námakarma*, (3) the *Upanayan*, (4) the *Viváha*, and (5) the *Antyeshthi*. While performing these some, who are very religiously devoted to the *Shástrás*, get the minor ones, preceding the parti-

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cular major *Sanskárá* that they may be performing, performed also at the same time. It will be seen that the first three rites can be performed on females only ; the eighth, ninth, and tenth can only be performed on males; and the rest on both.

F.—*Shráddhás.*

Shraddhas.

36. The one feature of modern Hinduism that remains to be treated is the performance of *Shráddhás, i.e.,* the obsequies for the dead, which are so numerous and elaborate that it will not be possible here to treat them except very briefly. In this part of India, where the rivers held most sacred by the Puránás, as affording *Moksha* or final absolution, are very scarce, the relatives of a dying man, when they find that death is inevitable within a few hours, bathe the dying man with the Ganges water or the Jumna water, if he is a staunch Vaishnava, of which there is a store in every Hindu household of some means ; and if bathing is not possible, sprinkle some water over him ; then put on him a washed *dhotar* (in case of females, female garments) and then anoint him with the holy ashes, the *Bhasma,* if he is a Shaiva, or the holy earth, *Gopichandana,* if he is a Vaishnava, and place him in a sleeping posture on a bed of *kush* grass prepared in the house, on ground purified by washing it with cow-dung. While this is going on, *dán, i.e.,* gifts of corn, money, wearing apparels, are given to the Bráhmans at the hands of the dying man, no matter if he is unconscious all the while ; in which case his relatives pour water in his hands, and when the Bráhmans have made a *Sankalpa, i.e.,* have recited a *mantra* for the gift, empty them. At the same time other Bráhmans are invited to recite the sacred books. Such is the treatment accorded to a dying Hindu, no matter however young he may be. It may look cruel to some persons, but the practice is there ; and sons, brothers, friends and parents (whatever their affection and love for him while living) do it without being at all conscious that they are practising any cruelty. The reasons for such an attitude, among a nation like the Hindus who are known for their filial and fraternal affection and paternal regard, are to be found in their religious beliefs. They believe that if a man dies impure and unsanctified, *i.e.,* without being bathed in the sacred waters, he would be born a *Pishácha* (devil) or some such being ; that the giving of *dán, i.e.,* gifts, is the only thing that accompanies the dead, to atone for his evil actions in life, to the abode of *Yama,* where justice for a man's doings is dispensed ; and that the reciting of the sacred books and the names of the gods is a sure means of freeing him from the punishment for his sins. Among the *dáns* offered at the time, that of the cow is highly valued ; and, therefore, the rich and the poor, the high and the low, all go in for it. This is not to be wondered at, since the Bráhmans have so arranged that it is not necessary that a cow should be bodily given, but that a *Sankalpa* to that effect will do as well ; and when the latter course is adopted by any donor, he has to pay for it any price within his means. The special value attached to this gift is due to the religious belief of the Hindus that it is the *cow* only that is able to cross the *Styx,* the river *Vaitarni,* which is supposed to be situated between the earth and the abode of *Yama.* To cross it is, therefore, unavoidable ; and the only way to do so is to be dragged on by the departed soul's clinging to her tail.

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Funeral Offerings.

37. When a man has thus departed this life, his relations carry him to the burning place. Some offer a *pind* (a ball of rice flour) at the house to the corpse before taking it to the burning ground; and some do it at the burning place. This duty generally devolves upon the son, or, in his absence, upon the nearest male *Sapinda* (cognate relative). After he has been burnt, his relatives bring pieces of his bones or ashes, to be ceremoniously conveyed to one of the sacred rivers of India, if that is within their means. The *Sapindas* have to observe *ashaucha* (mourning) for a number of days, now varying with different castes, *i. e.*, they have to keep themselves aloof from the touch of others, from the household gods, and from temples, as they are looked upon as having been polluted. But this does not prevent the son from performing the rites for the dead for the first ten days. On the twelfth day some persons give a *Sajyádán*, literally a bed-stead, but really consisting of beds, sheets, pillows, wearing apparels, one or two ornaments, vessels and such other things; because the gift of these things is supposed to procure these things to the soul of the dead while journeying to the abode of *Yama*. Some people feed a number of Bráhmans on that day and some on the thirteenth day, as this feeding is also believed to be effectual in counteracting the sins of the dead.

Post—funeral ceremonies.

38. Then, at the expiry of a month, a religious ceremony is performed wherein *pindás* are offered to the dead; and at its completion, some Bráhmans are fed with very choice food. This ceremony is performed every month, and is called the *Másik, i.e.*, monthly ceremony. That performed at the end of six months after death is greater in expense and extent and is known as the *Chhamási, i. e.*, six-monthly ceremony; and that performed *before* the year is out is called the *Varshi, i. e.*, the anniversary, which is still grander. These ceremonies are not repeated every year, but are performed only once in the year in which a man dies; and are technically known as the *Antyeshthi, i. e.*, the funeral ceremonies. In the course of this year, the relatives of the deceased give umbrellas, shoes, warm clothing, pots of water, fans and eatables, in gifts to the Bráhmans, in the fond belief that the gifts will provide the dead during his journey to *Yama's* abode with these very things, and will, therefore, be a means of lessening his troubles and worry in the dreary journey. When this year has passed and the very day on which he died comes round, the relatives perform a *Shráddha* wherein *pindás* are offered and Bráhmans are sumptuously fed. This ceremony is known as the *Samvatsari, i. e.*, yearly ceremony, and is performed every year on the same day. Some *Shráddha* ceremonies are observed in the dark half of the month of Bhádrapad, on any day the performer of it wishes. But when once a choice is made it must be adhered to in succeeding years and cannot be altered. On this day also, the same ceremony is performed as is done on the *Samvatsari* day. The ninth day of this fortnight is reserved for performing *Shráddhás* to the departed females. On these *Shráddha* days, people call crows together by loudly repeating the word *Kág-Vás* and throwing food to them in the belief that their touch will ensure the reaching of the *Shráddha* food to the souls of the departed ancestors.

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G.—*Some Common Beliefs.*

Some common religious notions.—fatalism.

39. We shall now turn to review briefly some of the common religious notions of the Hindus in the present days. The first of these is their belief in fatalism. They believe that every action in a man's life is controlled by the gods, and, therefore, it is idle to oppose the course of events. Under this belief, whenever any mishap befalls them they lay it at the doors of the higher powers and at the same time patiently bear its burdens. Instead of devising a remedy to counteract or mitigate the evils, they consult the Bráhmans and then perform *Homás*, *i.e.*, sacrifices, for propitiating the deity. Even in ordinary days, *i.e.*, when there is no general or particular calamity, they will not bestir themselves to chalk out new paths of life, or exert themselves to better their condition, but will say, when asked the reason of their idleness, that it is written in their *nasib*, *i.e.*, fate, to do what they are doing. This belief has paralysed the energies of the Hindus as in the case of the followers of the Prophet, and kept them at the level where they were born. This applies to the vast majority, excepting, of course, the comparative handful of them who have received western education and who live in commercial cities or trade centres.

The transmigration of souls.

40. Another notion, which works strongly on their life and action, is their belief in the transmigration of souls. The Hindus firmly believe that they had a past life and will have a future life also. Whenever any good thing happens to a man, people will say that his *Karma*, *i.e.*, actions in his past life must have been excellent; and whenever a mishap befalls him he himself would attribute it to *kismat* or *nasib* or *sanchit*. Similarly, every Hindu believes very strongly that whatever he is doing in this life, good or bad, is sure to produce its effects in his after-life. It is the belief that the soul has passed through many lives, which Buddhism strongly impressed on their minds, that keeps them from slaughtering animal life and forcibly reminds one of the serious admonition of the Mock priest to poor, Malvolio in dungeon, when he says— "Remain thou still in darkness ! thou shalt hold the opinion of Pythagoras, ere I will allow of thy wits ; and fear to kill a woodcock, lest thou dispossess the soul of thy grandam." This shows in a pleasant way the absurd limits to which the doctrine could be pushed ; and it is found daily that those who would religiously abstain from killing harmful insects and beasts, cannot refrain from practising such cruelties and tortures on their patient field and labour animals as would bring them within the clutches of the Acts for the prevention of cruelty to animals. Some believe in the Buddhistic doctrine that every soul has, before it enters this world as a human being, to pass 8,400,000 *yonis*, *i.e.*, births among inferior creatures. At each birth the soul has to undergo the punishment for its sins ; and if the balance inclines to the favourable side, it passes on to a higher birth ; otherwise it goes down to a lower one ; and goes on changing for lower or higher until it reaches the highest—the human form. If after being born a man, he does not do good actions, he has to suffer punishment in hell and to be born again in the inferior creatures just according to the preponderating balance of evil. This goes on happening until the soul, after again entering human form, emancipates itself and gets itself absorbed in the Divine soul by a multitude of good and pious acts.

The world, a Maya.

41. As a natural corollary of this belief, this world is to them a *Máyá*, *i.e.*, an illusion. They, therefore, look upon all temptations and evil as creatures of

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Máyá, and hence to be religiously avoided. It is this belief which has raised *Sanyás*, or ascetisism, to such a high stage of respect and adoration among them.

The moral code of the Hindus.

42. The moral code of the Hindus as found in the law-books and *Shástrás* is not inferior to that of any other known religions of the world. Numerous are the punishments provided by them for the various offences. But the prescribing by some of them of penances for their atonement has worked very injuriously upon them. For, every Hindu believes that he will be able to wash off his sins by performing a penance or by giving *dán* to Bráhmans, who have proclaimed that pardon and even merit will be obtained through their agency. People, therefore, have always to engage them and to pay them for the services they render. The evil of the system is obvious ; it leads to the monstrous belief that evil deeds, of whatever enormity, can be atoned for and expiated by money ; and it supports an idle mischievous priesthood which thrives indirectly on the commission of sinful acts by offering premiums for their perpetration. It soothes the conscience of the evil-doer, it feeds the lazy priesthood, while it sinks all of them lower in morality.

Belief in ghosts and spirits.

43. The mass of people in general is also a firm believer in the existence of spirits, goblins, and the like. Thereupon, whenever any person is suddenly taken ill, through hysteria, or say, convulsions, they ascribe it to the spirits and at once send for *Bhuvás* to exorcise the evil spirits. On certain occasions they feed the Bráhmans. The belief is very common of the dead turning to ghosts (*Bhuta*), if the obsequies are not well performed, or if the dead had some special things left undone in life, or even if the dead had an enmity against particular individuals. Then the ghosts would not consent to be exorcised until the defects in the obsequies were remedied, or the objects of their wishes fulfilled, or the enemy's life was taken. Of course, they are the Bráhmans who, in their wisdom and knowledge, can fix the cause of the appearance of the ghost in any individual case ; and they also could suggest the best and easiest ways of getting free of such uncanny ' possessions.' Allied to this belief is the belief in the efficacy of *Mantrás*, or spells. The Hindus have *Mantrás*, good as well as bad. Among the former are those believed to be able to remove scorpion-bite and snake-poison ; and among the latter are those for bringing any individual desired under one's own control and for killing men. These *Mantrás* are believed to be efficacious only if their possessors observed certain prescribed rules of conduct and renewed them every year on the midnight of the 14th day of the dark half of the month of Ashvin.

Charity to Brahmans.

44. One more belief of the Hindus which works on their actions in life is their firm conviction in the efficacy of charity to the Bráhmans. However low a man may be in the social scale and however poor he may be, he will think it an act of piety to give in charity to the Bráhmans. These latter have thus even the poor among their customers. The *Shástrás* contain a great many instructions for liberal gifts to them, *e. g.*, "let the householder always give something, be it ever so little, without grudging." Through ages, the Bráhmans have maintained their hold on the people ; and the charities flow as much from the authorities of the *Shástrás*, as from advices, monitions and warnings, in the thousand and one affairs of ordinary life, as has been mentioned in the preceding paragraphs.

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Social ostracism.

45. Lastly there exists the belief that the rules laid down, for interdining, intermarrying, voyaging to countries beyond India, are a part of their religion; and, consequently, the violation of any of them is considered a sin to be scrupulously avoided. This belief is so firmly ingrained in their minds that, notwithstanding the spread of education to so large an extent and other civilizing agencies, the defaulters, however high their position and pure their life, are treated like apostates and heretics.

Summary.

46. It was possible to give a much fuller account of Hinduism as it is professed now, in these territories; but seeing that it is a Census Report only in which the account was to be embodied, enough has been said, by lightly touching the salient points which constitute the religious beliefs of the largest numbers subject to this State, to give a tolerably fair and clear idea of the religious environments of the Hindu as a human being and as a unit in society. It must have been observed that the duties which he owes to society are those which make him a moral being. His standards of right and wrong again are not the positive dogmas of other religions, saying "this thou shalt do and that thou shalt not do." Much is left to his discretion; yet the broad moral truths, if he rightly comprehends them and follows them, are in no wise inferior to the sublime deductions of the ancient philosophers or the positive mandates of modern religions. It is, indeed, unfortunate that where so much is left to discretion, superstitious observances which are apt to catch the imagination readily take the place of philosophical ordinances, which are hard to comprehend; and the universal desire of being in favour with the higher powers, by short and easy methods, lead the uneducated (and these form the vast majority) to eagerly listen to the priests and pretenders, to save themselves from the consequences of their evil deeds. Thus it must be confessed that the individual standards of right cannot be very high, when such ready means exist for avoiding the punishments of disregarding them. Where a fast or a *Dan* can ease the burden of sin from the living man, where a *Vrata* or a pilgrimage can satisfy the yearnings of this world, and where proper observances of obsequies and *Shráddhás* can atone for sins after death, so much as to divert the sinner's steps from the merited abode of torture to the *Vaikunth* of glory, the moral strength of righteousness for its own sake can hardly be met with. The *Sanskáras* which he has to undergo, the caste restrictions, connubial and intermensal, the hereditary occupations and barriers against travel and enlightenment, narrow his social standard also for development. But after all this, it remains a patent fact that, taken as a whole, the Hindu religion has created and continued for ages a nation as moral, as pious, as righteous, as any other nation on the face of the earth professing any other faith. It can lay an exceptional claim to enfolding imperceptibly hundreds of savage and irreligious tribes, who all are elevated by it, which hardly any other known religion does.

B.—(1) *Main Sects of Hindus.*

Three leading sects.

47. Owing to the worship of the deities mentioned above, there have grown up three distinct sects in the Hindu religion; the devotees of *Shiva* are called Shiva-bhaktás, *i. e., Shiva* worshippers; those of *Vishnu* are known as

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Vaishnavás ; and those of the goddess, *i. e.*, *Devi*, are called Devi-bhaktás. The worshippers of *Ganesh* and *Hanumán* are not known as distinct sects ; for they are for the most part worshippers of *Shiva*. Though thus there are the three principal sects in the Hindu religion prevalent in this State, the followers of neither are exclusive ; they pay homage to all the deities, but are bound more to the special deity of their cult. It is only the bigoted of any one sect who despise the worshippers of the deities other than their own. But only few such are found among the extremists.

Their sacred books.

48. The chief sacred books, held in veneration by the devotees of each of these sects, are the *Shiva Purán* and the *Shiva Gita* for the followers of *Shiva ;* the *Bhágwat*, the *Gitá* and the *Rámáyana* for the followers of *Vishnu* ; and the *Devi Purán* and the *Chandi Path*, or, the *Sapta-Shati* for the followers of the *Shakti*.

New sects and their origin.

49. From these sects, many sub-sects or creeds have already grown up and are still growing up. This multiplicity of creeds is due principally either to the teachings of various preceptors who, by a little change in the hitherto accepted doctrines or rituals, collect a small band of followers and ultimately start a new *Panth* or creed in their own name, or to the different views taken of the existing doctrines or rituals by the devotees themselves. The majority of the creeds among the *Vaishnavás* is due to the former cause and that among the *Sháktás* to the latter. Among the Shaivás neither cause has had any play, and so it is devoid of creeds. What some people call the sub-sects of Shaivism are, if we analyse them, found to be no creeds at all, but only the various orders of the religious mendicants of that persuasion.

The Vaishnava Sects.

50. In discussing the Vaishnava Panths we may divide them into the major and the minor ones and deal with them in order. But most of the first have found mention in books, and so, according to the instructions of the Census Commissioner, do not require any elaborate treatment ; but the others, obscure as they naturally are, may be examined at some length.

Major Vaishnava Sects.

51. The following are the sub-sects belonging to the former class, *viz.*— (1) *Nimbáraks* or *Nimánandis*, (2) *Mádhaváchári*, (3) *Rámánuja*, (4) *Vallabháchári*, (5) *Rámánandi*, and (6) *Kabir Panthi*.

Nimbaraks.

52. The founder of the first-named sect is *Nimbáditya*, who is believed by some to be an incarnation of *Surya*, *i. e.*, the sun, and by others to be none other than the celebrated astronomer *Bháskaráchárya*. The adherents (who consist of 85 males and 75 females) of this sect, worship *Rádhá* and *Krishna* jointly and revere the *Bhágwat* as their chief sacred book. The frontal mark of this sect is a *tilak*, a mark consisting of two white perpendicular lines of *Gopichandan* (earth from the Gopi Taláv near Dwárká) drawn from the root of the hair above the forehead and meeting in a curve just near the commencement of each eyebrow. This mark is said to represent *Vishnu*.

The Madhavacharis.

53. The *Mádhaváchárís*, or more briefly speaking the *Madhavás*, are the followers of a Rishi, *Mádhava*. He is believed by them to be an *avatár* (incarnation) of *Váyu* (the wind god), and to have been born about the twelfth century. In the temples belonging to this *Panth* are to be found the images of *Shiva*, *Durga*, and *Ganesh*, side by side with those of *Vishnu* and his consort, because in his early life he was a devotee of *Shiva ;* but afterwards when he

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opposed the *Advaita* doctrines of Shrimant Shankarácharya by preaching *Dvaitism* he had to seek *Vishnu* worship; still his name borrowed from his old faith had continued with him. The frontal mark of this sect is the same as that of the *Nimbáraks*. There is, however, a central line between the two white lines made of sandalwood ashes burnt as an incense before the god. The principal doctrine of this sect is that the divine soul is quite distinct from the human soul, and hence it is utterly impossible for them to unite ; or, in other words, God and man have a real and eternally distinct existence. The followers of this sect are not so important in this part of the country, as evidently the preceptor appears to have flourished and preached his doctrines in Southern India, a very far off country.

Ramanujas.

54. The third of these sects is that of *Rámánuja*, (which consists of 9,869 males and 8,191 females), so called from the name of its founder, who seems to have flourished in the middle or latter part of the twelfth century. His doctrine was that *Vishnu* is the supreme being. He was the principal preacher of the doctrine of *Vishishta-dvaita, i. e.*, qualified non-duality. His followers paint on their foreheads the same mark as the others mentioned above ; but a red perpendicular line traverses the other two as representing *Laxmi*. They worship the incarnation of *Vishnu* and his consort either jointly or singly. Although this celebrated preceptor had flourished in Southern India and had preached his gospel there, his followers are at present found scattered over the whole of India. The ascetics of this *Pantha* are known as the Khákhi Báwás.

Vallabhacharis.

55. The *Vallabhácháris* (comprising 94,974 males and 88,041 females) are the followers of *Vallabháchárya*, who is believed by them to be an incarnation of *Shri Krishna*. He is said to have been born in the year 1479. At first he resided as an ascetic at Gokul, near Mathurá, and then went over to Brindában, where he is said to have been honored by a visit from *Shri Krishna* himself ; many miraculous feats are said to have been performed by him. Vallabha taught that privation did not form part of sanctity ; that the god should, therefore, be worshipped by offering rich apparel and costly ornaments and excellent food ; and that sanctity did not exist in solitude and mortification of the body, but in the pleasure of society and in worldly enjoyment. These Epicurean doctrines constitute what is popularly known as the *Pushti-Márga*, and it naturally attracted a large number of adherents. With this nucleus Vallabha formed a new sect, gave up his ascetic life and took a wife to himself. He has called his doctrine *Shuddhadvaita, i. e.*, pure non-dualism, in contradistinction to the *Vishishta-dvaita* of Rámánuja. The chief gods worshipped in the temples of this sect are *Krishna* and his consort *Rádhá*, generally the idol is one representing *Krishna* as a boy. The frontal marks of this sect are two red perpendicular lines drawn from the root of the hair up to the eyebrows and joined by a curve below. The Vallabhácháris put on *Kanthi, i. e.*, a necklace of the Tulsi beads, hanging from their necks. Vallabháchárya died at Benares, or according to his followers, was carried bodily to heaven while bathing in the sacred Ganges before a vast crowd of spectators, leaving behind him 84 disciples. But his chief disciple and successor was his second son Vithálnáth, who had seven sons, each of whom established a *gádi* (seat) in different parts of India. The Vallabháchári Vaishnavás of the present day are the adherents of one or other of these *gádis* and of its owner, known popularly as the *Máhárájá*. These Máhárájás are so

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devotedly respected and worshipped by the followers that it has given occasion to many a scandal about them ; the *jus primæ noctis* being also allowed to them by some castes.

Ramanandis.

56. The *Rámánandis* (consisting of 262,385 males and 243,935 females) derive their name from their founder *Rámánand*, a disciple of Shri Rámánuja. He is said to have flourished in Benares about the beginning of the 14th century. He has preached substantially the same doctrines as Rámánuja, with this difference only, that whereas among the latter privacy in eating is predominant, the former left the followers free to follow their own inclinations in eating. He is said to have preached the abolition of caste ; and, consequently, amongst his most illustrious disciples were a Rajput, a weaver, a *chamár* (currier), and a barber. His followers worship Vishnu under the form of *Rámchandra* with his consort *Sitá*. Their sectarian mark resembles that of the Rámánujás, except in the central red line of the latter which is a little thinner with the Rámánandis.

Kabir Panthis.

57. The followers of *Kabir*, being 23,823 males and 18,803 females, are known as the *Kabir Panthis*. Kabir flourished about the beginning of the fifteenth century, and is believed by some to be the son of a Bráhman, and by others to be an adopted son of a Musalman weaver. A disciple as he was of Rámánand, he boldly attacked the idolatrous form of worship then prevailing and addressed his remarks to Hindus as well as Musalmans. He taught retirement from the world for the attainment of the control of passions. In teaching he paid more attention to moral laws than to simple outward forms and ceremonies. Therefore, his followers have neither idols nor any frontal marks ; still adoration is allowed by his tenets to be paid to Vishnu or Ráma, as names for the one God. He is respected equally by the Hindus and Musalmans.

Principal Minor Sects.

58. The principal among the minor sects is that of *Swámi Náráyan*, which consists of 47,028 males and 43,843 females.

Swámi Náráyans.

This is a comparatively modern sect, but widely prevalent in Gujarat and in the *Charotar* sub-division of this State. It originated in the beginning of the last century. One Sahajánand Swámi was its founder. He was not a native of Gujarat, but was born at Chapaiyá, a small town in Oudh, in about 1780 A.D., and died about 1830 A.D. After he had come over to Gujarat he was offended at some of the practices of the Vallabhácháris and preached chastity and purity of soul to be the key-note of religion ; and along with this he himself led a virtuous and an ascetic life as he had a natural leaning towards asceticism. After a lapse of time, when he found that he was gaining ground, he boldly asserted that he himself was an incarnation of Krishna, born to restore the Vaishnava faith to its former purity. His followers are found chiefly in Gujarat and Kathiáwár, but do not contain any significant number of the *Dwija* classes. The frontal marks of this sect are similar to those of the Vaishnavás with the addition of a red spot in the centre. Their chief places of pilgrimage in Gujarat are at Wartál and Ahmedabad. The preachings of this preceptor are contained in a book called *Shikshá Patri*, literally, a list of instructions ; they are of a very pure and lofty character.

(2).—*Minor Religious Sects found in the Baroda State.*

1. Radha Vallabhi Sect.

59. The *Rádhá Vallabhi* sect, which consists of 4,391 males and 3,757 females, is, really speaking, made up of Vaishnavás—worshipping Krishna and

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his consort Rádhá ; but on account of their paying more homage to Rádhá than to Krishna they are known as Rádhá Vallabhis. When accosting one another they utter the word *Pranam* in salutation ; hence the word *Pranâmi* came to denote the sect also.

2. The Khijada Panth.

60. This creed has a history of its own. In the temple of the Rádhá Vallabhis, at Jámnagar in Kathiáwár, there is an old tree of *Khijadá* or *Samdi*, which these people hold in high reverence in memory of a reputed sage, who after brushing and cleaning his teeth with a little stick of Khijadá, stuck it there in the ground casually. It afterwards miraculously grew up to be a large flourishing Khijadá tree, to the surprise and joy of all. From that time this particular Khijadá tree became the object of worship to all visitors to that temple. Hence, these particular Rádhá Vallabhis came to be known as *Khijadápanthis*. The followers (18 males and 4 females) of this creed do not worship any idol or image ; but they worship the Holy-Book of Shrimad Bhágwat in their temples and other places of worship. The founder and chief preceptor (*Guru*) of this creed was one Devsangji-Máháráj, who lived about four hundred years ago. The religious observances of this creed are like those of the Vaishnavás. It has amongst its followers Bráhmans, Vaniás, Kanbis, Rajputs, Kansárás, smiths, carpenters, potters and the like, excluding the low and unclean castes. These cannot interdine or intermarry, and are also prohibited from eating flesh or mutton, and tasting wines or spirituous liquors.

3. Rámdási Panth.

61. The founder and preceptor of the *Rámdási Panth*, was Rámdás, better known as Shri Rámdás Swámi Samartha, who was a very learned and revered sage of great renown, in the Deccan. He flourished during the reign of Shri Shiváji Chatrapati, the great founder of the Maráthá power in India, about 250 years ago. His piety and superior learning attracted the attention of Shiváji so much that he made him his chief spiritual adviser and councillor, and always showed him very high respect and often consulted him in important state matters also. His name shows that he was a devotee (servant) of Ráma ; and his followers (235 males and 173 females) who are mostly Bráhmans, are also worshippers of the same deity. The principal holidays among them are Rámnavami, (Chaitra Sud Navami), the Hanumán Jayanti, (Chaitra Sud Purnimá), and Rámdás Navami (Magh vad Navami). Out of these the Rámnavami *Utchhava* is celebrated every year, with great *eclat* and ceremony, by his devotees, for nine continuous days and nights ; and at the end, Bráhmans and poor men are fed in numbers, as a matter of charity. The other two holidays are also celebrated every year. The followers of this creed are strictly forbidden to eat flesh or mutton, and taste wines and spirituous liquors. They worship the Banyan and Peepal trees as well as the Tulsi (Basil) plant ; they also hold the cow in high reverence.

4. Gopinath Panth.

62. There are 2,878 males and 1,773 females in the *Gopinath Panth*, which is another subdivision of the Rámánuja sect. It is named after its founder, Gopináthji, who was a Nágar Bráhman by caste. This Gopináthji was a great devotee of Shri Ráma, a tendency for whose worship he manifested from his early childhood. He used to keep images of Shri Rámá and Sitá at his house, and there used to offer prayers and sing songs to them every day. He showed many miracles to the people of Visnagar, where he had a large *Mandir* built for

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him by the Bábi, the then reigning Chief at Visnagar. The Bábi was once imprisoned by the Raja of Patan and was being removed there by the Raja's men bound in chains, when Gopinàth is reported to have said to those men, "Why are you taking him in this way? He deserves to be and will be taken there with great pomp, seated in a *Myáná* (or palanquin), attended by a great number of followers." The bearers did not mind his words but took away the Bábi forcibly. When they were a *Kós* from Patan they were astonished to find a large body of armed men, with a palanquin and tom-toms and such other pomp, sent from Patan to receive the Bábi with honour and dignity. The Bábi on his return to Visnagar inquired after Gopináth, who lived at Lálpur, and sent for him from there. The Bábi then ordered a temple to be built at Visnagar for Gopináth, where he afterwards stayed for the remainder of his life. He was greatly respected by many who took him to be an incarnation of Ráma, and thus his followers began to style themselves Gopináth Panthis; and the creed was named Gopináth Panth. The followers are generally men from the higher castes; their religious book is the "*Gupta Manjari.*" At some places these people worship Thákorji, Lálji, Ranchodji, and Narsinghji, instead of Ráma. Their observances and forms are all like those of the Rámánujas.

5. Surya Upasak.

63. The followers of the *Surya Upásak* creed, being 218 males and 184 females, are worshippers of the *Sun* (Surya Náráyan). Their manner of worship is as follows:—

Every morning after taking a bath, the devotee stands facing the sun and, looking up towards him, pours out a potful of water on the ground, supposing that the water thus poured out reaches the sun as his humble offering. He then throws a little red powder (*kanku*) or sandalwood paste up towards the skies; and, in the end, takes a few rounds bowing to the sun every time when a round is finished.

There are a few temples dedicated to the sun, out of which one is at Paliád in Kathiáwár. There are no special observances or religious holidays among this sect, and they have also no preceptor (*Guru*). Its followers are principally the Suryavanshi Rajputs, Káthis and the like. They can interdine, but not intermarry. Some of them do eat flesh and taste wines or spirituous liquors. They adore the Tulsi plant and the Peepal tree sometimes and hold the cow in reverence.

6. Ravi Saheb.

64. The *Ravi Sáheb* is a sub-creed of the great Kabirpanth, which consists of 35 males and 32 females. Its followers worship the sun, and consider their creed to be as pure as the golden light of the sun. The founder of this creed was one Ravisaheb Sádhu, who established it in his name at Sherkhi, a village under the Baroda Taluka, about 75 years ago, and died there. His descendants have built a *mandir* over his tomb and have placed therein the images of Ráma, Laxuman and Sitá, whom they worship every day. Their form of worship is similar to that of the Vaishnavás. The sons of the followers of this creed, when five or six years old, are taken to the present descendant of Ravi Sáheb at Sherkhi to initiate them in the *panth* in the name of Krishna. The Luvánás, Thákardas, Bhátiás, Chokshis and Sonis generally are the followers of this creed. They are not allowed to eat flesh and drink wines and spirituous liquors. They observe all the Hindu holidays, on which after bathing they first bow to the sun,

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worship the deities named above, prepare dainties and offer them first to their gods and then partake of the same as *prasâd*. They then pass the whole day in singing *bhajans* and songs. They worship the Peepal and the Tulsi plant and adore the cow.

7. Lalvadia Panth.

65. The followers, being 53 males, of the Lálvadiá creed do not worship any idol or image. They worship an old Banyan tree, said to have been planted by a *Mahatma* (sage) named Gopendralálji at a village called Bhayál near Junágadh in Kathiáwár. It is after this tree that the creed bears its present name Lálvadiá. Originally they were and are still at heart Vaishnavás. Gopendralálji was the preceptor and founder of this creed and lived about 200 years ago. The devotees adorn the said Banyan tree like Thakorji and worship it as such. A person wishing to be admitted into this creed has to pay homage before the above-named Lálvad (Banyan tree) and the worshipper gives him the *Kanthi* (necklace) of basil beads when the person offers some donation, say Re. 1-4. A woman or a girl has to pay here 0-10-0 as *bhet*. The money thus collected is sent to the *Sadávrata* at Gokulvrindávan in Northern India, where the devotees of Lálvad are required to go once at least in their life for pilgrimage. On their return home from this pilgrimage, it is customary to bring Gangájala (the holy waters of the Ganges or the Jamna) with them, which is worshipped with great pomp and ceremony by the pilgrim at his house, in the presence of his relations and the Lálvadiá brethren, who are all afterwards fed on dainties such as the person could afford. Gangájala thus worshipped at home is required to be taken to Bhayál and there offered to the Lálvad ceremoniously. The followers of this creed are Bráhmans, Baniás, Kanbis, Kansárás, potters, carpenters and tailors, excepting the low and unclean castes. These cannot interdine or intermarry; nor are they allowed to eat flesh and taste wines and spirituous liquors. They worship the Banyan, Peepal, Mango, and the Limdá trees and the Basil plant also. The particular Mango tree they worship is near Sátbárá in the Jámnagar State and the Limdá tree worshipped by them is at Ukhalá in the Bhávnagar State. Both of these trees are said to have been planted by their *Guru* Gopendralálji. This creed is particularly found in some parts of Kathiáwár.

8. Nakalanki Panth.

66. The followers of this creed (43 males and 34 females) worship the deity called *Nakalank* (meaning one without a stain,—pure and holy), that is the 10th incarnation of Vishnu, more familiarly known as *Kalanki*. There are two principal temples dedicated to this deity; one is at Rájkot, and the other at Malkiá, in the Bhávnagar State; they contain brass idols of this deity mounted on horses of the same metal. The form of worship here resembles that of the *Vaishnavás*. By propitiating this deity, three women by name, Bái Rudi, Bái Ráni and Bái Jivi rose to great fame, about a hundred years ago, and performed many miracles; they were, therefore, revered like goddesses and recognised as the founders of this creed. Latterly, another person named Mulo Bhagat became also well-known as a great devotee of Nakalank and was accepted as a preceptor of this creed. Among its followers are persons from all the higher castes of the Hindus. These do not interdine nor intermarry, nor are they privileged to eat flesh and taste wines or spirituous liquors. Their principal religious holiday is the Sud Bij (2nd day) of Bhádrapad, on which day large fairs are held at Malkiá and Rájkot in the Naklank's temples, attended by thousands of the devotees. These people worship the Peepal and the Tulsi plant at times, and revere the cow also.

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9. Apadan.

67. The followers (16 males and 8 females) of this creed worship the *Pádukás* (feet-impressions) of *Apádán*, otherwise called *Thákorji*. They have only one temple at Chalálá near Amreli in Kathiáwár. Their chief preceptor and founder was one *Dánâ Bhagat*, who lived about two hundred years ago. Their principal religious holiday is the Sud Bij (2nd day) of Shrávana. On that day a large fair is held at the temple of *Apádán* at Chalálá, which is attended by about 10 or 12 thousand people. This fair lasts for three days. During this period, the devotees all join together; and, after worshipping the deity, prepare a large quantity of rice, *dal* (pulse) and sweetmeats. This food is first offered to *Apádán* and then partaken of as *prasad*, by all the persons present there. Among the followers of this creed are Baniás, Káthis, Kanbis, Kansárás, carpenters, potters and tailors, but the unclean castes are excluded. These can neither interdine nor intermarry, nor are they allowed to taste wines or liquors, or eat flesh. They revere the Peepal and the Tulsi plant, and venerate the cow as well.

10. Saji Sawai Panth.

68. The followers (29 males and 28 females) of this creed worship a deity, which they call *Boudhya Kalanki*. Their form of worship is similar to that of the Vaishnavás. The founder and chief preceptor of this creed was one *Sáji Báwá*, who flourished about four hundred years ago. Their original old temple was at Chámpáner, near the *Páwágadh* Hill in Gujarat; but, after the destruction of that famous and historical city, a new *mandir* was erected at Piráná near Ahmedabad. There are smaller temples dedicated to this deity at different places, resembling the Havelis of the Vaishnavás. They keep no idols in their temples, but have generally simple pictures of *Boudhya Kalanki*, which look like those of a Rajput Raja; and two other pictures of *Paris* (heavenly damsels) having the faces of a female but the bodies of a horse; these are placed one on each side of the picture of *Boudhya Kalanki*. All these are placed over a beautifully decorated *Chouranga* (a square wooden seat), and in front of them are placed the sacred books of Bhágwat and Bhagwatgitá; all these together form the object of daily worship with the followers of this creed. A person desiring admittance into this *panth* has to pay Rs. 5-4-0 as a donation to the temple; all the money thus collected at the different minor temples is sent to their principal temple at Piráná, where it is spent in giving alms to the poor and the destitute. Among the followers are Bráhmans, Baniás, Kunbis, Rajputs, Sagars, potters, smiths, carpenters and the like. The unclean castes are not admitted. These do not interdine nor intermarry, nor are they privileged to eat flesh and taste wines or spirituous liquors. The religious holidays observed by these people are, the full moon day of Chaitra, the 5th day of the bright-half of Ashád, and the New Year's day in Kártik. Large fairs are held on these days at their temple in Piráná. They are strictly forbidden to eat *asafœtida*, onions, garlic and opium, or to smoke ganja and tobacco, and to take English medicines. They do not worship any tree or animal.

11. Bhagat's Panth.

69. The followers (52 males and 41 females) of this creed are generally people from the higher Hindu castes. They do not worship any idol or image, but adore a rosary of Basil beads and a turban supposed to belong to their *Guru*; both of which are placed on a *Gadi* in their temples. Their Guru's name was *Jiwá Bhagat*. The form of worship among these people is similar to that of the Vaishnavás. The founder of the creed was one Trikamdásji, who flourished in

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Kathiáwár, about a hundred years ago. They have *Mandirs* at Amreli and other places in the form of ordinary houses, wherein the worship is conducted by a monk of the *Atit* order. The members of this creed have the *pátha* system among them, like the Bij-panthis. The Atit Báwá initiates any new person wishing to be admitted into this creed, by giving him a *kanthi* of Basil beads, and receives in return a money-present. Its followers cannot interdine or intermarry; nor are they allowed to eat flesh or drink wines and liquors. They observe the same religious holidays as those of the Vaishnavás, adore the Peepal and the Tulsi plant, and also venerate the cow.

12. Patwala Panth.

70. The followers (175 males and 166 females) of this creed worship a deity called *Pátwálá*. The founder of the creed was a Bhagat, also named Pátwálá, who preached his faith in Kathiáwár several years ago. There are temples at Bávliáli and Jádiád, dedicated to this deity, in Kathiáwár, under Bhávnagar. The form of worship conducted here is similar to that of the Vaishnavás. They have a sacred book among them called *Pothi*, which contains Bhajans and verses in praise of their deity. The devotees generally keep a necklace of Basil beads in their turban; which they use at the time of worship, and also for repeating the name of their deity at other times. The followers are generally people from the higher castes, such as Bráhmans, Girásiás, Baniás and others. These can neither eat flesh nor drink liquors, but have to abide by caste rules in matters of food and marriage. They adore the Peepal tree particularly in the month of Bhádrapad, and bow to the cow generally every morning.

13. Vadvala Panth.

71. The followers (30 males and 25 females) of this creed worship a deity named *Vadválá;* their manner of worship being similar to that of the Vaishnavás. Their preceptor was one *Ambá Chhathá*, who founded this creed some years ago in Kathiáwár, and erected a temple at Dudharej, near Wadhwán, in which there are idols of Vadválá, Ráma and Sitá, which are worshipped by the followers of this creed. The Atit Bawa who conducts the worship there makes new *Chelás* or disciples, by giving them a *Kanthi* which they always wear on their body and use in worshipping, and in repeating the name of their deity. Only Rabáris are the members of this *Panth*; so they can interdine and intermarry among themselves. They are forbidden to eat flesh or drink liquors. Their religious holiday is the Sud Bij or second day of every month, which they spend in singing *Bhajans* and songs in praise of their deity. They worship and revere the *Vad* tree, hence they are called Vadválás. They adore the Tulsi plant, and revere the cow as well.

14. Uda Kabir-panth.

72. This creed was founded by one *Dnyáníji*, a Chelá of Kabir, who preached it first at Shukla-tirth near Broach, where there is a small *Mandir* of the followers of this *Panth*, which consists of 256 males and 235 females, on the bank of the Narmadá river, under the thick shade of the *Kabir-vad*, the historically famous extensive Banyan tree, visited by European and native travellers, as an object of interest. This creed was established about 300 years ago. Its followers are *Udá-Kanbis, Sádhus* and *Verágis*. They practise *Jap* or mental worship among them. Their dead are carried with tom tom and music, and the occasion is considered one of joy, as the departed goes to a better region. Naturally all wailing and grief is prohibited.

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15. Garibdas or Bhavdas.

73. This creed was founded by *Garibdás* or *Bhavdas*, who was another Chelá of Kabir, in his own name, about 150 years ago, at Delhi. Its followers (109 males and 159 females) are Sádhus and Verágis. They practise Jap or mental worship.

16. Ramavat Godad Panth.

74. This creed is a sub-division of the Rámánuj sect. Its followers (consisting of 200 males and 106 females) worship Shri Ráma, Laxuman, Sitá, Hanumán and Rádhá-Krishna, whose idols they have in their temples. Their principal *Mandir* is at Dudhrej near Wadhwán. The followers include generally people from the higher castes of Hindus. This creed is named Bij-dharmi by some, on account of the observance of the *Pátha* system among its followers, like that of the true *Bij-panthis* or *Váma-Márgis*, as they are otherwise called. But these differ greatly from the other in their forms and observances. The founder of this sect was one *Báwá Godad*, who preached its doctrines in the year Samvat 1915. The Atit Báwá who conducts the worship in their temple at Dudhrej is their present *Guru* ; he makes new *chelás*, when he is given some cash or clothes, by giving them a *Kanthi*, and pronouncing the Mantra *Aum Namo Bhagwaté Vásudeváya*, meaning, salutation to god Vásudeva. The followers of this *panth* do not, as such, interdine nor intermarry; nor do they eat flesh or drink wines or liquors. All Hindu holidays are observed by them. They adore the Tulsi plant and revere the cow.

17. Santram Panth.

75. This creed is a sub-division of the *Rámá-nandi* sect. The followers (70 males and 77 females) are generally high caste Hindus, who worship the *Pádukás* (feet-impressions) of their *Guru*, *Santrám Sádhu*, who preached this faith about 100 years ago. The principal *Mandir* of this creed is at Nariad in Gujarat, which was erected there by his pet and chief disciple, after Santràm's death. Their sacred book is named *Guru Wáni*, containing 25 verses composed by Santrám himself. The characteristic mark of this creed is that it does not allow begging. Only *Sádhus* who have severed their connections with the world are allowed to worship their deity,—the feet impressions of Santrám Sádhu, consecrated in their temple. The followers can neither interdine nor intermarry, nor are they allowed to eat flesh or drink wines or liquors. They generally observe all Hindu holidays ; but on the Full Moon day and the Janmáshtami, they observe fasts, and give money and corn in charity. They bow to the Tulsi plant and the cow whenever they see them. Their *Sádhus* are buried standing after death. Their obeisance is *Jey Mahárái*, three times.

18. Ramdevji Panth.

76. The followers (3,164 males and 2,934 females) of this creed are devotees of Ramdevji or *Rámde-pir*, as he is otherwise called. This Rámdevji is believed to be an incarnation of Shri *Ranchhodráe*, or Krishna. His followers worship his *Pádukás* or feet impressions, and the image of a horse made either of rags or metal, which is supposed to represent the pet horse which Ramdevji used to ride upon, during his life time. The principal temple belonging to this creed is at Ranujá in Marwar, which is, in consequence, considered to be a very sacred place. There are in this temple the *pagalás* (feet-impressions) of Rámdevji and four horses of metal representing the four principal *Yugás*, or cycles. This creed was proclaimed and promulgated in Gujarat by an Audich-Bráhman widow, named Káshibái, an inhabitant of Mehsáná, in the Kadi Division. Rámdevji appeared before her in a dream in the year Samvat 1921

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and asked her to be his devotee. This woman is still alive, and is well known as a sincere and pious devotee of this creed. She has succeeded in collecting many followers. There are no particular forms or ceremonies among them. Their worship consists in simply burning incense and keeping a lamp filled with either ghee or oil burning before their deity for some time every day. A person wishing to be admitted into this creed has first to attend the big fair held in the temple of Rámdevji at Ranujá, on the Bhádrapad Sud Agiárasha, and there pay Rs. 1-4-0, as his humble offering to the deity; he then gets in return one of the many horses of rags lying there,—the pious offers of the devotees. He has also to buy a silver pair of *paglás* of Rámdevji which are sold in the shops at the fair. Both of these articles he takes home and worships them daily. Hindus of all castes, high and low, are admitted into this creed. These can neither interdine nor intermarry; and those of them belonging to the low and unclean castes are allowed to eat flesh and drink wines or spirituous liquors. Their principal religious holiday is the 11th day of the bright half of Bhádrapad, which is observed as a fast and celebrated with great pomp and ceremony by the devotees or followers; because on that day their favourite God Rámdevji is believed to have ended his earthly life and passed on to the celestial one. On this particular day, all his devotees join together and form a grand procession, carrying their deity in a palanquin, accompanied by a number of torches, tomtoms, band and otheir musical instruments. Among animals, they revere the horse on account of its being a pet creature of their adored deity.

19. Bija Panth.

77. The followers, consisting of 62,153 males and 57,694 females, of this creed worship Rádhá-Krishna. Their principal temples are at Dudhrej near Wadhwán in Kathiáwár, at Tarabh in the Visnagar Mahal, and at Chaveli and Pipal in the Vadávli Mahal of the Kadi Division in this State. Their Gurus or preceptors are generally monks of the *Atit* order. At present the Atit Báwá, by name Válináth, who presides in the temple at Tarabh is their chief leader and preceptor, who makes new *Chelás* or followers of this creed. Potters, Barbers, Atits, Rajputs, Rabaris, Chárans, Bháts, and such other low castes are members of this creed. No people from the higher castes or from the degraded and unclean ones join it. These can interdine but not intermarry, nor are they allowed to eat flesh or drink liquors. Their principal religious holiday is the 2nd day of the first half of every month, on which they join together and sing songs and *bhajans* in praise of Radha-Vallabha or Krishna. The Rabári followers do not sell milk on that day, nor do they prepare curds out of it; but either use it themselves or give it away in charity. The special and peculiar custom among the followers of this creed is that of calling a meeting of their members for the *Pátha*. This meeting is generally held at the house of one of the followers in the dead of night, with closed doors; and those only who have been served with previous invitations are allowed to attend it. A *Kotwal*, or guard, is placed outside the door of the room in which the meeting is held to watch and take care that no stranger or intruder gets in. There is some mystery or freemasonry as to their particular tenets and observances which is not given out to others. Women are also invited to this *Pátha*, and they take as active a part in its proceeding as the men. In a spacious room or hall, persons of both sexes are gathered together. In its centre a *Bájath* or *Pátlá* (square wooden seat) is placed, and it is covered over by two sheets of

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cloth, generally measuring 3½ feet square each, of white and red colours. Other artificial decorations are also made to add to the beauty of the place. Four small heaps of corn of different kinds, such as wheat, rice, bájri and pulse, are arranged on the four corners of the said *Pátlá*, and one more heap, a little larger than the others is placed in its centre. Five lamps usually filled in with ghee are then placed over these heaps and ignited by the Atit Báwá or *Guru*, who is looked upon as a personage of the greatest importance in the assembly, after repeating certain incantations over them. The Báwá then takes his seat, close to the *Pátlá* facing towards the central lamp which is held to be very sacred and which is kept burning the whole night, by being constantly replenished with ghee. *Bhajans* and songs in praise of Shri Krishna or Rádhá-Vallabha are sung by turns or in a chorus; and the whole night is thus spent in singing and merriment. If a stranger wishes to be admitted as a member of this creed, he is first asked to stay out of the room, where the *Pátha* meeting is held, by the Kotwál, who announces him first to the Atit Báwá or *Guru*, who in his turn inquires of the persons sitting round about him as to the character of the stranger; and when some one from the meeting or company stands security for him or recognizes him properly, the Báwá asks him some questions from the inside. If the stranger answers them satisfactorily from out of the room, the Kotwál is told to bring him in blindfolded. Then the stranger is made to take an oath that he would dutifully keep the pledge taken by him then for life; and when he promises to do so in the presence of all gathered there, by sitting before the central burning lamp on the *Pátlá* and vowing in its name, the covering over his eyes is removed and he is given the *kanthi* or necklace and made a *chela*. Afterwards, he gives the Báwá or *Guru* some *bhet* or present, generally in cash, and distributes sweetmeats to the company after offering it first to the lamp as *prasád*. It is strictly conditional among these people to admit that man or woman only, among their followers, who can afford to leave money enough for holding a meeting of the *Pátha* for inviting all the members at the time of his or her funeral obsequies.

20. The Kachalia Panth.

78. The Bijpanth has a special sub-creed in the *Káchaliá* Panth, which is believed to be very immoral; and consequently not a single person has returned himself as belonging to that sect, even though there are reasons to believe that this sect does obtain in this State; and, therefore, it is not necessary to describe them, beyond saying that the women deposit their *Káchalis* (bodices) in a heap, and each passes the evening with him who picks up her *Káchali*.

21. The Shravan Panth.

79. The *Shravans* (51 males and 42 females) are also Bijpanthis and their forms and observances are all like theirs. But they so call themselves as they believe themselves to be the descendants of *Shravana*. This *Shravana* has been a byeword for a dutiful son, from what has been said about him in the celebrated Râmâyana.

22. Ganesh Panth.

80. The followers (9,423 males and 8,224 females) of this creed worship *Ganesh* and *Thákorji*. Among the followers are Dheds, Nats, Turis, Chamars, Garodás, Dheds' Báwás, and the like; all belonging to the degraded and unclean castes. Their *Guru* was one Hirdas Sámaldás Báwá. They have their temples in their own lanes of the villages they live in; these are mere huts made of earth, passing under the name of a *Deri* or *Thának*, wherein they have stone idols rough

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and round without any regular shape or features of *Ganesh*, *Thákorji* and *Hanumán*. When a person wishes to become a follower of this creed, he is made to sit before these deities, after taking a bath, and a *pátlá* is put in his front, on which are placed a clean white sheet of cloth, four lemons, one cocoanut, a few betelnuts, and four small heaps of corns of different kinds at each corner, and one more heap in the middle. Five lamps filled in with either ghee or oil are kept burning on these heaps of corn. The central lamp is supposed to carry more importance and holiness about it, so it is constantly replenished and kept burning the whole night. The persons sitting round sing songs and *bhajans* by turns, and keep waking. At about 4 A.M., their Báwá or *Guru*, who is generally known as the *Bhuvá*, calls on the new person wishing to be admitted into their creed and gives him the *Kanthi* and *updesh* (initiation). Rice mixed with ghee and sugar is then prepared and first offered to the deities, and is afterwards partaken of by all present there, as *prasád*. The followers of this creed can interdine but not intermarry. They are allowed to eat the flesh of dead animals, such as the cow, buffalo and goat, and they can drink liquors. They revere the Peepal, Banyan and Limda trees as well as the Tulsi plant, and adore the cow.

23. Narsinha Panth.

81. The principal *Mandir* of this creed is at Devrá, a village in Marwar, in which there is an image of Shri Narsinhji, half man and half lion. Its followers (being 3,495 males and 3,048 females) are, therefore, known as *Narsibáwá Panthis*. They are Dheds, Chamárs, and such others, belonging to the unclean castes. Their forms and observances are like those of the Ganeshpanthis.

24. Rohidas Panth.

82. Some of the Dheds and Chamárs repeat the name of one *Rohidas* in their prayers, and erect a small temple of simple earth, wherein they light a lamp and there offer their prayers. These are, therefore, called Rohidáspanthis, which consists of 52 males and 32 females.

25. Garuda Panth.

83. That mythical Lord of Eagles and Vultures known to the Hindus as *Garud* is worshipped by some of the members of the unclean castes like the Khálpás, on account of the Garud's being the chosen conveyance of Vishnu. These are known as the Garudpanthis, which consists of 38 males and 48 females.

26. Palan or Ajepal Panth.

84. The followers (548 males and 489 females) worship shapeless stones as their gods. These stones are generally oblong and round-headed and painted red with *sindur*, *i.e.*, red oxide of mercury, mixed with oil. Their *Guru* was, according to their accounts, a *Rishi* named *Mátang*, of yore. The principal temple dedicated to *Ajepál* or *Pálan* is at a village called Ambhár in the Jámnagar State in Káthiáwár, while small *deris* or huts called *Thánaks* abound everywhere. Dheds, Chamárs, Meghvál and such other unclean castes are the followers of this creed. Their religious and social observances are all like those of the Ganeshpanthi Dheds or Chamárs. They interdine as well as intermarry in Káthiáwár, but not so in Gujarát. It is customary among them to offer one goat or sheep at least, every year, as sacrifice to their god Ajepál, and then partake of the same as *prasád*.

The Shakta Sects.

85. The devotees of *Shakti*, that is female divinities (131,452 males and 128,644 females) are divided into two groups, the Dakshina Márgi and the Váma Márgi. The first are those who worship their deities openly and publicly; whereas the latter are those who do it secretly, in a way to prevent any stranger from obtaining a clue as to their secret doings. A majority of the followers of *Devi* have

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returned the name of the goddesses they are worshipping as their sub-sects, when questioned ; which when tabulated and examined showed different names of one and the same goddess. The followers of the goddess are generally members of the illiterate classes, as Rabáris, Kolis, and the like ; and consequently are unable to show us even the A, B, C of what they believe and profess. Hence I have been compelled to group them under the single head of the *Sháktás* or *Devi Bhaktás*. The sacred books held in veneration by the devotees of each of these sects are the *Shiva Purán* and the *Shiva Gitá* for the followers of Shiva ; the *Bhágwat* and the *Bhágwát Gitá* and the *Rámáyan* for the followers of Vishnu; and the *Devi Purán* and the *Chándi Pátha*, or the *Sapta Shati* for the followers of *Shakti* or the *Devi*.

C.—Other Religions and Sects besides the Hindus.

(1) *The Jains.*

The Jains.

86. Even though the Jains reject the Vedás of the Hindus, still they persist in calling themselves Hindus, and as such they observe all caste restrictions of the Hindus and sometimes intermarry with the Hindu castes in some places. But we find that Jainism, although it might have originated from it, is quite distinct from Hinduism. It is now generally believed that the Jains had their legends founded on the doctrines of Buddha, and followed the Bauddhas in discarding the old Hindu ceremonies, as the surest way of freeing themselves from the Bráhmanical yoke and the restrictions of caste. Though they themselves profess to be long anterior to Buddha, still they are believed not so much to be sectarian Hindus as sectarian Bauddhas. They have two principal sects : (1) The *Swetambaris* and (2) the *Digambaris*. The Swetambaris are those Jains in whose temples the images are clad in white garments, and the Digambaris are those in whose temples the images have no clothes put on them. They differ in a few minor points also. The sacred books of the former are in the Mágadhi Prákrit language and those of the latter in Sanskrit. There is a third sect called the *Dhundhiás* who have carried the doctrine of the preservation of animal life to a shocking extent ; and are, therefore, revoltingly filthy, in many ways. They do not bathe for days together for fear of killing insects, do not eat root vegetables, do not have lamps at night in their homes, and refrain from doing many things which had better be kept unsaid to avoid wounding the sense of decency of the readers.

The Jain Temples.

87. The temples of the Jains are famous all over the world for their picturesque situations, for their beauty of design, for the heaps of incalculable treasures lavished in building, furnishing and ornamenting them, and for the exquisite workmanship in detail. The temples of Palitáná, Abu, and Girnár are of world-wide reputation. But even in smaller towns and villages the Jains, who are generally rich bankers and enormously wealthy, delight in constructing temples in their native towns at great cost. Masons and artisans are invited from far and near, and beautiful temples are constructed. In the single town of Mehsana, in our Kadi Division, there are no less than 3 or 4 such costly and pleasing structures raised within the last decade, in addition to those already existing. The Mehsana new temples are mostly constructed on the same plan. The gates are wide and spacious. Entering them, we come across a large square, having a broad corridor running on all sides, thus forming an inner square ; this is open overhead, and a wire-gauze hangs over the top of the hall, to prevent

The Jain temples at Mehsana.

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insects from falling into the burning lamps. From the middle hook of a wooden frame-work, with glass panels, hangs a large old-style glass chandelier, smaller ones hanging down from the four corners. The floor is of marble and the walls are gaudily painted with pictures. The west side facing three entrance arches has three rooms for shrines. The middle one has the largest shrine, of the *Tirthankara*, to whom the temple is dedicated—the usual impassive, staring-at-vacancy (with its glass or jewel eyes), *pax-vobiscum* sort of white marble image, legs squatting one over the other, the toes coming uppermost, hand over hand, with open palms on the lap. The large image has generally two small ones, on the same dais, one on each side; while the two rooms, on each hand, contain large images also, a little smaller than that of the central one. Some of the smaller images are gracious enough to smile perpetually; worshippers may come and worshippers may go, but the little marble image goes on smiling for ever. There is always a suffocating crowd of worshippers, as the heavy atmosphere is overladen with perfumes and burning incense. Males and females all crowd in; separate portions are reserved for them, though there is no studied separation of the sexes. Generally, songs are sung in honour of the *Tirthankars*, in a language which all understand. A remarkable feature, of course an innovation, is to have a dance of half a dozen little boys, with singing to the accompaniment of drums, fiddles and a harmonium, as is done on the stage in native theatres. The boys are dressed as actors and go through a stage-dance, first all together and then two by two passing under the arches made by the joined hands of their co-players. They address the songs to the impassive image, with various gestures and bows. At the end of each short act or song, a crier loudly puts to auction the privilege of the offering for the evening to the highest bidder. It is undoubted that on the minds of their born devotees, the happy, contented, impassive faces of the marble images reflect sentiments of patience, tranquility and rest—preparations for the *Nirvána* aspired to. In the matters of extreme cleanliness of the buildings, the artistic beauty of the images and quiet adoration, these temples are a great contrast to the Hindu temples of worship.

Imitation of Hindu customs.

88. But they being mostly traders and it being to their interest to live at peace with those among whom they have to thrive and prosper, the Jains in Gujarat are very accommodating. They adopt the caste system of the Vaishnava Vanias and form castes of the same names among themselves. They advance so far as to intermarry among Vaishnava castes, thus getting wives for themselves and securing husbands for their women-folk in the distant towns of adoption and, at the same time, extending their business relations and influence among the people generally, living peacefully with their neighbours, without intruding their religion on people of a different persuasion. Wherever they are found in tolerably large numbers, the *Nagar Shett*, the Mayor of the town, is a Jain. From the abundance of their wealth, they devote large sums to the building of temples, *Apásráns* (rest-houses and dormitories for their wandering *Sádhus*), *Pinjrápoles* (for the preservation and support of cattle) and schools for Jain learning. The *Apásrán* of Mehsana is a large imposing building with separate quarters for male and female priests. The Jain *Bhándár* at Patan has acquired a great reputation as the largest library of Jain books on history, literature and religion in the Presidency. The Jains number 48,290; 24,757 males and 23,533 females.

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(2). *The Parsis.*

89. The next for consideration are the Parsis. They profess the religion of *Jarthusta* or Zoroaster. Till very lately not much was known, even by the Parsis themselves, of the doctrines or philosophy of their religion ; even now there may not be found more than a handful among them who can understand the language (*Zend*) in which their religious books are written. They are indebted to the German and French scholars of Europe for throwing a light upon what till now were sealed books, so far as the language was concerned. The present Parsis of India are the descendants of those who were forced out of their country, Persia, more than 1260 years ago, by the Mahomedans, who conquered and well nigh annihilated them. Ancient Persia was the very first country subdued by those who were destined to conquer many nations of the earth, to subvert old systems of religion, and to change the histories of nations. The Persians, whom a long-continued monarchy and an extensive dominion had rendered courtly, luxurious and weak, were no match against the powerful clans of Arabs, who were first tasting blood beyond the narrow limits of their own country, were fired with a burning zeal of propogating a new religion, and were conscious of all the strength of a rising nation. A single battle, as was the case in those times, was enough to decide the contest. The terrible uncompromising cry of "Faith or your life," which long afterwards resounded over this land and made the crescent so dreaded on the soil of India, appears to have spread consternation among the Persians. History does not (except perhaps in still more ancient times) present a parallel in the conquered nation being compelled to fly their native plains and plough the seas to carry them and their religion to other lands beyond the seas. How many shiploads thus left the native shores, and how many men and women embarked hastily in the ships, is not recorded. But it is certain that some ships crossed over to the western shores of this Presidency. It is probable that some of them touched the southern ports of Kathiáwár ; but the main body touched the land near Sanján, a little to the north of the modern Daman, bringing with them, it is said, the sacred fire, unextinguished, from Persia. A Hindu Prince (probably Rajput) was the Ráná ruling over Sanján at the time. The Ráná was not, perhaps, prepared to refuse admission to this strange armed band of fugitives, and it cannot be doubted that the strangers would be but too willing to subscribe to any terms, if they were allowed to settle and follow their own religion. A peaceful arrangement was come to ; the Persians were allowed free liberty to follow their own religion while they had to import certain ceremonials of the Hindu religion, which the Ráná and his advisers considered to be such as to tame down whatever of wildness or turbulence may have been lurking in them. It is not known how these Parsis managed to preserve intact whatever they knew of their old religion and its rituals, because nothing is known of them for over 800 years after their new settlement. They could not have been many in numbers, because their descendants, even at the present day, hardly come up to 100,000 souls in all the wide world. But they do still follow their own religion, the multiform and laborious rituals of which have been handed down to the present day. Among the Parsis also there is a sort of hierarchy, though not on the rigid method of the Hindus, but there are no castes.

The Parsis.

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The *Mobeds* are to them what the Bráhmans are to the Hindus. The stronghold of the Mobeds is our town of Navsari, and it has been so for some centuries, because the Parsis early migrated to it from Sanján, and have thrived and flourished there ever since. No religious ceremony can be performed, no marriage tie can be knit, no prayers after the dead can be recited, and no funeral service can be held, except by the Mobeds. These services are not at all optional, but compulsory, and fees are paid for each and all of them. When a child is seven years old, the ceremony is performed of investing it with the *Kasti*, the sacred thread, which is made by the intertwinings of 72 strong threads spun out of wool, and woven in a special way on a sort of loom. The *Kasti* is sufficiently long to go thrice round the waist, and to allow of its being tied up in certain ways, which every child is taught to do. From the day on which the investiture takes place to the day of death a Parsi (male or female) cannot part with the *Kasti*; parting with it is an overt act of becoming a pervert to another religion. The *Kastis* are daily untied and re-tied for prayers and are often changed for new ones, which can be manufactured only by the wives of the Mobeds. Before the Mobed is engaged in services in the fire temples, or in religious services at the houses of his *Behdins*, (persons belonging to the laity, for whom and for whose deceased relatives he recites prayers) he has to perform ceremonies exclusively for seven days, during which time no Behdin can touch him. He also cannot dine with a Behdin or eat food cooked by a Behdin while he is actually officiating as a priest. A Mobed and Behdin also may not formerly intermarry. This much savours of castes, and more will be said about the observance of these restrictions in the chapter on castes. The total Parsi population in the State is 8,409 souls ; 3,712 males and 4,697 females.

(3) *Mahomedanism.*

The Musalmans.

90. The Musalman religion is an exotic one in India, and consequently does not contain a great number of pure Moslems ; the believers are only converts in large numbers. The principal sects among them, as transplanted from Arabia, are well known to be *Shiah* and *Sunni*, which originated from the dispute about leadership among the Prophets' followers after his demise. The Sunnis are represented in this State more strongly than the Shiahs. Among the Sunnis there are three sects recorded at the present census, and only one among the Shiahs.

Sects in Baroda State.

1. Hajrat Pir Sect.

91. *Hajrat Pir* is an offshoot of the *Mahomedi panth*. It is named after Hajrat Pir Sáheb, who was a famous Pir, that is, saint, famous for his superhuman powers, sanctity and liberality. He was considered to be an incarnation of the Prophet himself. He came to India from Bagdad, about 1,000 years ago, and from his superior qualifications and virtues soon attracted to his side large numbers of followers within a short space of time. *Molesaláms, Momnás, Kshatris, Vohorás*, and others, who were formerly Hindus, were converted to Mahomedanism soon after, and they accepted Hajrat Pir Sáheb as their chief spiritual leader. His followers worship his *Panjá*, or hand impression (generally made of silver or steel), which is mounted on a long stick, engirdled by different pieces of coloured cloth, and consecrated in their *Masjids*, called *Rozás*. They burn incense daily before it and

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offer sweet-scented flowers. On Thursdays and Fridays they have long prayers in their Rozás, where their *Mujáwar* or *Mullá* reads the Korán and explains the texts to the assembly. Their daily prayers, or *Nimáz*, they perform at their own homes, five times a day, after washing clean their hands and feet, and kneeling down on a piece of cloth, generally a white sheet or a small mat. The followers of this sect are exclusively Sunnis. There is a grand Rozá or Mosque of Hajrat Pir Sáheb at Bagdád, which is esteemed very highly by them and is deemed to be a sacred place of pilgrimage.

2. Mahomedi Panth.

92. "Mahomedi" and "Motá Pir" sects are allied to each other and are sub-creeds of the main Sunni form of religion. The *Mahomedi Panth* is also styled as *Diné Islámi*; the Sunnis give another name to this creed, *viz.*, *Hanfis*; their worship consists in offering devout prayers five times in a day. Their *Guru*, or chief preceptor, was a pious sage, or *pir*, named Abdul Kadar Ghilani. His followers are numerous. Their principal mosques are said to be at Mediná, Karbellá, and Bagdád. Besides these there are small mosques or Dargás in many places in which the Moslems go to offer their prayers or *Nimáz*.

3. The Pirana sect.

93. The "*Piráná*" sect is also known as *Káká Panthi* and *Imámsháhi*. The founder was one Imámsháh, who was a Mahomedan Saiyad said to possess great spiritual purity, piety and superhuman powers, and was therefore highly revered by his devotees. The following is the prevailing legend about him:— He was originally an inhabitant of Persia, and came out to Gujarat in the year Samvat 1505. He first settled quietly, as a lonely fakir in a small hut at Jaramathá, a village about 10 miles to the south of Ahmedabad. After some time the Mahomedan Ruler of Ahmedabad came out to that village on a hunting excursion, and there learnt from its inhabitants a good deal about the sanctity of Imámsháh. Upon this he desired to convince himself of the truth of the report. With this object he is reported to have sent him first a potful of milk mixed with a deadly poison, which Imám Sáheb is said to have drunk off without suffering any harm from the poison. He next sent him a dish containing a boiled cat. Imám Sáheb looking at it said, "Come on, you little creature, why are you lying there dead!" The story runs that the cat sprang up alive, mewing and jumping with joy, and began to lick the feet of Imámsháh. Lastly, another dish containing some flesh, covered over with a sheet of cloth, was despatched to Imámsháh with a message that it contained rose flowers, sent by the Pádsháh of Ahmedabad as an humble present to him. As soon as the dish was uncovered in Imámsháh's presence, the wonder was that the dish was actually seen to be full of fine, fresh, sweet-scented roses in place of the flesh it formerly contained. The Ruler of Ahmedabad, being thus strongly convinced of Imámsháh's divine powers and sanctity, took him to Ahmedabad, where he stayed for some time. At last the Pádsháh's daughter fell in love with him and was married to him. The present *Saiyad* priests or Maulvies of Piráná are direct descendants of that princess. They maintain themselves on the income derived from the *rozás* or mosques at Piráná (Jaramathá). After the death of this Imámsháh a pretender, named Akalmiá, a Sindhi by caste, proclaimed himself to be the rightful heir to the Piráná *gádi* saying that he was a Saiyad nearly related to Imámsháh. Under this false pretence he secured an order in his name from the Court at Delhi, and thence came to Jaramathá and took possession

Story behind formation of Pirana Sect and Imamshah #History

Legend / Miracle of Imamshah

Marriage of Imamshah. Wife of Imamshah

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Imposter Akalmia removed

Story of Ashrafshah Bawa

45 bigha of land given to Pirana

of the Piráná property, retaining it for about two years. During this time the real claimants were absent abroad. When they returned they found the property to have gone into the hands of a stranger no way related to them. They had to appeal to the authorities for justice. The Ahmedabad Subhá, after hearing the complaint, sent both the parties to Poona at the Peshwa's Court, where, after a searching enquiry, the claims of the Saiyads and Kákás were proved to be true, and they were given the possession of the Piráná property, while Akalmiá was removed from it. Another story in connection with the same property current among this sect is that Ashrafsháh, the grandson of Imámsháh, went and filed a suit against Akalmiá before the Emperor of Delhi. The Emperor agreed to grant him a *sanad* for the said property, if he would stand on a red hot iron dish (*lodhi*) and say his prayers in the Emperor's presence. This was agreed to by Ashrafsháh, and he accompanied the Emperor on a Thursday to a mosque. The legend is that when he knelt down to offer prayers the side towers opposite to him were also seen to bend down, and when he rose up the towers again became straight and erect as before. The Emperor, who saw this miracle with his own eyes, was quite struck and highly pleased, and he at once passed a *parwáná* in Ashrafsháh's name, granting the Piráná property, including the *rozá* and 45 bighás of land attached to it, in perpetuity to him and his heirs. Among the principal *sevaks* (followers) of this Piráná creed are Levá and Kadwá Kanbis, Sonis, Kachiás and Baniás. Bràhmans and Rabáris are also found among its devotees. There are five different *gádis* or places of worship of the Piráná :— (1) Imámsháh's *gádi*; (2) Surabhái's *gádi*; (3) Bálá Mahomedsáh's *gádi*; (4) Bakarali's *gádi*; (5) Nurshàh's *rozá*. Out of these the *sevaks*, or devotees of the first four, are named Kákás. The Mahomedan Mumnás (who were originally Hindus, but were afterwards converted to Mahomedanism) revere the tomb or *rozá* of Nursháh. The Pachiá Rabáris, Sonis and Kansárás revere the *gádi* of Surábhái; the Shaikhs revere the tomb of Bálá Mahomedsháh. The Kunbis, Sutars, Sonis, Kachiás and Kolis revere the tomb of Bákarali and are known as *Athiáks*. Imámsháh has the largest number of devotees among these five. Among the Piránás there are very few original Musalmans; they are mostly converts, who still, notwithstanding their faith in the Mohomedan saint, call themselves Hindus. They observe the fasts in the month of Ramján and pay homage to the tombs of the saints of their faith, and bury some of the bones after burning their dead and erect tombs over them. Some of the followers of this creed, when questioned, say that they belong to the *Sunni* sect, and are therefore classed as such in Provincial Table No. VII.

4. The Agakhan sect.

94. The followers of *Agákhán* form the only *Shiah* sect found in this State. They differ from the *Sunnis* in the manner of saying their prayers with open hands instead of folding them. Their tenets and observances are generally the same as of the *Sunni* Musulmans belonging to the Hajrat Pir creed. They keep the photo. of the first Agákhán in their Jamát Khánás, which are like ordinary mansions or big houses. The devotees meet here every day, and after burning incense in the presence of the Agá Sáheb's photo., sing songs in his praise. Agákhán established this creed about 300 years ago, and its followers are Khojás and Mumnás. People of no other caste are allowed to be members of this creed. These two can interdine but not intermarry. They are privileged to

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eat flesh, but are strictly forbidden to drink wines or spirituous liquors. Their chief holidays are the *Bakri-Id* and the birthday of their *pir*. On these days they offer prayers, burn incense in the Jamát Kháná and meditate on their religion. The Khojás are the most advanced, intellectually and in worldly prosperity, of all the Hindu converts to Islamism under different names. Their number in this State is 947 males and 874 females.

(4).—*Animistics.*

Animism defined.

95. Animism is defined by Dr. Tiele as the " belief in the existence of souls or spirits of which only the powerful—those on which man feels himself dependent and before which he stands in awe—acquire the rank of divine beings and become objects of worship. These spirits are conceived as moving freely through earth and air, and either of their own accord or because conjured by some spell, and thus under compulsion, appearing to men (spiritism). But they may also take up their abode, either permanently or temporarily, in some object, whether lifeless or living it matters not ; and this object, as endowed with higher power, is then worshipped or employed to protect individuals or communities (Fetishism). Spiritism, essentially the same as what is now called spiritualism, must be carefully distinguished from Fetishism, but can rarely be separated from it." But what is meant by it now " has passed from its archaic and indeterminate shape into a collection of polydaimonistic tribal religions in which spells, magic and exorcism are all prominent. In this stage the malevolent spirits are considered the more important, and little notice is taken of the good. The main object in the first place is to get power over the spirits by magic ; and in a higher stage of belief to propitiate them by gifts or homages." These notions are to be found in every stage of evolution in different parts of India ; but the term ' Animistic ' has been restricted in the Census Tables to all members of the Forest tribes who are not locally acknowledged either as Hindus, Musulmans, Parsis, Jains, Christians or Buddhists. Thus, the Kolis and the Kanbis, who were originally the aborigines, have escaped now from that category on account of their habitations in the plains and of their having yielded to Bráhmanic control.

Their religion and deities.

96. We may now try to gather something of their notions of religion from their habits and their ways of living as seen in the Navsari Forest tribes. They appear to have some dim notions of the existence of a Divine Being ; but they strongly believe in the doctrine of the transmigration of souls. When one of their members dies, his relatives adorn his corpse, place food and spirits into his mouth, and his useful things by his side, in the fond belief that he will be born with those things in the next life. They have higher and lower deities ; the former ones are more feared and more respected than the latter. The mightier ones are located in out-of-the-way places and are consequently objects of a pilgrimage, while the latter find an abode in villages and are known as village deities. The worship is also two-fold : a great *Pujá* and a smaller one. In the latter the owner of the house performs the worship by himself, while in the former the *Bhagat's* services are essential. Again, while in the first a single cock, or one bottle of spirits, a little cooked rice, a few betelnuts and a small quantity of ghee and vermilion suffice, in the large *Puyá* all these things are requisitioned in larger quantities.

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The offerings to the gods.

97. The *modus operandi* in both kinds of worship is, first to burn, for incense, some ghee before the god, and then to sprinkle wine on small heaps of rice. After that, the worshipper kills a cock by cutting its throat. He then plucks the feathers and places bundles of them before the god ; then cooks the fowl, and places some portion of the cooked food also before the god. After that, he paints the idol with vermilion and hangs some flags over it. All the time this ceremony is going on, musical instruments peculiar to these tribes are being played. When this ceremony is over, the worshippers partake of what has remained after the offering to the god.

The greater deities worshipped.

98. The greater deities worshipped by the Forest tribes in this State are (1) the *Kávadio Dev*, (2) *the Gohámáyá Mádi*, (3) *the Devli Mádi*, (4) *the Kálokákad*, and (5) *the Vihámáyá Mádi*. Of these the first is their principal deity; it is located in the hollow of a ravine, which starts from the top of a hillock situated at a distance of some four miles from the Ráni-Ambá village of the Vyárá Taluka of this State, and is nothing but a deep hollow at the end of the ravine. The belief of these people is that this hollow will open wide for receiving holy and pure worshippers, but will not do so in case they are otherwise. It is, therefore, in the worship of this deity alone that they do not make use of spirituous drinks. The *Gohámáyá Mádi*, as the name indicates, is a female deity, *Mádi* being the term for mother. It is a huge boulder that has toppled down from the summit of the hill Padma-dungri, in the Vyárá Taluka. If the worship of this female deity is undertaken in virtue of a vow, the worshipper has to place before her clay images of animals or human beings, according to the purposes for which the vow is taken. The *Devli Mádi* and the *Vihámáyá Mádi* are also female deities situated in tracts of forests and represented by huge, uncouth pieces of stone. The *Kálokákad* is also an irregular block of stone on the summit of a hill.

The lesser deities.

99. The smaller deities are the village deities, and are (1) the *Balíá Kálká*, (2) the *Nándario Dev*, (3) the *Simálio Dev*, (4) the *Vágh Dev*, and (5) the *Bári Dev*. The first of these is identical with the *Sitalá Matá* of the Hindus, is located in almost every village and is worshipped when children are attacked with small-pox or with cough and cold, and also when cholera is raging. The worship of the *Nándario Dev* and the *Simálio Dev* is performed, the first when corn shoots up from the ground in the rainy season, and the second when it ripens. The *Vágh Dev* is worshipped by many of the Forest tribes; but the mode differs with the tribes. The Kokanás and the Várlis engrave an image of a tiger, cock, parrot or *sambhar* on a wooden post, erect it on the spot where any animal has been killed by a tiger, and then worship it on the 1st day of the bright half of the month of Shrávana. The Gamatadás worship this deity fifteen days later ; they make a man, covered over with a black woollen blanket, bow down before the *Vágh Dev* ; he is then made to go round it seven times. All the while the men about him keep on slapping him on the back. At the seventh turn when he runs towards the forest, the children of the town throw big clayballs on him and then run after him and bring him back. After that, all the people there assembled partake of food and drink, and then disperse. The Chodharás and the Vasávás worship this deity in the same way generally, but with some slight modifications. The *Bári Dev* is the name given to a wooden pillar painted red and posted at the opening end of a cart-road between two hills ; and is worshipped once in the year.

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Special deities.

100. Besides these deities, there are special deities for particular tribes. The first of these is the *Magar Dev* (alligator god) of the Dublás, the Chodharás, the Vasávás and the Kukanás. It is worshipped once in a year to avoid injury from alligators to men and animals and also as a preventive against illness. This deity is found only in isolated places under a roof and is merely a piece of wood, somewhat resembling an alligator and propped up on two posts. Another is the *Patáli Dev*, of the *Gamtás*, made of a wooden piece with the engraving of a man or an animal on it and buried in the ground with the engraving upwards. It is worshipped whenever any epidemic is raging among them. Besides these two, there are female deities for almost all tribes, *e. g.*, the *Mátá* for the Chodharás, the *Khodiyár* for the Bhils ; the *Mari Mátá* and the *Kálká Mátá* for the Dublás, the *Bhawáni* for the Dhodiás and the Náyakás, and the *Hetá Mogriá* for the Vasávás in the Songhad hills. Again, the Dublás adore the *Pir-Bápji ;* the Chodharás, the Kokanás and the Dhodiyás adore *Hanumán ;* and the latter also worship the *Gádá Dev* for obtaining bumper harvests and the *Bamania Bhuta* whenever they are overtaken by any calamity.

This brief account of the modes of worship of the forest tribes and the gods and goddesses set up by them shows on the one hand that they retain their old aboriginal beliefs and worships, and on the other hand that these are greatly influenced by the spirit of Hinduism.

3. General Distribution of Population by Religion.

Numerical strength of all religions.

101. Having considered the religions and sects prevalent in this State, I shall now discuss the general distribution of the population by these religions. Imperial Table VI gives the distribution of each of these religions in the State and its Divisions, and Table V gives their numerical strength in the towns, or the urban areas as they are called. I will first examine the distribution of these religions in the State and its Divisions. The total population of the State, 1,952,692, is distributed according to religions as follows :—

Indo Aryan.	Hindus (which include 50 Arya Samajists and 6 Brahma Samajists) 1,546,992.	Iranian	Parsis 8,409.
		Semitic	Musalmans 165,014.
	Sikhs 38.		Christians 7,691.
			Jews 8.
	Jains 48,290.	Primitive	Animistics 176,250.

From these figures we find that the Hindus preponderate, being over 79 per cent. of the population. It will appear further on that many of the Hill and Forest tribes, which were included at the last census in the Hindus, have been separated and classed as Animistics.

Proportions per 10,000 of the population.

102. In order to convey an adequate notion of the followers of each religion, it is necessary to know the percentage which each of them bears to the total population ; or, the proportion per 10,000 of the population, *i.e.*, supposing the total population to be 10,000 souls, to determine how many would go to each

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religion. When thus distributed, we find that in the entire State there are 7,922·36 Hindus, 0·19 Sikhs, 247·30 Jains, 43·06 Parsis, 845·06 Musalmans, 39·39 Christians, 0·04 Jews, and 902·60 Animistics to 10,000 of the population. The ratio of Jains to Hindus is 1 : 32, *i.e.* there is one Jain to 32 Hindus. The Parsi population numbers one-fifth of the Jains. The Musalmans number about one-ninth, and the Animistics one-eighth of the entire Hindu population. The Christians show an abnormal increase in this census, and their proportion is raised from 2 in 1891 to 39 per 10,000 of the population. The reason for this seems to be that a large number of orphans left uncared for and famished people were converted and baptised in the last two famine years. The followers of other religions are too insignificant to call for any remarks.

Sub. I. Col. 5.

Comparison with the earlier Censuses; Variations and percentages of variations.

103. We shall now compare the present numbers of these religions and their proportions per 10,000 with those of the previous censuses. As desired by the Census Commissioner, I have given the figures of 1872; but they are not reliable and the figures of some of the religions are not available. However, given as they are, they may be taken for what they are worth. Before proceeding further it would be convenient to dispose of the minor religions, which either do not find a place in the present census or whose number is too small to allow of any inference being drawn from a consideration of their variations. There was returned only one Buddhist in 1891, and in the column for "others," there were only two persons. These do not find a place in the present Imperial Table VI and the columns for them have been omitted; and so they show a decrease of 100 per cent. The Jews, also, have fallen from 36 in 1891 to 8 in this Census; and so they show a decrease of nearly 78 per cent. Of the minor religions, there are three others, the Sikh and the two Samajists, the Arya and the Brahma.

Sub I—4; 10—15.

"Others."

Arya and Brahma Samajists.

Sikhs.

104. The Arya Samajists find a place in the Table for religions for the first time. The numbers of the Brahma Samajists for the two decades are identical, and therefore, show no variation. The Sikhs show an increase of 27 souls over 1891, or are $3\frac{1}{2}$ times greater than their original number. They were not returned in the earlier periods. The figures for the two Samajists have been shown among the Hindus.

Main Religions.

105. We shall now deal with the main religions—Hindu, Jain, Zoroastrian, Musalman, Christian and Animistic. It will appear that of these seven religions, three, namely the Animistic, the Christian and the Parsi, show an increase; the number of the first named being nearly 6 times higher and that of the second 12 times higher than their numbers in 1891. The reason for the increase among the Christians has already been given in the preceding paragraph, and that for the Animistics is not far to seek. I had remarked in my last report that a large part of Animistics were included in the Hindus. If they were separated, still the percentage of Hindus would not fall below 80 per cent. 'Castes returned in lieu of religion' are those Hill and Forest tribes who have no religion to state, and who, as is the rule with them, have mentioned their castes instead of religion. Their religious belief is "Animistic." Thus their number was understated in 1891. Nearly 70,000 of these people were returned as Hindus, as mentioned in the report of that year. If these 70,000 be added to the number of the last census, the total would come to 99,854; and the real variation would be +76,386 or 43 per cent. Even with this addition, this

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shows an abnormal growth. Much of it may be due to other defects in the previous enumeration. They show a similar increase in number, namely, of 74,728 over the figures of 1881.

Zoroastrians.

106. The Parsi population has slightly increased in number, by 203 souls, or 2·47 per cent. The variation during the period 1881-1891, was + 1·08 per cent. Their total numbers being comparatively small and the increase being slight, no inference can be drawn.

Jains.

107. Coming now to the religions which show a retarded growth, we find that the Jains have suffered the least. Their percentage of variation comes to only —4·05, and the net variation during the intercensal period is 2,042. They had increased by 7·74 per cent. during the decade previous to the last one ; and this gain has now been reduced by 3·75 in the figure of percentage. The net variation during the period 1881-1901 is an increase of 1,572 souls. The figures for the earlier period are not available. The Jains are well-to-do and have consequently suffered less in comparison with the population of other main religions.

Musalmans.

Sub. I.

108. Next in order come the Musalmans. Their decrease over 1891 is of 23,726 souls ; the net decrease during the period 1881-1901 comes to 9,966 and that during 1872-1901 to 2,851. Their percentage of loss is 3 times higher than that of the Jains, but 2¼ times less than that of the Hindus. In the percentage of variation this religion had gained 4·23 per cent. during 1872-1881 and 7·84 per cent. more during 1881-1891. But during the past decade not only was the gain of 12 in the percentage wiped off, but it has decreased by ·5 per cent. over the figures of 1872.

Hindus.

109. We now come to the Hindus, who form the main bulk of the population, nearly 80 per cent. It will appear that the present Hindu population falls short of the number in 1891 by 590,576 souls, or 27·63 per cent. Thus, the greatest loss falls to the share of the most prominent religion. This number is greater than the net decrease of population, namely, 462,704 or 19·15 per cent. Thus, in the percentage of decrease, the Hindus fall lower than the general decrease by nearly 8·5 per cent. The net decrease during the period 1881-1901 comes to 305,876 and that during 1872-1901, to 235,270. The gains of 15·37 per cent. during the period 1881-1891 and of 3·96 per cent. during 1872-1881 have been wiped off, and there is presented a loss of 8 per cent. over the first of censuses. This loss appears, at first sight, to be very striking. This can be partly explained, as has already been said above, by the Animistics having beeu classed with the Hindus in the previous enumerations, by mistake. It is mentioned in the Census Report of 1891 that owing to this mistake the numbers of Animistics had fallen by about 70,000 from that enumerated in 1881. The figures for the Hindus were thus overstated in 1891, by nearly 70,000. Deducting this number from the figures for the Hindus at the last census, the variations come to 520,576. The gain in the Christian and consequent loss in the Hindu population must also be taken into account. As has been said above, 7,045 souls were taken to the fold of Christianity, by the Missionaries during the famine years. The net variation then comes to 513,531, or nearly 25 per cent. Perhaps, a still greater deduction should be made from the numbers of Hindus for 1891 and credited to the Animistics ; because the numbers of the latter were so high as 101,522 in 1881. In this

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connection, I may repeat here the remarks I had to make in my last report :— " In 1872 the Aboriginal classes of this State were shewn as Hindus. In 1881, on the distinction being pointed out, a large number, though still less than a fourth of the real strength, was returned as Aborigines ; and in 1891, again, on the Enumerators being instructed to take down the particulars exactly as dictated to them without exercising their own judgment, almost all are returned as Hindus ; a very small number only coming under 'castes in lieu of religion.' It appears that all who were unable to define their creed were put down as Hindus ; the tribal gods being mistaken for the orthodox ones. Referring to the caste returns of 1881, I find that there were 648,081 persons who could be classed as Aboriginals ; of these only 101,522 or less than 16 per cent. have been returned as such in the table of religions ; the rest 546,559, or more than 84 per cent., are returned as Hindus. But in the present Census the disparity has become still more striking ; for, out of 724,080 Animistics by tribes, only 29,854 (or about 4 per cent.) have been returned as Animistics by religion ; 694,226 (or nearly 96 per cent.) being returned as Hindus by religion." Hence it is that the numbers under 'Hindus' and 'Aborigines,' or Animistics (as they are to be called now) are varying ; and any remarks on their decrease and increase are out of place.

A solution suggested.

110. It might solve the difficulty in a way by taking collectively the figures of Hindus and Animistics for all the Censuses. We then find the numbers to be 1,789,720 for 1872, 1,954,490 for 1881, 2,167,422 for 1891, and 1,723,242 for 1901. The decrease, then, over the previous Census figure would be 444,180 or 22·6 per cent. Even this is higher than the general decrease percentage by 3 per cent. The reason is that the large Hindu agricultural and labouring population had suffered most in the two years of famine. The net decrease over the combined population of 1872 would be 66,478 only, or 3·7 per cent.

Proportions per 10,000 of population compared.

111. Taking the proportion per 10,000 we have for 8,849·96 Hindus in 1891, only 7,922·36 in 1901 ; the proportionate variation being —927·40 ; on 8,479·93 of 1881, the variation is —557·57, and that on 8,891·56 of 1872,—969·2. Thus the proportionate loss is the greatest during 1872-1901, and the least during 1881-1901. The proportions of Jains per 10,000 of the population in 1891 and 1881 are 208·38 and 213·81, respectively ; and the proportionate variations come to +38·92 over 1891 and to +33·49 over 1881. It will thus be seen that the Jains, although they show a decrease in number over the total population of 1891, by 4·05 per cent., proportionately show an increase as compared with the total population, in both the intercensal periods. They have thus gained in proportion over 1881 and still more over 1891. The thriving condition of a majority of them, who are traders, bankers and jewellers, accounts for this increased proportion.

Sub. I.

The Parsis show proportions of 33·97 and 37·15 per 10,000 of the population in 1891 and 1881, respectively. The proportionate variation thus comes to +9·09 and +5·91 over 1891 and 1881, respectively. It is needless to repeat the reasons for these increased variations, actual as well as proportionate, which have already been mentioned before. The Musalmans also show a proportionate increase in variation per 10,000 ; the figures for them being 845·06 as against 781·40, 800·82 and 837·43 in 1891, 1881 and 1872, respectively. The increased proportions of variations among the Animistics and the Christians need no further remarks ; for, their variations do not allow comparison owing to exceptional circumstances.

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4. Distribution of Religions by Natural Division and Districts.

112. Passing on to the Distribution of religions, we find that out of every 10,000 Hindus distributed over all the Divisions of the State, Amreli has 971·07, Kadi has 4823·2, Baroda has 2864·69, the City has 522·52, and Navsári has 818·52 Hindus. These figures, when compared with those for the years 1891 and 1881, indicate that Amreli, Kadi and the City are more favourably situated than their sister Divisions of Navsári and Baroda ; since the former show a proportionate increase of 238·55, 168·81 and 92·44, respectively, over 1891, and of 284·96, 3·79 and 68·94, respectively, over 1881, whereas the latter show a decrease over both the years, *viz.*, of 45·38 and 454·52, respectively. This increase in the former and decrease in the latter lead us to infer that the Hindus have lost less in the first set of Divisions than in the latter, as compared with other religions. **Proportions per 10,000 of each religion. Hindus.** Sub. II.

Out of every 10,000 Musalmans similarly distributed, Amreli possesses 1198·14, Kadi 3372·08, Baroda 2749·95, the City 1137·48 and Navsári 1542·35 persons. A comparison of these figures with those for 1891 and 1881 discloses that Amreli, the City and Navsári herein show a proportionate increase of 99·17, 31·25 and 256·98, respectively, over 1891, and a similar increase of 179·91, 43·13 and 227·40, respectively, over 1881 ; and Kadi and Baroda show a decrease over both, *viz.*,—255·30 and 122·10 over 1891 and 240·05 and 210·39, respectively, over 1881. The inference to be drawn from these facts is that the Musalmans have suffered less in the former Divisions than in the latter as compared with other religions. **Musalmans.**

Out of every 10,000 Jains distributed as said above, Amreli has 676·54, Kadi 6506·94, Baroda 1791·26, the City 469·25 and Navsári 556·01. A comparison of these figures with those for 1891 and 1881 discloses that the Divisions of Amreli, Baroda and Navsári show a proportionate increase of 112·29, 17·44 and 122·49, respectively, over 1891, and of 146·98, 27·49 and 199·19, respectively, over 1881, whereas that of Kadi and the City show a decrease of 229·73 and 22·49 over 1891 and a decrease of 369·64 and 4·02 over 1881. This fact leads to the inference that the Jains have suffered less in the former than in the latter Divisions as compared with other religions. **Jains.**

Out of every 10,000 Christians distributed in a similar manner, there are 78·01 Christians in Amreli, 31·21 in Kadi, 8528·50 in Baroda, 1006·37 in the City and 55·01 in Navsári. A comparison of those figures with those for the years 1891 and 1881 shows that there is an increase of 7946·15 and 7829·80, respectively, in Baroda, and a decrease in all the remaining Divisions among Christians ; from which fact it can be inferred that in the Baroda Division there is an abnormal increase, reducing thereby all other proportions, and the reason of it has already been assigned. **Christians.**

Of every 10,000 Animistics similarly distributed, there are 5·33 in Amreli, 79·94 in Kadi, 2052·94 in Baroda, 30·37 in the City and 7831·72 in Navsári. A comparison of these figures with those for 1891 and 1881 shows that there is an increase of 5·33 in Amreli over 1891 and 1881 both, and of 3329·81 in Navsári over only 1891. In the latter, there is a decrease of 1163·08 over 1881. It also shows that there is an increase of these people in the City of 27·06 over 1891 and of 29·68 over 1881 ; but Kadi shows a decrease of 316 over 1891, and an increase **Animistics.**

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of 71·58 over 1881. There appears to have been a great confusion about the return of these people in the year 1891 and hence this result, as stated above. Amreli for the first time in her Census history returned the Animistics. The result of this comparison is to show that the Divisions showing a decrease have lost very heavily as compared with the other Divisions.

Other religions. Out of every 10,000 persons belonging to faiths other than those mentioned above, distributed as said above, there are 23·66 persons in Amreli, 118·27 in Kadi, 136·01 in Baroda, 728·56 in the City and 8,993·50 in Navsári; a comparison of these figures with those for 1891 and 1881 indicates that there is an increase of 59 per 10,000 of these people in Kadi over 1891 and of 52 over 1881. Amreli shows an increase of 9·13 over 1891, but a decrease over 1881. It further shows that there is a decrease of 37·07 and 7·95 in Baroda and Navsári, respectively, over 1891, and of 16·21 and 150·87 over 1881 ; the City shows a decrease of 23·07 over 1891, but an increase of 123·36 over 1881. From this statement of facts we can infer that Amreli and Kadi have lost less than the remaining Divisions in this collection of miscellaneous religions.

Maps. 113. To illustrate the figures given in the previous paragraphs, I have prefixed to this chapter 3 maps for the main religions, *viz.*, Hindu, Musalman and Animistic, in which the proportions per 10,000 have been shown on the graphic scale. It will be seen that in Map VIII for Hindus, in red colour, Amreli and Navsári Divisions show horizontal lines to represent their proportions below one thousand, taking the entire Hindu population of the State to be 10,000, Baroda has slanting lines representing the proportion between three and four thousand, and the Kadi Division has cross lines to represent the proportion between four and five thousand. In Map IX the proportions in 10,000 of the entire Musalman population, as distributed in the Divisions, are shown. The green colour indicates the religion and the different directions of the lines indicate their proportions per 10,000 as distributed in the State, according to the graphic scale given there. Amreli and Navsári have vertical lines, thereby showing that the proportions in these Divisions, per 10,000 Musalmans in the entire State, are between one and two thousand. Just as Amreli and Navsári show similarity in their lines representing proportions, so do Kadi and Baroda point out similarity with their slanting lines running downward from left to right ; the proportions represented being between 3 and 4 thousand. Lastly, coming to Map X for Animistics, who are distinguished by salmon colour lines, we find that here Kadi and Amreli show a similarity with their horizontal lines in respect of proportions, which stand below 1,000. Baroda with its vertical lines shows the next higher scale of proportions, namely, between one and two thousand. Navsári surpasses all Divisions with its waving curve lines, running down from right to left and thus representing the proportion in the eighth scale, namely, between seven and eight thousand.

Summary. 114. Summarising the results given above, we find that the Hindu religion has, at the present Census, gained in Amreli, Kadi and the City, and lost in Baroda and Navsári, in the proportion counted per 10,000 of the population, distributed over all the areas of this State. The Musalman religion has gained in Amreli, the City and Navsári, and lost in Kadi and Baroda. The Jain religion has gained in Amreli, Baroda and Navsári, and lost in Kadi and

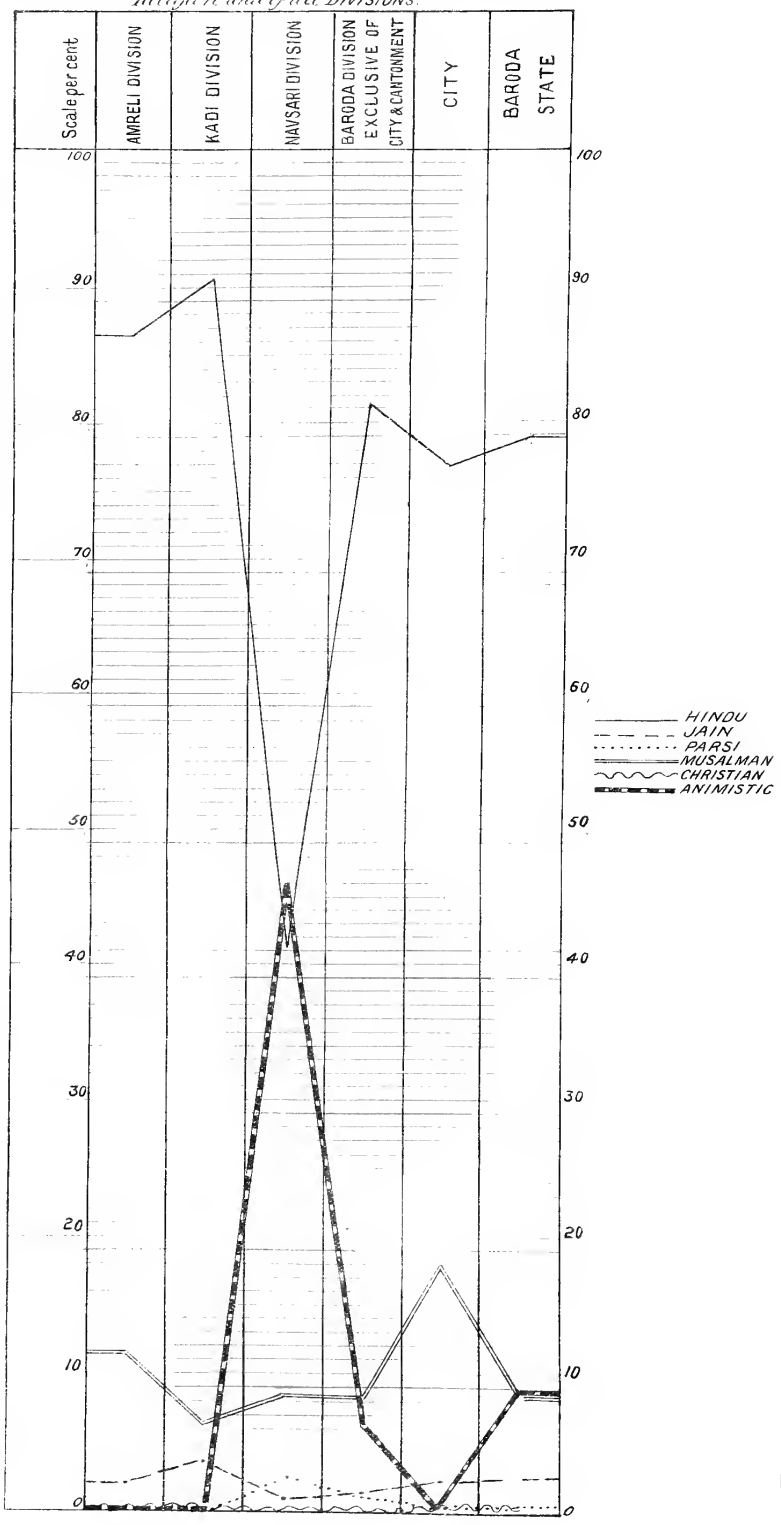
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Diagram Showing Percentage of Population of each Religion and of all Divisions.



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the City. The Christian religion has gained in Baroda and lost in all the remaining Divisions of this State. The Animistics have gained in Amreli and Navsári and lost in Kadi, Baroda and the City. Lastly, the minor religions have gained in Amreli and Kadi, and lost in the other Divisions.

Taking these figures in another way, we find that Amreli has gained in the Hindu, Musalman, Jain, Animistic and minor religions, and lost only in Christians; Kadi has gained in the Hindu and minor religions, but lost in the Musalman, Jain, Christian and Animistic religions. Baroda has gained in the Jain and Christian religions, but lost in the Hindu, Musalman, Animistic and minor religions ; the City has gained in the Hindu and Musalman religions, but lost in the Jain, Christian, Animistic and minor religions ; and Navsári has gained in the Musalman, Jain and Animistic religions and lost in the Hindu, Christian and minor religions.

Percentages of different religions in the Divisions. Sub. A.

115. Looking to the percentages for Divisions, we find that the percentage of Hindus is the highest, 89·39, for the Kadi Division, and lowest, 42·14, for Navsári ; Amreli has 86·62 and Baroda 82·02 per cent. of Hindus on the total population. The Navsári percentage for Hindus falls exceptionally very low, because the population in the rural areas mainly consists of the Animistics. The Forest tribes are obviously by far the most numerous in Navsári, 45·95 per cent. ; 6·7 per cent. in Baroda ; a little more than ½ per cent. in the City, and an insignificant percentage in Kadi and Amreli. Next in order are the Musalmans, who bear the highest percentage, 18·08, in the City, and lowest, 6·67, in the Kadi Division, to the total population of each. In the Amreli Division, the Musalmans are a little less than 11½ per cent., and in Baroda and Navsári a little less than 8½ per cent. of the Divisional numbers. The Jains follow next in order. They are as numerous as 3·76 per cent. in the Kadi Division and as low as 0·89 per cent. in Navsári ; their percentages are 2·2 in the City, 1·88 in Amreli, and 1·60 in Baroda, on the total populations of the City and other Divisions. The Parsis are found in any significant numbers only in Navsári, where they form 2·53 per cent. of the population. The Christians are 1·26 per cent. in Baroda, 0·74 in the City, 0·04 per cent. in Kadi, or 0·4 in one thousand, and 0·015 per cent. or 0·15 in one thousand, in Navsári.

The Diagram.

116. The diagram represents graphically, by lines, the percentages given in the previous paragraph. The single represents the Hindus, and preponderates over all other religions. This line is the highest in the column for the Kadi Division and lowest in that for the Navsári Division. In Amreli it is as high as 86 per cent. and rises in Kadi a little above 90, and then it takes a downward course till it comes to about 41 per cent. in Navsári. From this point it again rises to 81 in the Baroda Division and falls to 67 in the column for the City. In order to denote the percentage for the whole State it rises to 79.

The next in order is the chain line representing Animism. This line is very insignificant in the two Divisions of Amreli and Kadi, but thence it rises to about 46 per cent. in the Navsári Division, where it competes even with Hinduism. It then descends till it comes to 6 per cent. in the Baroda Division, showing the same proportion as the Musulmans show in the Kadi Division. It again falls to its original level in the City and rises for the whole State to compete on equal terms with the double line for the Musalmans.

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The third in order come the double or parallel lines representing the Musalmans. They are the highest for the City and the lowest in Kadi. Between these two extremes this double line takes its start in Amreli and thence runs downward till it comes a little below 7 in Kadi. From this point it rises between 8 and 9 per cent. and runs evenly between the Divisions of Navsári and Baroda. After reaching its climax in the City it comes again to the level for the whole State.

The fourth in order is the dot and bar line representing the Jains, which is highest in the Kadi and lowest in the Navsári Division. It takes its start in the Amreli Division from 2 per cent. and after a rise and fall in the Kadi and Navsári Divisions, respectively, goes on ascending step by step in the Division of Baroda, the City and also in the State; it stretches between 2 and 4 per cent.

The other religions are too insignificant to be clearly shown in the diagram, except that the Parsis in the column for Navsári represented by dots show superiority there to all the rest of the Divisions; in Navsári these people are between 3 and 4 per cent. The curve line represents the Christians; but their small numbers do not call for any remarks.

Comparison with 1891.

117. Comparing these percentages with those of 1891, we find that Amreli shows a decrease of 0·28 and of 0·11 over the percentages of Hindus and Musalmans in 1891, respectively; but an increase of 0·30 among Jains, of 0·003 among Parsis, of 0·03 among Christians, and of 0·5 among 'Others' over the percentages of 1891 for these religions on the total population. The loss in the Hindus is greater than that in the Musalmans. Kadi shows a decrease among Hindus and Christians of 1·17 and 0·001, respectively, but an increase among Musalmans, Jains, Parsis, and Animistics of 0·42, 0·67, 0·007 and 0·07, respectively, over the percentages of 1891. The loss of Hindus in Navsári is compensated by a comparative gain of 41·75 in the percentage of Animistics. This Division also shows an increase among Jains, Parsis, Musalmans, Christians and others; among Jains and Parsis the gain in percentage is identical, 0·20 for both; the increase in the percentage of Muslamans is 0·87, and it comes to 0·007 and 0·005 in the percentages of Christians and others. Baroda shows a decrease of 6·76 over the percentages of Hindus in 1891, but an increase of 1·10, 0·33, 0·002, 1·25 and of 4·53 for the Musalmáns, Jains, Parsis, Christians, and Animistics, respectively, over the percentages of these religions in 1891. The City also shows a decrease in the percentages of Hindus, but an increase in the rest. The loss in the percentages of Hindus is 1·09, whereas the gain comes to 0·15 in the percentage of Musalmans; the percentages of Jains and Parsis are identical; and the Christians and 'Others' have gained 0·26 and 0·5, respectively, over the figures of percentages of the respective religions of 1891. Leaving the City out of consideration, the Natural Division Baroda as a whole shows a decrease of 9·68 over the percentage of Hindus in 1891, but an increase of 0·61, 0·41, 0·09, 0·3, 8·21, and of 0·0003 over the percentages of Musalmans, Jains, Parsis, Christians, Animistics and others in 1891, respectively. Summarising the results, it will appear that there is a loss throughout in all Divisions among Hindus, and a gain also throughout in all Divisions among the Jains, Parsis, and Animistics. All the Divisions except Amreli show an increase in Musalmans; and, except in Kadi, there is an increase among the Christians everywhere.

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18. It would be interesting to give the percentages of all religions on the total population, and of the males and females on the total male and female populations of all religions, in the Baroda territories and in British Gujarát, for 1881, 1891 and 1901. This will serve to show the variation in every religion, total and by sexes, here and in British Gujarát, and also to form a comparison. In this State, the percentage of the Hindu religion has fallen from 88·5 to 79·22, and also in the British Gujarát from 86·2 to 84·3. The cause for the decrease is obviously the same for both, and the cause of a comparatively greater decrease in this State is the more accurate enumeration of the Animistics this time. This will be seen by comparing the percentages for the aboriginal tribes, which are higher in this State by more than 7 per cent. than those for the same tribes in British Gujarát. If the percentage for Animistics be taken as given in the last report, 1·24, and the excess percentage be added to the percentage of the Hindu population, the latter would show a percentage of 87, which is higher than that of British Gujarát. The Musalmans in this State fall short of the same creed in British Gujarát by one in respect of their percentage, since it is 8·45 in this State as against 9·41 in British Gujarát. This is compensated for by the Jains having one per cent. more in this State. The percentages for the Parsis and Christians are higher in British Gujarát; 0·64 there as against 0·44 here for Parsis, and 2·10 as against 0·39 here for Christians. Among the Christians there are some European officers in the cantonment; the Goanese, who are in the State Band service, and the converts in the Petlád Mahals, a few Europeans or Eurasians in the Railway service, and a few in the State Military service and other Departments complete the list. **British Gujarat compared.** Sub B.

119. Comparing the numbers of individuals professing other religions to 100 Hindus, we find that for every 100 Hindus there are 26·21 persons belonging to all other religions now as against 12·99 in 1891, and 17·96 in 1881; that is, what the Hindus had gained in 1891 has been now taken away. The same is their fate in the British Gujarát Zillas; but in spite of this similarity there is a difference, *viz.*, that the Hindus in this State had gained 5 per cent. in 1891, but have now lost 14 per cent., whereas in the British Zillas of Gujarat they had gained 12 per cent. in 1891, but have now lost 6 per cent. In other words, what was our gain in 1891 has been their loss now, and what was their gain in 1891 has almost become our loss now. Again, the total variation between 1881 and 1901 is still more against Baroda; because the Hindus have lost in this State now 9 per cent. over 1881, whereas in the British Gujarat Zillas they have still a gain of 6 per cent. This loss has been inflicted upon the Hindus by a proportionate rise in all other religions and an excessive rise among the Animistics. **Numbers of individuals professing other religions to 100 Hindus.**

120. Imperial Table XVII gives the territorial distribution of the Christian population by sect and race, and Imperial Table XVIII gives the number of Europeans and Eurasians by race and age. It appears that the Christians have increased in all the Divisions of the State, except Kadi and the City, where they show a decrease of 24 in the former and 36 in the latter. In Amreli, there is an increase of 47, in Navsári of 19, in Baroda of 6,733 and in the Cantonment of 306. **Christians.** Sub III.

121. Taking the denominations into consideration we find that only two denominations, *viz.*, the Presbyterians and the 'Minor', show a decrease over 1891; again there is a very large decrease in the number of persons who have not **Christian Denominations.** Sub IV.

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returned any denominations. This latter fact is, I think, due to the observance by the Missionaries of the instructions issued to them in this behalf. The rest of the denominations show an increase over 1891. The Anglican Communion shows an increase of 6,897, the Baptist of 1, the Lutheran of 7, the Methodist of 143, and the Roman Catholic of 106.

Viewing this Table in another light, and comparing it with the figures for 1891, we find that this time there are 91 Europeans as against 152 in 1891, thus showing a decrease of 61 ; 57 Eurasians as against 108 in 1891, thus showing a decrease of 51 ; and 7,543 Native Christians as against 386 in 1891, thereby showing an increase of 7,157. Thus the total gain to Christianity in this State comes to 7,045. It has already been said that this large increase is due to the efforts of the Missionaries in collecting in their folds the distressed people and waifs of the famine. Many persons when they had no means of sustenance abandoned their children whom the Missionaries willingly took to the orphanages, which they had founded in the Cantonment and other places. Many grown-up people also embraced Christianity on being supplied with food and work.

Urban and rural distribution by religions.

Sub. D.

122. Imperial Table V deals with the distribution of the various religions in towns and villages. It will appear that the Parsis and the persons professing minor religions, included in the "Others" in the subsidiary Table D, preponderate in towns ; while the rest do so in rural areas, but in a varying degree. The Hindus are 23 per cent. in towns and 77 per cent. in villages. The Musalmans and Jains are 45 per cent. in towns and 55 per cent. in villages. The Christians are 31 per cent. in towns and 69 per cent. in villages ; and the Animistics are 5 per cent. in towns and 95 per cent. in villages. The Parsis are 82 per cent. in towns and 18 per cent. in villages ; and " Others " are 80 per cent. in towns and 20 per cent. in villages. The excess of the Parsis and " Others " in urban areas is quite natural, having regard to their habits and pursuits. The adherents of minor religions show a very small number and therefore need no comment. The bulk of the population being Hindus and at the same time agriculturists, it is but natural that there should be a greater number in villages than in towns. The preponderance of Christians in rural areas can be explained by considering that the Missionaries were naturally able to make more converts among the famishing villagers than among the townfolks. The Jains and the Musalmans exceed in rural areas by about 25 per cent., if not so considerably as the Hindus ; because though the Jains find their business of usury and trade thriving in both, it is more so in the villages inhabited by poor and needy agriculturists. The Musalmans, who prefer service to trade or agriculture, find towns better suited for their purposes, and hence they largely resort thither, and their rural population is only slightly in excess of the urban. The Animistics, as their very name implies, are strong in villages only.

The ratio of Hindus in urban areas as contrasted with rural areas is in Amreli 2 to 7·6, in Kadi 8·8 to 39, in Baroda 5 to 23, and in Navsári 1·5 to 6·5 ; thus showing that the greatest ratio of town-living Hindus is in the towns of the Amreli Division and the least in those of Kadi and Baroda, where they are almost equal. The ratio of Musalmans in urban to rural areas, is in Amreli 6·3 to 5·6, in Kadi 13·9 to 10·8, in Baroda 8 to 19, and in Navsári 4·8 to 10·6, thus showing that the greatest ratio of town-living Musalmans is in the towns of

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Kadi Division and the least in those of Navsári. Amreli closely follows Kadi ; and Baroda immediately precedes Navsári in this respect. The ratio of Jains is in Amreli 2·8 to 3·9, in Kadi 27·1 to 37·9, in Baroda 6·6 to 11·2, and in Navsári 3·3 to 2·2; thus showing that their greatest number of town-livers is in the towns of the Navsári Division and the smallest in Baroda ; Kadi and Amreli intervene between them in the order mentioned. The ratio of the Parsis is in Amreli 24 to 0, in Kadi 76 to 42, in Baroda 46 to 78, and in Navsári 73·3 to 16·9 ; thus showing that the largest ratio of town-living Parsis is in the towns of the Amreli Division and the smallest in those of Baroda. Similarly the largest ratio of town-living Christians is found in the towns of the Baroda Division and the smallest in those of Amreli. The greatest ratio of town-living Animistics is found in the towns of the Amreli Division and the smallest in those of Kadi.

5.—Distribution of Sects.

Sects abstracted.

123. In the earlier Censuses no information was collected on the sects prevailing in different religions ; if sects were returned, they were not abstracted at all. This time, in compliance with the recommendation of the Government of India, the special attention of the Enumerators was drawn, as has been already stated, towards recording sects, falling under each religion, enjoining them to give, in the fourth column of the schedule, *religion*, and below it, in parenthesis, the *sect* which each individual professed to belong to. On receiving the schedules it was found that the instructions given to the Enumerators were duly carried out, and it was thought desirable not to allow the labour bestowed on gathering this valuable information to be lost. The sects of the Hindus, Jains, Parsis and Musalmans were, therefore, abstracted with the help of a specially qualified staff among the sorters, and the results tabulated and compiled in Provincial Table VI-A.

Main sects of the Hindu Religion.

124. There are three main sects among the Hindus, namely,—1 *Shaivá* or *Smártha*, 2 *Shákta* and 3 *Vaishnava*, and the entire Hindu population of 1,546,936 souls is distributed as follows :—

Shaivá	276,489
Shàkta	260,096
Vaishnava	1,010,351
Total ...	1,546,936

It will thus be seen that the Vaishnavás preponderate and are nearly two-thirds of the entire Hindu population. Next in order of numerical strength come the *Shaivás*, with less than one-sixth of the total Hindu population. The ratio of the adherents of Vaishnavism to those of Shaivism is 15 : 4 ; or, more closely, there are 79 of the former to 21 of the latter. The numbers of the *Shákiás* run close to, and are less by only 16,000 than those of the *Shaivás*. Taking the entire population of Hindus to be 1,000, we have 653 *Vaishnavites* to 179 *Shaivites* and 168 *Shákiás*.

The three sects in the Divisions. Sub E.

125. We shall now examine the distribution of these sects in the Divisions of the State. In doing so I shall discuss them in the order of their strength, dealing first with the lowest number. Out of 260,096 Shákiás (131,452 males and 128,644 females), Kadi has the highest number of

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them (59,539 males and 56,735 females), in all 116,274 ; and the City the least, 8,832, (4,796 males and 4,036 females) ; next to Kadi comes Amreli with 46,968 souls (23,924 males and 23,044 females), closely followed by 46,282 souls (22,998 males and 23,284 females) in Baroda, and 4,542 less in Navsári, or 41,740 (20,195 males and 21,545 females). Nowhere except in Baroda and Navsári do the females preponderate over the males. Taking the number to be 100 for the State, Kadi claims 45 per cent., Amreli and Baroda 18 per cent. each, and Navsári 16 per cent ; the City has only 3 per cent. to its share.

Out of 276,489 *Shaivites* in the State, Kadi again stands first, having 153,223 souls (78,281 males and 74,942 females) ; and Amreli last with 16,882 (8,664 males and 8,218 females); next to Kadi comes Baroda 48,908 souls (27,032 males and 21,876 females) ; Navsári has nearly the double of Amreli, 32,722 souls (16,462 males and 16,260 females) ; lastly, follows City with 24,754, of which 13,113 are males and 11,641 females. The males preponderate over the females throughout in all the Divisions, the disparity being more apparent in Baroda and Kadi by 5,156 and 3,339 males over the other sex ; in Amreli the difference in the number of males and females is 1,354 ; in Navsári and Amreli the proportions of males to females are almost identical, and the superiority of males over their partners in Amreli in respect of their actual number is more than double of that in Navsári, there being 446 more males than females in Amreli as against 202 in Navsári. Taking the followers of *Shaivism* to be 100, Kadi claims 55 per cent.; Baroda 18 per cent. or nearly one-third of the percentage in Kadi ; while Navsári, Amreli and the City have for their shares two-thirds, one-third and one-half the percentage of Baroda, 9, 12, 6 and 9, respectively.

We now come to the *Vaishnavites*. Of the total number of 1,010,351 souls of the sect enumerated in the State, Kadi claims the highest share here also, 476,646 (244,055 males and 232,591 females), and the City the least, 47,196 (males 25,421 and females 21,775) ; Baroda follows Kadi with 347,975 (males 185,212 and females 162,763) ; next in order comes Amreli with 86,374 (males 44,811 and females 41,563) ; Navsári ranks next to Amreli, having 52,160 souls following Vaishnavism (27,609 males and 24,551 females). It will be perceived that here also the males preponderate over the females in all Divisions. Baroda shows a greater preponderance of the males over the other sex than the rest of the Divisions, there being 19,449 more males than females ; the disparity in all the other divisions ranging between two to three thousand. Supposing the entire State to have 100 Vaishnavites, Kadi, Baroda and Amreli have 47, 34, and 9, respectively. Navsári and the Baroda City have the same percentage, 5 in each.

Proportion per 1,000 of the Hindu population in each Division.
Sub. E.

126. Taking the entire Hindu population to be 1,000 in each of the Divisions, we find that in Kadi there are 205 Shaivites to 156 Shaktás and 639 Vaishnavites ; in Baroda 110 of the first named sect to 104 of the second and 786 of the last named; in Navsari there are 258 Shaivites, 329 Shaktas and 413 Vaishnavites ; in Amreli the proportions stand in the ratios of 112 : 313 : 575 respectively, and in the City in those of 307: 109 : 584 respectively. Comparing these proportions for the Divisions, we find that the proportions for Shaivism are highest for the City and the least for Baroda ; and the proportions for Amreli are in near agreement to those for Baroda. Of the Shaktás, Navsári has the

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highest proportion, Amreli follows it closely, and Baroda has the lowest proportion. The proportion of the Vaishnavites is highest in Baroda and lowest in Amreli. But nowhere does it fall below 400.

Numbers for the sub-sects of Vaishnavism.

127. No sub-sects have been returned under *Shaivism* or *Shaktism*; but so many as 32 sub-sects have been found in abstraction under Vaishnavism. The constitution of these sub-sects has been partly dealt with already. I shall here supply the figures of those which return a tolerably large number of followers and are of special interest. Sub-sects such as *Khijdápanthi*, *Sájisavái*, *Surya Upásak*, *Apádán*, *Nimánandi* or *Nimávati*, *Rámávat Godad*, *Gopináth*, *Santrám*, *Bhávdás* or *Garibdás*, *Udákabir*, *Ravi Sáheb*, *Bhagat-no-panth*, *Shravan Pátwálá*, *Vadválá*, *Lálvadiá*, *Rohidás*, *Garudpanth*, and *Pálam* or *Ajepál* are very insignificant. Of these *Khijdápanth*, *Sájisavai* and *Surya Upásak*, and also *Apádán*, *Nakalank*, *Pátwálá*, *Vadválá*, *Lálvadiá* and *Pálan or Ajepál* are found in the Amreli Division only. The followers of *Surya-Upásak* are 402 in numbers (218 males and 184 females); and their proportion per 1,000 of the total Vaishnavites in the Amreli Division comes to 2·5. *Pátwálás* are 341 in numbers (175 males and 166 females); their proportion calculated as above comes to 2 per 1,000. In the entire State the proportion of these two would come to 0·2, taking the entire population of the Vaishnavites to be 1,000. The followers of *Pálan* or *Ajepál* are 1,037 in numbers (548 males and 489 females); and their proportion on the total Vaishnavites of Amreli is 7 and on the total Vaishnavites of the State, 0·6. The number of the rest found in the Amreli Division only is below 100 for each. *Rámávat Godad* is found in the Kadi Division only. The number of its followers is 306 (males 200 and females 106); and the proportion on the total Vaishnavites in Kadi is 0·4 and that on the total Vaishnavites of the entire State is 0·2. *Bhávdás* or *Garibdás*, *Ravi Sáheb*, *Shravan*, *Rohidás*, and *Garudpanth* are found in the Baroda Division alone, with 109 males and 159 females, in all 268; 35 males and 32 females, in all 67; 51 males and 42 females in all 93; 52 males and 32 females, in all 84; and 38 males and 48 females, in all 86, respectively. Of these sub-sects in the order mentioned above, the followers of *Gopináth* are found in a large number, 4,636, including 2,870 males and 1,766 females in the Kadi Division, and only 15 in number (8 males and 7 females) in the Baroda Division. The proportion of this sect on the Vaishnavites of the Kadi Division is 6 per 1,000, but that in the Baroda Division is not obtainable in any practicable degree. The total of this sub-sect being 4,651, including 2,878 males and 1,773 females, the proportion on the entire Vaishnavite population is 3 per 1,000. The *Santram* sub-sect is found in the Baroda Division and the capital City. The numbers of the followers of this sub-sect in the State are 147 (70 males and 77 females), thereby showing the proportion of 0·1 per 1,000 on the total Vaishnavite population of the State. The distribution of this number is as follows :—33 males and 34 females, 67 in all, in the Baroda Division proper; and 37 males and 43 females, total 80, in the capital City. The *Uda Kabir* sub-sect is found also in this Division and the capital City only; as 56 males and 45 females, in all 101, in the Baroda Division proper, and 200 males and 190 females, in all 390, in the City; the total for the State comes to 491, including 256 males and 45 females. The proportions are 0·3, 0·2 and 5 per 1,000 in the State, Baroda Division and the capital City, respectively, on the total

Minor sub-divisions of Vaishnavites.

Sub. E.

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Vaishnavites of each. *Bagat-no-panth* is met with in the Baroda and Amreli Divisions only. The total strength is 93 (52 males and 41 females) distributed in the two Divisions ; 30 males and 29 females in the former, and 22 males and 12 females in the latter. The proportion per 1,000 on the total Vaishnavites in each is 0·1 and 0·2, respectively. The sub-sect of *Narsi-Báwá* exists in the Baroda and Navsári Divisions only ; the entire numerical strength in the State being 6,543 (3,495 males and 3,048 females). The adherents are distributed in the two Divisions as follows :—2,142 males and 1,440 females, total 3,582, in Baroda ; and 1,353 males and 1,608 females in Navsári, total 2,961. The proportions per 1,000 on the total strength of Vaishnavites in each are 4, 8 and 28 for the State, Baroda and Navsári, respectively. The last of the minor sub-sects of the Vaishnavites remaining to be dealt with is *Nimánandi* or *Nimávati*. This sub-sect, although it has only a very few followers in the entire State, namely 164 (85 males and 79 females), is found in the three Divisions of the State, distributed as follows :—33 males and 38 females in Baroda ; 45 Males and 36 females in Navsári, and 7 males and 5 females in Amreli. Per 1,000 on the respective strength of the Vaishnavites in each, the proportions are 0·1, 0·2 and 0·6 in the Baroda and Navsári Divisions and the State, respectively.

Main sub-divisions of the Vaishnavites.

128. We now come to the main sub-divisions of the Vaishnavites. These are 11 in number and their names are :—(1) *Vallabhácharya*, (2) *Swámi Naráyan*, (3) *Rádhá-Vallabhi* or *Pranámi*, (4)*Bijpanthi*, (5) *Mádhaváhárya*, (6) *Rámdási*, (7) *Rámánandi*, (8) *Rámánuja*, (9) *Rámdevji*, or *Rámdevpir*, (10) *Kabirpanthi*, and lastly (11) *Guneshpanthi*. I shall treat them in the order mentioned above. It may not be out of place here to mention the deities worshipped by the followers of these various sub-divisions of Vaishnavites. The first four are the worshippers of Shri Krishna, the eighth incarnation of Vishnu, and the fifth also worship the same deity, giving it the name of Báláji. The next four are worshippers of Shri Ráma, the seventh incarnation. The *Kabirpanthi* are followers of Kabir, the famous founder of the sect. He was revered by Hindus as well as Mahomedans. The last named, *Ganeshpanthi*, are the worshippers of Ganesh or, as the deity passes by other names, Ganpati or Gajanan.

Vallabhacharya.

129. The *Vallabhácháryás* number in the entire State 183,015 (94,974 males and 88,041 females). Distributed in the Divisions, Baroda has the highest number 65,714 (35,096 males and 30,618 females), *i.e.*, more than one-third ; Kadi ranks next with 49,008 (24,368 males and 24,640 females), or more than one-fourth the total number. Amreli follows next with 36,709 (19,181 males and 17,528 females), or a little more than one-fifth of the total ; next in point of number stands the City with 18,129 (9,742 males and 8,387 females); they are thus less than one-tenth of the total number. Navsári comes last with 13,455 persons of this sect (6,587 males and 6,868 females), or one-fourteenth of the total strength. Thus the percentages would come to 36, 27, 20, 10 and 7, respectively, for the State and the Divisions mentioned in the order given above. Taking the proportion of the followers of this sect per 1,000 of the entire Vaishnavites in the State and also in each of the Divisions, they are the highest in Amreli, 244 ; 224 in the City ; 149 in Baroda ; 107 in Navsári; and 66 in Kadi. In the State the proportion falls to 118. In Baroda, Amreli and the City the males preponderate over the females, whereas in the rest, the females preponderate over the other sex.

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130. The followers of *Swámi Náraydn* are 90,871 (47,028 males and 43,843 females) in the entire State ; the proportion on 1,000 of the total Vaishnavites being 59 ; here also Baroda has the highest share, 44,383, or nearly one-half, or 49·9 per cent. Next to Baroda comes Kadi with 15,194 males and 13,793 females, total 28,987 or 31·9 per cent ; Amreli follows, with 4,502 males and 4,293 females, in all 8,795 or 9·7 per cent. After Amreli comes the City, with 3,195 males and 2,198 females, in all 6,086, or 6·8 per cent. ; lastly comes Navsári with 2,620 or 2·7 per cent., 1,277 males and 1,343 females. The proportions per 1,000 of the total Vaishnavites in each Division are 100 in Baroda ; 75 in the City ; 59 in Amreli ; 39 in Kadi ; 21 in Navsári. **Swami Narayan.**

131. The total strength of the *Rádhá-Vallabhi* or *Pranámi* in the entire State is 8,148 (4,391 males and 3,757 females). In the distribution in the Divisions Kadi has the highest share, 3,354, or 41 per cent. (1,796 males and 1,558 females) ; Baroda has 2,431, or 29 per cent. (1,348 males and 1,083 females) ; Navsári has 1,381, or 16 per cent. (704 males and 577 females) ; Amreli has 847 or more than 3 per cent. (462 males and 365 females). Lastly, the City has 155, or more than 1 per cent. (81 males and 74 females). The proportion per 1,000 of the Vaishnavites in the State is 5 ; and the proportions per 1,000 Vaishnavites in each of the Divisions are 11 for Navsári ; 6 for Baroda ; 5 for Amreli ; 4·4 for Kadi ; and 2 for the City. **Radha-Vallabhi or Pranami.**

132. Of the *Bijpanthis*, there are 119,847 in the State ; 62,153 males and 57,694 females. The proportion per 1,000 of the Vaishnavites comes to 78. Looking to the Divisions, there are in Kadi 112,077, or 93 per cent., 57,723 males and 54,354 females ; in Baroda 5,702, or 5 per cent., 3,316 males and 2,386 females ; the remaining 2 per cent. are distributed between Navsári and the City ; in Navsári 1,097, males 604 and 493 females, and in the City 971, males 510 and females 461. In the proportions per 1,000 Vaishnavites in each of the Divisions they rank in the following order:—Kadi, Baroda, City and Navsári with 150, 13, 12 and 9, respectively. The Amreli Division does not return any *Bijpanthis* at all. **Bijpanthi.**

133. Lastly, among the worshippers of Shri Krishna remains the *Mádhaváchárya* sub-division, with 2,190 souls for its followers (1,212 males and 978 females). These obtain largely in Baroda, with 1,439 (833 males and 606 females) or 65 per cent. ; in Navsari they are 747 in number (375 males and 372 females) or 35 per cent.; in Amreli they are very insignificant in numbers, only 4 males. In the City and Kadi Division, they are not returned at all. **Madhavacharya.**

134. We now come to the second batch of the sub-divisions of *Vaishnavism*, the worshippers of *Ráma*. Prominent among these, though small in number, is the sub-sect of *Rámadási* or *Bhágvat*. The followers of this sect in the entire State, as at present returned, are 408 (235 males and 173 females). The proportion of this number per 1,000 of the Vaishnavites comes to 0·2. The Dakshinis are, in a great measure, followers of this creed; but they at the same time worship Shiva and Ganesh also. Many-a-times it so happens that a householder, when asked, becomes scrupulous as to what he should return ; more so the woman-folk. Many more women would have been returned as followers of the Rámadási Panth ; but the influence of Shankaráchárya has such a strong hold that they prefer to call themselves Shaivites. It is also stated that a Circular was issued, **Ramadasi.**

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among the Chándraseni Káyastha Prabhu Community, by the President of the Committee of these people assembled at Tháná, that they should return themselves invariably as Shaivites. The terms Rámadási and Rámánandi would again seem to many ignorant Enumerators to be synonymous; the latter is more familiar to them. Thus it is that we find the number of the followers of this sect to be small. The last assertion is strengthened when we refer to the column for Rámánandi, who obtain in a large number. Out of 408 Rámadásis distributed in the two Divisions of the State and in the City, there are 221 in Baroda (129 males and 92 females), or 54 per cent. of their total strength in the State ; in Amreli 52 souls (31 males and 21 females), or 13 per cent.; and in the City 135 persons (75 males and 60 females), or 33 per cent. nearly. Kadi and Navsári do not return any Rámadásis at all. The proportions per 1,000 Vaishnavites of each of the Divisions are 0·5 for Baroda, 0·4 for Amreli, and 1 for the City.

Ramanandis.

135. Of the *Rámánandis* there are 506,340 souls in the entire State ; 262,385 males and 243,955 females. Per 1,000 Vaishnavites of the State, their proportion comes to 327. Looking to their distribution in the Divisions, there are in Kadi 243,286 souls of this creed (123,511 males and 119,775 females) ; or nearly equal to the number of their females in the whole State; in Baroda 197,991 souls (103,959 males and 94,032 females) ; in Navsári 22,687 souls (13,066 males and 9,621 females) ; in Amreli 32,543 souls (16,613 males and 15,930 females) ; and in the City 9,833 souls (5,236 males and 4,597 females). It will be seen that Kadi has the highest number of Rámánandis and the City the lowest; between Kadi and the City stand Baroda, Amreli and Navsári, in the order of their strength. Taking the population of Rámánandis to be 100 for the whole State, there are 48 per cent. of them in Kadi, 39·2 in Baroda, 4·5 in Navsári, 6·4 in Amreli and 1·9 in the City. Their proportion per 1,000 Vaishnavites in each of the Divisions are 326 in Kadi ,447 in Baroda, 179 in Navsári, 217 in Amreli, and 122 in the City.

Ramanujas.

136. The Rámánujas are 18,060 in number in the whole State ; 9,869 males and 8,191 females. The proportion per 1,000 Vaishnavites being 12, their distribution in the Divisions is as follows :—3,290 souls (1,682 males and 1,608 females), or 18·2 per cent. in Kadi ; 3,106 souls (1,823 males and 1,283 females), or 17·2 in Baroda ; 3,092 souls (1,682 males and 1,410 females), or 17·1 per cent. in Amreli ; and 8,572 souls (4,682 males and 3,890 females) in the City, or 47·5 per cent. Navsári does not return any Rámánuja at all. The proportions per 1,000 of the Vaishnavites in the Divisions are 4·4, 7, 21, and 106 in Kadi, Baroda, Amreli, and the City, respectively.

Ganeshpanthi, Ramdevji and Kabir Panthi.

137. We now take the *Ganeshpanth* first and then *Rámdevji* or *Rámdev-pir*, and lastly *Kabirpanthi*, in order. In the entire State there are 17,647 followers of this sub-division of the Vaishnavites, 9,423 males and 8,224 females ; the proportion on total Vaishnavites being 12 per 1,000. Looking to their distribution in the Divisions, there are 12,297 souls, 6,418 males and 5,879 females, or 70 per cent. in Kadi, where the number will be found to be the largest ; 3,842 souls (2,248 males and 1,594 females), or 22 per cent. in Baroda ; 740 souls, 377 males and 363 females, in Navsári, or 4 per cent. ; 619 souls (293 males and 326 females), or 3 per cent. in the City ; and lastly 149 souls (87 males and 62 females), or 1 per cent. in Amreli. Nowhere, but in the City, do the females preponderate over

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the males. In the order of proportions per 1,000 Vaishnavites in each, the Divisions rank as follows :—Kadi 17 ; Baroda 8·6 ; City 8 ; Navsári 6 ; and lastly Amreli, with 0·9.

The followers of *Rámdevji* or *Rámdevpir* obtain largely among the unclean castes. Of these there are 6,098 souls in the whole State, 3,164 males and 2,934 females. The proportion per 1,000 Vaishnavites comes to 4. They are distributed over the Divisions as follows :—Kadi has the largest number, 4,976 souls (2,576 males and 2,400 females) or 81·6 per cent. ; next in point of strength of these people comes Amreli with 985 souls, or 16·2 per cent. ; the City has 83 souls (42 males and 47 females) or 1·3 per cent. ; and the smallest number, namely, 54 souls (28 males and 26 females) or 0·9 per cent., is found in Baroda. In the matter of proportions per 1,000 Vaishnavites each of the Divisions, Kadi and Amreli, has 7. In the City, the proportion is 1 per 1,000 Vaishnavites and in Baroda, the proportion is not obtained in any integral number.

Of the *Kabirpanthis* there are in the entire State 42,626 souls, 23,823 males and 18,803 females. The proportion per 1,000 Vaishnavites comes to 28. This number is distributed over the Divisions as under :—14,449 souls (7,717 males and 6,732 females) in Kadi ; 18,599 souls (10,985 males and 7,614 females) in Baroda ; 6,391 souls (3,221 males and 3,170 females) in Navsári ; 1,044 souls (572 males and 100 less females) in Amreli ; and 2,143 souls (1,328 males and 815 females) in the City. Taking the entire strength of this creed in this State to be 100, Baroda comes first with 44 per cent. and Amreli last with 2 per cent. Kadi comes second with 34 per cent., Navsári third with 15 per cent. and the City last but one with 5 per cent. Arranging them in the order of their respective proportions per 1,000 Vaishnavites in each, we have Navsári coming first with 50, Baroda with 42 taking the second rank, and the City, Kadi and Amreli with 27, 19 and 7 follow in order.

Sects of the Jains.

138. Of the 48,290 Jains in the entire State, there are found 34,410 *Swetambaris*, 9,599 *Digambaris* and 4,281 *Dhundhias*. In every 1,000 Jains we find that there are 712 *Swetambaris*, 199 *Digambaris* and 89 *Dhundhias*.

Distribution in the Divisions.

139. Out of 34,410 *Swetámbaris* in the State (17,417 males and 16,993 females), there are 25,258 souls, or the largest number, in Kadi, (12,667 males and 12,591 females), or 73·3 per cent. ; 4,798 souls, (2,387 males and 2,411 females) or 14 per cent. in Baroda, thereby showing that the females preponderate over the males ; 1,831 souls, (1,013 males and 818 females), or 5·3 per cent. in Navsári ; 1,519 souls, (815 males and 704 females), or 4·4 per cent. in the City ; and lastly 1,004 souls, (535 males and 469 females), or 3 per cent. in Amreli.

Out of 9,599 *Digambaris* (4,941 males and 4,658 females) distributed over the Divisions, Kadi claims 5,618 souls (2,792 males and 2,827 females) or 58·6 per cent. ; Baroda 2,483 souls (1,337 males and 1,146 females), or 25·8 per cent. ; Navsári 824 souls (477 males and 347 females), or 8·6 per cent. ; Amreli, 290 souls (127 males and 163 females), or 3 per cent. ; and City 384 souls (208 males and 176 females), or 4 per cent. Thus Kadi has the largest number and Amreli the smallest.

The *Dhundhias*, 4,821 in numbers in the State, (2,399 males and 1,882 females) are found in the Divisions distributed as follows :—Amreli having the largest number 1973 souls, (1,061 males and 912 females), or 46 per cent. stands

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first ; next in order of the strength ranks Baroda with 1,369 souls, (795 males and 574 females), or 31·9 per cent.; Kadi, with 546 souls, (323 males and 223 females), or 12·8, takes the third rank; the City with 363 souls, (198 males and 165 females), or 8·5 per cent. follows next ; lastly comes Navsári with only 30 souls, (22 males and 8 females), or 0·8 per cent.

Proportions per 1,000 Jains in each Division.

140. We shall now turn to examine the proportions of *Swetámbaris*, *Digambaris*, and *Dhundhias* on 1,000 Jains in each of the Divisions. In Kadi there are 804 *Swetambaris* to 179 *Digambaris* and 17 *Dhundhias* ; in Baroda the proportions stand at 555 : 185 : 287 ; in Navsári 682 : 307 : 11 ; in Amreli 307 : 89 : 604, and in the City 670 : 170 : 160.

Sects of the Parsis.

141. Among the Parsis, there are two sects, *Shehenshái* and *Kadmi*. The number of the former is 6,010, whereas that of the latter 2,399, which go to make up the total 8,409 for the whole State. Supposing the total strength of the Parsis to be 1,000, there are 715 of the first sect to 285 of the second, or in other words in the ratio of 5:2.

Divisional Distribution.

142. Looking to their distribution in the Divisions of the State, out of the total *Shehenshái*s 6,010 in the State, 2,717 males and 3,293 females, Navsári obviously shares the largest number 5,209 ; 2,261 males and 2,948 females ; or 86·7 per cent ; the females, as already remarked, preponderating over the males. Less than one-ninth or 9·8 per cent. falls to the share of the City, 587 souls, (338 males and 249 females) ; Baroda has 98 souls to its share, (57 males and 41 females), or 1·6 per cent., and Kadi nearly an equal number, 96 souls, (49 males and 47 females), or the same percentage as Baroda ; Amreli has only a small number of 20 persons, 12 males and 8 females, thus showing a percentage of 0·3 on the total *Shehenshái*s of the State.

The *Kadmis* number, as said above, 2,399 souls, 995 males and 1,404 females. Herein also the females preponderate over the males. Of these 2,399, the largest number must necessarily obtain in the Navsári Division, as being the first settlement of the Parsis,—2,380 souls, (984 males and 1,396 females), or 99·2 per cent. ; the remaining 19, or 0·8 per cent., (11 males and 8 females), obtaining in the two Divisions, Kadi and Baroda and in the City ; Kadi has only 3 souls, (two males and a female) ; Baroda 7 souls, (4 males and 3 females), and the City 9 souls, (5 males and 4 females).

Proportions of Shehenshai and Kadmi per 1,000 Parsis.

143. Taking the total number of Parsis to be 1,000 in Navsári, the proportion of Shehenshái*s* to Kadmis is 686 : 314. As the absolute figures in the other Divisions are very small, it would serve no useful purpose to give proportionate ones.

Main sects of Musalmans.

144. It now remains to speak of the Musalman sects. Among them there are two well-known factions, the *Shiáhs* and the *Sunnis*, having a historic well-known origin dating back 1,200 years and more, ever since the question of leadership on the demise of the Prophet himself. Both among the foreigners as among the native converts the percentage of the *Sunnis* is high in this State. Of the indigenous Musalmans, the Khojas are all *Shiáhs*, and also a large majority of the Vohorás; the others generally are *Sunnis*. Of the foreigners, those allied to Persians and Mogals, are *Shiáhs*. I have, therefore, combined the indigenous *Shiáhs* and the foreigners under one head, "*Shiáhs* and *Agás*." In the entire State, out of the total population of 165,014 Musalmans, there are 129,508 *Sunnis* and 35,506

Numbers and percentages in the Divisions.

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Shiáhs, or 78·5 and 21·5 per cent., respectively. Out of 129,508 *Sunnis*, (66,170 males and 63,338 females) distributed in the Divisions, the highest numbers, 44,827 (22,790 males and 22,037 females) or 34 per cent. are found in Kadi, and the least 11,990 (6,203 males and 2,787 females) or 9 per cent. in Amreli. In Baroda, they are as numerous as 38,449 (19,910 males and 18,539 females) or 30 per cent. ; in Navsári 17,719 (8,470 males and 9,249 females) or 14 per cent., and in the City 16,523 souls (8,797 males and 7,726 females) or 13 per cent. **Sunnis.**

145. I now come to the distribution of the *Shiáhs* in the Divisions. In the entire State they number 35,506 souls (18,169 males and 17,337 females). Of these, Kadi has the largest number, 10,817 (5,461 males and 5,356 females) or 30·7 per cent., and the City the smallest with 2,247 souls, (1,242 males and 1,005 females) or 6·2 per. cent. ; between Kadi and the Capital City come Amreli, Navsári and Baroda, in the order of their strength, with 7,781 (4,010 males and 3,771 females) or 21·9 per cent. in Amreli ; 49 souls less or nearly the same per cent. 21·7 in Navsári (3,626 males and 4,106 females) ; and 6,929 souls (3,830 males and 3,099 females) or 19·5 per cent. in Baroda. **Shias.**

146. In the Baroda State the following sub-divisions among the *Sunnis* were found :—*Hajratpir*, *Mahomedi* and *Piráná*, in the last which are included *Káká Panthi*, *Imámsháí*, *Imámbáwá*, *Náyákáká*, and *Imámsháh*. Enquiry was made into these sects as to their tradition, and the information obtained regarding them has been given in its proper place in the preceding paragraphs. It is only the *Hajratpir* sub-sect that largely obtains in all the Divisions ; the other two sub-divisions being found in Baroda, Amreli and the City only. The number of the former in the whole State is 116,384 souls (58,685 males and 57,699 females). Kadi has the highest percentage 38·5 (22,790 males and 22,037 females) ; while that for the City is the least, 7·2 per cent., (4,401 males and 3,980 females). Baroda, Navsári and Amreli come between Kadi and the City, in the order of their percentages, with 29·7, 15·2 and 9·4 per cent., respectively. **Sub-divisions of Sunnis.**

Of 9,469 *Mahomedis* in the State (5,548 males and 3,921 females), 60·7 per cent., are found in the City (3,118 males and 2,628 females) ; 32·7 per cent., in the Baroda Division (2,050 males and 1,050 females), and lastly 6·6 per cent., or 380 males and 243 females, in Amreli.

Out of 3,655 *Piránás* (1,937 males and 1,718 females), the highest percentage, 65·5 obtains in the City, where their number is 1,278 males and 1,118 females ; in Baroda their number being 449 males and 418 females, the percentage comes to 23·7 and in Amreli it is as low as 10·8 per cent., 210 males and 182 females.

147. The proportion of *Sunnis* per 1,000 in each Division is highest, 886, in the City, and lowest in Amreli 606, on the total population of Musalmans in each ; in Baroda, Kadi and Navsári, the proportions are 847, 806, and 696, respectively, on the Divisional number of the Musalmans. The proportion of the *Shiáhs* need not be mentioned separately as the figures are complementary. **Proportions of Sunnis and Shiahs per 1,000 in each Division.**

148. Before concluding the Chapter, I would give here a brief summary of the influence of these various religions, described in the foregoing paragraphs. The prevailing religion in this part of India is the Hindu religion ; and it is well known that Hinduism is as much a social as a religious institution. It has no doubt certain general principles of morality, mostly philosophical and mystical **Influence of religions.**

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speculations, underlying its multifold ceremonials and observances ; but they require philosophical expositions also, which are not such as are comprehended by the multitude. An ordinary Hindu is a Hindu, not so much because he believes in certain dogmas (as in the case of other religions) as regards the creation, or as regards his own existence, his conduct of life and a hereafter, as because he observes and performs, or partakes in, a series of ritualistic ceremonies on domestic occurrences connected with himself or members of his family, or on certain *dies sacrae.* An orthodox Hindu deems himself superior to the other nations around him, because he belongs to a certain caste, and can give dinners on certain prescribed and acknowledged occasions to members of that caste and is himself invited to them by his caste people, because he receives certain religious services at the hands of the family Bráhman, because he is allowed to eat the food cooked by persons of his own or superior Hindu castes only, and so forth. The immediate and powerful effect of this religious sanctity, pervading all the concerns of life, is the influence the Hindu religion exercises in matters relating to birth, marriage and death, sanitation and vitality—matters with which a census is most intimately concerned. I may here add that the subject of religion cannot fully and finally be exhausted in this Chapter, but that it is continued in the succeeding chapters on age, sex, civil condition, castes, and education ; many of the tables given under these headings could as well have suited this special chapter on religion. Early marriages, for instance, or unequal marriages and prohibition of widow remarriage, afford statistics to account for a large infant mortality, a heavy percentage of deaths among child-mothers, repeated marriages among males, a large percentage of widows, and a very small one of "singles," as compared with other nations. All these could finally be traced to the customs and regulations which are strongly enjoined by the prevailing religion.

We have thus seen that the predominant population is included in the term *Hindu*, and that the influence of the religion pervades far into the social and domestic economy of life. The other main religions of India are well defined and sharply marked. A Mahomedan, a Christian, a Parsi or a Jew, is incontrovertibly such ; no one not a Mahomedan or a Christian would either call himself such or be counted as such, except through oversight or obvious misimpression. But there are many who are really not Hindus and yet would either call themselves Hindus or would easily be enumerated as such. However learnedly it may be proved, for instance, that a Jain is not a Hindu by religion, yet in this part of India, at least, such an assertion would be hard to accept ; for those who are Jains consider themselves to be Hindus, not with an idea of raising themselves in dignity or the estimation of man, but from habit ; and to many officials it has appeared rather puzzling that in the Census returns so much care should have been taken to mark the Jains as distinct from the Hindus. Were it not for special instructions in the present Census Enumeration, for special inquiry into these sects, a large number of Jains would have been added to the numbers of the Hindus. The other religions mentioned above being such as demand a special and definite creed, a distinct nationality, and more or less ostensible ceremonies for initiation or conversion, there cannot be an imperceptible lapsing or sliding from outside into any one of them. But the strength of the Hindu religion lies in this weakness of the others ; at least as regards propagation. It possesses an astounding capacity of deglutition.

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The vitality of the Hindu religion consists in the principle of systematic subordination, which is born with his life and continues its sway till the Hindu lives. Reforms of all sorts are powerless against this impregnable bulwark; for, however loud might be the cry for freedom of conscience, the mind of the individual alone cannot act independently of the caste.

It should not escape notice that the Hindus have also lost large numbers from their folds; first from the schisms of those who did not conform to the orthodox Brahmanical form of belief, and revolted against its tyranny; secondly, from a more violent and complete disseverance, though on a smaller scale, under the Mahomedan rule. No such defalcations are now possible, except perhaps what may be borne imperceptibly yet, on the tide of reform, the current of which has been set in motion by a philosophy and a mode of thought intolerant of those which established the hierarchy of the Bráhmans and supported its pre-eminence by a caste-system breaking up national integrity and union. Under the terror of the unsparing hand of the conquerors, and the uncompromising condition on which alone mercy could be extended, certain sections of the Hindus, no doubt, in many places, became converts to Islám. Perhaps a fraction may have voluntarily bowed to the religion of the conquerors from motives of gain or favour, or of obtaining livelihood. Such rapid and wholesale conversions barely afforded time to alter the ways of life and the caste-systems to which the converts were habituated. So long, again, as these conquered people openly professed their new creed, the conquerors had no time to enquire further or to find fault with their domestic arrangements. Thus it is that there are sections of the people, Musalmans by faith but observing caste distinction, and even having purely Hindu and anti-Islamite ceremonies and observances connected with the most important domestic events, births, marriages and deaths. In some of our villages it is not only difficult to distinguish an aboriginal, but even Vohorás and Memans, from the Hindus, particularly the woman-folk. The latest movement among some of these classes, Mahomedans by faith and Hindus in certain rituals and observances, has been towards dropping the latter and assimilating themselves completely with the Mahomedans; and a demand is made to have the law, governing inheritance and succession, altered. But relatively such seceders were few in numbers as compared with the thousands that imperceptibly and voluntarily glided into this most accommodating of all religions without the persuasive eloquences of preachers to convert them from without, or the struggles of any scruples of conscience from within.

Jains.

Intolerant of the spiritual supremacy of the Bráhmans, and chafing at the subordinate positions given to different castes, the Bauddhás and Jains discarded the Vedás and Vedic ceremonies, as the surest way of freeing themselves from the Bráhmanical yoke and the restrictions of caste. It is now generally believed that the Jains followed the Bauddhás and that their legends are founded upon the doctrines of Buddha. They are believed to be not so much sectarian Hindus as sectarian Bauddhás. Their practical morality, in spite of such terribly materialistic notions, is maintained by the considerations that for the attainment of the highest happiness by entering into a more and more ideal state of life they must control and conquer human passions, which obstruct and hinder the gradual ascent towards liberation. Though such are the

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original doctrines and such the causes of separation from orthodox Hinduism, yet it is surprising to find that in Gujarát and the Baroda State, at all events, the Jains are seen observing caste distinctions and tolerating a priesthood of their own. The conciliatory sensible spirit is extended so far, that the Shrávaks have castes bearing the same names as the Vaishnavás (as Shrimális, Porwáds), and taking advantage of the identical name, the Shrávak Vániás give their daughters in marriage to the Meshri Vániás of the corresponding castes ; the brides, under this arrangement, being doubly fortunate, in bowing to the old gods while they lived with their husbands, and in singing hymns to the Tirthankars in the Jain Apásarás while sojourning at the paternal homes.

Musalmans.

The Vohorás, the Memans and Khojás have parted company with Hinduism anyhow ; but we have the Momnás and the Molesaláms who have not taken the full stride yet ; they have one foot in each religion, and though they may not be called Hindus, it is equally hard to call them Musalmans. They resemble the Hindus so much that were it not for their taking a part in the Moharram procession of Tájiás (and that too in the form of an appendix), the world outside would have no reason to suspect that they were not Hindus.

Aboriginals.

Enough has been said of the Aboriginals of this State and the difficulty of enumerating them. "Aboriginal Tribes of the Bombay Presidency" by the late Dr. John Wilson, affords, though a fragment, much interesting information regarding the origin, religious beliefs and social habits of these people.

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Subidiary Table I.

General Distribution of Population by Religion.

Religion.	1901.		1891.		1881.		1872.		Percentage of variation. Increase (+) or Decrease (−).			Net variation.		
	Number.	Proportion per 10,000.	Number.	Proportion per 10,000.	Number.	Proportion per 10,000	Number.	Proportion per 10,000.	1891—1901.	1881-191.	1872—1881.	1891 to 1901.	1881 to 1901.	1872 to 1901.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
Total Hindu	1,546,992	7,922·36	2,137,568	8,849·76	1,852,868	8,479·93	1,782,262	8,891·56	— 27·63	+ 15·37	+ 3·96	— 590,576	— 305,876	— 235,270
Hindu	1,546,936	7,922·07	2,137,562	8,449·74	1,852,868	8,479·93	1,782,262	8,891·56	— 27·63	+ 15·37	+ 3·96	— 590,626	— 305,932	— 235,326
Arya Samaj	50	·26	...	...	...	...	...	...	+ 100	...	...	+ 50	+ 50	+ 50
Brahma Samaj	6	·03	6	·02	...	...	...	...	...	...	...	+ 6	+ 6	+ 6
Sikh	38	·19	11	·05	...	...	...	...	+ 245·45	...	...	+ 27	+ 38	+ 38
Jain	48,290	247·30	50,332	208·38	46,718	213·81	...	232·20	— 4·05	+ 7·74	...	+ 2,042	+ 1,572	+ 48,290
Buddhist	...	...	1	...	...	...	46,544	...	— 100	...	— 100	— 1	...	— 46,544
Zoroastrian	8,409	43·06	8,206	33·97	8,118	37·15	...	...	+ 2·47	+ 1·08	...	+ 203	+ 291	+ 8,409
Musalman	165,014	845·06	188,740	781·40	174,980	800·82	167,865	837·47	— 12·57	+ 7·84	+ 4·23	— 23,726	— 9,966	— 2,851
Christian	7,691	39·39	646	2·68	771	3·53	313	1·56	+ 1090·55	— 16·21	+ 146·32	— 7,045	— 6,920	+ 7,378
Jew	8	·04	36	·15	...	...	...	...	— 77·77	...	...	— 28	— 8	+ 8
Animistic, the expression used last time being "caste returned in lieu of religion."	176,250	902·60	29,854	123·60	101,522	464·63	...	...	+ 490·36	— 70·59	...	+ 146,396	+ 74,728	+ 176,250
Others	...	...	2	·01	28	·13	7,458	37·21	— 100	— 92·85	99·62	— 2	— 26	— 7,458
Grand Total ...	1,952,692	10,000	2,415,396	10,000	2,185,005	10,000	2,004,412	10,000	— 19·15	+ 10·54	+ 9·00	— 462,704	— 232,313	— 51,750

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Subsidiary Table II.

Distribution of religions by Natural Divisions and Districts.

Natural Division and District.	HINDUS.								JAINS.							
	Proportion per 10,000 in			Net Variation.			Proportionate Variation.			Proportion per 10,000 in		Net Variation.			Proportionate Variation.	
	1901.	1891.	1881.	1891 to 1901.	1881 to 1891.	1881 to 1901.	1891 to 1901.	1881 to 1891.	1881 to 1901.	1901.	1891.	1881.	1891 to 1901.	1881 to 1891.	1881 to 1901.	1891 to 1901.	1881 to 1891.	1881 to 1901.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
Natural Division, Baroda	9,477·48	9,569·92	9,546·42	—679,472	+276,804	—802,668	—92·44	+28·50	—68·94	9,530·75	9,508·26	9,526·73	—1,883	+3,350	+1,517	+23·49	—18·47	+4·02
Kadi	4,523·92	4,654·99	4,819·41	—248,759	+101,931	—146,828	+168·81	—165·03	+3·79	6,506·94	6,736·67	6,676·58	—2,485	+1,781	—704	—229·73	—139·91	—369·64
Baroda (Ex. of City)	2,864·69	2,910·07	3,155·28	—178,880	+37,413	—141,467	—45·38	—245·21	—290·59	1,791·26	1,773·82	1,763·77	—278	+688	+410	+17·44	+10·05	+27·49
Amreli	971·07	732·52	686·11	—6,957	+29,454	+23,097	+238·55	+46·41	+284·96	676·54	564·25	529·56	+427	+366	+793	+112·29	+84·69	+146·98
Navsari	818·52	1,272·94	885·62	—145,476	+108,006	—37,470	—451·42	+387·32	—67·10	556·01	439·52	356·32	+503	+515	+1,018	+122·49	+ 6·70	+199·19
City	522·62	490·08	456·58	—11,104	+7,890	—3,208	+92·44	—33·50	+58·94	469·25	491·74	473·27	—209	+264	+55	—22·49	+18·47	—4·02
GRAND TOTAL ...	10,000	10,000	10,000	—590,576	+284,694	—305,876	.....	.....	.....	10,000	10,000	10,000	—3,042	+3,614	+1,572	.....	.....	.....

Natural Division and District.	MUSALMANS.								CHRISTIANS.							
	Proportion per 10,000 in			Net Variation.			Proportionate Variation.			Proportion per 10,000 in		Net Variation.			Proportionate Variation.	
	1901.	1891.	1881.	1891 to 1901.	1881 to 1891.	1881 to 1901.	1891 to 1901.	1881 to 1891.	1881 to 1901.	1901.	1891.	1881.	1891 to 1901.	1881 to 1891.	1881 to 1901.	1891 to 1901.	1881 to 1891.	1881 to 1901.
Natural Division, Baroda	8,862·52	8,898·77	8,905·65	—21,617	+1,250	—9,507	—31·25	—11·88	—43·13	3,993·63	2,198·14	3,049·39	+6,775	—16	+6,759	+6,795·49	+148·85	+6,944·34
Kadi	3,372·08	3,637·93	3,613·18	—13,008	+5,447	—7,561	—255·30	+25·25	—240·05	31·21	713·03	570·69	—94	+4	—90	—711·93	+172·84	—339·48
Baroda (Ex. of City)	2,749·95	2,872·05	2,960·34	—8,829	+2,407	—6,422	—122·10	—88·29	—210·39	8,838·60	882·35	998·70	+6,733	—20	+6,713	+7,946·15	—116·35	+7,829·80
Navsari	1,542·35	1,285·97	1,314·96	+1,191	+1,251	+2,442	+256·98	+29·58	+227·40	55·91	371·53	168·61	+19	+11	+30	—315·61	+202·91	—112·70
Amreli	1,198·14	1,098·97	1,018·23	—971	+3,925	+1,954	+99·17	+80·74	+179·91	78·01	201·24	311·29	+47	—11	+36	—123·23	—110·05	—233·28
City...	1,137·48	1,106·23	1,094·35	—2,109	+1,730	—379	+31·25	+11·88	+43·13	1,006·37	7,801·86	7,950·71	+270	—109	+161	—6,795·49	—148·85	—6,944·34
GRAND TOTAL ...	10,000	10,000	10,000	—23,736	+13,760	—9,966	.....	.....	.....	10,000	10,000	10,000	+7,046	—125	+6,990	.....	.....	.....

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Subsidiary Table II.—*concluded.*

Distribution of religions by Natural Divisions and Districts.

Natural Division and District.	Animistics.								Others.							
	Proportion per 10,000 in			Net Variation.			Proportionate Variation.			Proportion per 10,000 in			Net Variation.			Proportionate Variation.		
	1901.	1891.	1881.	1891 to 1901.	1881 to 1891.	1881 to 1901.	1891 to 1901.	1881 to 1891.	1881 to 1901.	1901.	1891.	1881.	1891 to 1901.	1881 to 1891.	1881 to 1901.	1891 to 1901.	1881 to 1891.	1881 to 1901.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
Natural Division, Baroda	9,969·93	9,996·99	9,999·61	+145,875	—71,673	+74,202	—27·06	—2·62	—29·68	9,271·44	9,248·37	9,394·80	+198	—12	+186	+23·07	—146·43	—123·36
Navsari	7,831·72	4,501·91	8,994·80	+124,594	—77,877	+46,717	+3,329·81	—4,492·89	—1,163·08	8,093·50	9,001·45	9,144·37	+167	—12	+155	—7·95	—142·92	—150·87
Baroda (exclusive of City)	2,052·94	5,099·15	996·44	+20,960	+5,107	+26,067	—3,046·21	+4,102·71	+1,056·50	136·01	173·08	152·22	—28	+19	—9	—37·07	+20·86	—16·21
Kadi	79·94	395·33	8·37	+227	+1,097	+1,324	—315·99	+387·66	+71·67	118·27	59·31	66·29	+51	—5	+46	+58·96	—6·98	+51·98
Amreli	5·33	...	...	+94	...	+94	+5·33	...	+5·33	23·66	14·53	31·92	+8	—14	—6	+9·13	—17·39	—8·26
City...	30·07	3·01	0·39	+521	+5	+526	+27·06	+2·62	+29·68	728·56	751·63	605·20	—5	+128	+123	—23·07	—146·43	+123·36
Grand Total ...	10,000	10,000	10,000	+146,396	—71,668	+74,728	...	...	...	10,000	10,000	10,000	+193	+116	+309	...	...	...

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Subsidiary Table III.

Distribution of Christians by Districts.

District.	Number of Christians in			Variation.		
	1901.	1891.	1881.	1891—1901.	1881—1891.	1881—1901.
1	2	3	4	5	6	7
Amreli	60	13	24	+ 47	— 11	+ 36
Kadi	24	48	44	— 24	+ 4	— 20
Navsari	43	24	13	+ 19	+ 11	+ 30
Baroda (exclusive of City) ...	6,790	57	77	+ 6,733	— 20	+ 6,713
City	774	504	613	+ 270	— 109	+ 161
Total ...	7,691	646	771	+ 7,045	— 125	+ 6,920

Subsidiary Table IV.

Distribution of Christians by Race and Denomination.

Denomination.	European.		Eurasian.		Native.		Total.		Variation (+) or (—).	Percentage to total Christian Popu. lation.	
	Males.	Females.	Males.	Females.	Males.	Females.	1901.	1891.		1901.	1891.
1	2	3	4	5	6	7	8	9	10	11	12
Anglican Communion	30	24	17	12	3,785	3,206	7,074	177	+ 6,897	91·98	27·42
Baptist	...	...	...	...	4	1	5	4	+ 1	0·07	0·32
Lutheran, &c. ...	...	1	...	...	8	5	14	7	+ 7	0·18	1·08
Methodist	5	1	2	5	75	69	157	14	+ 143	2·04	2·16
Minor Denomination	...	...	...	...	...	...	...	10	— 10	0·00	1·54
Presbyterian ...	...	3	...	...	7	5	15	27	— 12	0·19	4·18
Roman Catholic ...	9	8	11	10	264	102	404	298	+ 106	5·25	46·13
Denomination not returned... ...	3	7	...	...	8	4	22	109	— 87	0·29	16·87
GRAND TOTAL ...	47	44	30	27	4,151	3,392	7,691	646	+ 7,045	100·00	100·00

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Subsidiary Table A.

Table showing the percentages by sexes of each Religion in each Division.

Division,	Hindus,						Jains.						Parsis.						Muslmans.					
	1901.			1891.			1901.			1891.			1901.			1891.			1901.			1891.		
	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25
Natural Division, Baroda ...	79·30	79·65	78·92	88·98	89·18	88·76	2·49	2·47	2·51	2·08	2·05	2·011	0·42	0·35	0·50	0·33	0·27	0·39	7·91	7·80	8·03	7·30	7·21	7·41
Amreli	86·62	86·55	86·69	86·90	87·04	86·74	1·88	1·93	1·84	1·58	1·56	1·59	0·01	0·01	0·01	0·007	0·009	0·005	11·40	11·42	11·38	11·51	11·39	11·65
Kadi	89·39	89·49	89·28	90·56	90·65	90·43	3·76	3·70	3·83	3·09	3·02	3·15	0·01	0·01	0·01	0·008	0·004	0·002	6·67	6·62	6·71	6·25	6·19	6·31
Navsari	42·14	42·62	41·67	85·18	85·80	84·59	0·89	1·003	0·79	0·69	0·80	0·56	2·53	2·16	2·90	2·33	1·95	2·71	8·47	8·02	8·92	7·69	7·22	7·96
Baroda (*Ex.* of City) ...	82·02	82·34	81·67	88·79	88·95	88·60	1·60	1·58	1·62	1·27	1·25	1·29	0·02	0·02	0·02	0·02	0·02	0·02	8·40	8·31	8·50	7·74	7·68	7·80
City	77·88	77·41	78·44	78·98	78·77	79·23	2·20	2·18	2·19	2·12	2·06	2·20	0·57	0·61	0·53	0·50	0·51	0·49	18·08	17·92	18·27	17·93	18·09	17·74
Grand Total	79·22	79·53	78·90	88·53	88·67	88·32	2·47	2·45	2·49	2·08	2·05	2·12	0·43	0·37	0·50	0·34	0·29	0·40	8·46	8·36	8·55	7·80	7·75	7·88

Division,	Christians.						Animistics.						Others.					
	1901.			1891.			1901.			1891.			1901.			1891.		
	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.
	26	27	28	29	30	31	32	33	34	35	36	37	38	39	40	41	42	43
Natural Division, Baroda ...	0·38	0·38	0·37	0·01	0·01	0·01	9·50	9·35	9·67	1·30	1·28	1·32	0·001	0·002	0·001	0·001	0·001	...
Amreli	0·04	0·04	0·03	0·007	0·012	0·002	0·05	0·05	0·05	...	...	...	...	...	...	...	...	...
Kadi	0·003	0·004	0·002	0·004	0·005	0·003	0·17	0·18	0·16	0·10	0·11	0·10	0·00	0·00	0·00	0·001	0·002	0·002
Navsari	0·015	0·016	0·013	0·008	0·012	0·006	45·95	46·18	45·71	4·20	4·20	4·20	0·005	0·007	0·004	...	...	...
Baroda (*Ex.* of City)	1·26	1·24	1·28	0·01	0·01	0·01	6·70	6·51	6·91	2·16	2·09	2·28	0·002	0·002	0·001	0·001	0·001	0·00
City	0·74	1·12	0·31	0·43	0·54	0·30	0·51	0·73	0·25	0·01	0·01	0·01	0·02	0·03	0·01	0·03	0·02	0·03
Grand Total	0·39	0·42	0·37	0·62	0·03	0·02	9·03	8·87	9·19	1·23	1·21	1·26	0·002	0·003	0·001	...	...	...

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Subsidiary Table B.

Percentages of Variation by Sexes in the Baroda State as compared with those in British Gujarat.

Religion.	Baroda Territory.			British Gujarat.			Year.
	Total.	Males.	Females.	Total.	Males.	Females.	
Hindus...	79·22	79·5	78·9	84·3	84·4	84·1	1901.
Jains	2·5	2·4	2·5	1·09	1·8	1·8	
Parsis	0·44	0·37	0·49	0·64	0·95	0·69	
Musalmans	8·45	8·4	8·5	9·41	9·3	9·4	
Christians	0·39	0·42	0·37	2·10	2·1	2·6	
Animistics	9·03	8·8	9·2	1·56	1·6	1·7	
Hindus...	88·50	88·66	88·32	86·20	86·50	85·95	1891.
Jains	2·09	2·05	2·12	2·12	2·08	2·16	
Parsis	0·34	0·29	0·40	0·55	0·50	0·60	
Musalmans	7·80	7·75	7·88	10·01	9·83	10·20	
Christians	0·03	0·03	0·02	0·15	0·21	0·13	
Aboriginal Tribes ...	1·24	1·21	1·26	0·94	0·93	0·95	
Others	.....	.....	.....	.....	.....	.....	
Hindus...	84·80	85·12	84·45	78·66	79·24	78·04	1881.
Jains	2·14	2·09	2·19	2·29	2·25	2·33	
Parsis	0·37	0·32	0·42	0·57	0·52	0·63	
Musalmans	8·00	7·89	8·15	10·35	10·15	10·57	
Christians	0·03	0·05	0·01	0·12	0·13	0·09	
Aboriginal Tribes ...	4·65	4·53	4·78	8·00	7·70	8·33	
Others	0·01	.....	.....	0·01	0·01	0·01	

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Subsidiary Table C.

Number of Individuals Professing other Religions to 100 *Hindus.*

Religion.	Baroda Territory.							British Gujarat.						
	1901.			1891.			1881.	1901.			1891.			1881.
	Total.	Males.	Females.	Total.	Males.	Females	Total.	Total.	Males.	Females.	Total.	Males.	Females.	Total.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
Musalmans ...	16·67	10·51	10·83	8·83	8·74	8·93	9·44	14·35	14·05	14·67	11·61	11·37	11·87	13·16
Jains	3·12	3·08	3·16	2·35	2·32	2·39	2·54	5·00	4·94	5·07	2·45	2·40	2·51	2·91
Parsis	0·54	0·46	0·63	0·38	0·32	0·45	0·44	0·34	0·33	0·37	0·64	0·58	0·70	0·73
Christians	0·49	0·52	0·46	0·03	0·04	0·02	0·07	0·58	0·61	0·54	0·17	0·20	0·14	0·14
Animistics ...	11·39	11·15	11·65	1·40	1·37	1·43	5·47	1·44	1·39	1·48	1·09	1·07	1·11	10·17
Others	0·003	0·004	0·002	0·00	0·00	0·00	0·00	0·02	0·03	0·02	0·01	0·01	0·01	0·02
Grand Total ...	26·21	...	...	12·99	...	...	17·96	21·73	...	...	15·97	...	...	27·13

Subsidiary Table D.

Distribution of 10,000 *of each Religion into Urban and Rural.*

Division and District.	Hindus.		Musalmans.		Jains.		Parsis.		Christians.		Animistics.		Others.	
	Urban.	Rural.	Urban.	Rural.	Urban.	Rural.	Urban.	Rural.	Urban.	Rural.	Urban.	Rural.	Urban.	Rural.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
Natural Division Baroda.	1,775	7,702	3,307	5,555	3,989	5,541	7,480	1,811	2,125	6,869	490	9,489	3,696	1,956
Amreli	212	759	630	568	283	393	24	...	71	7	...	6	...	...
Kadi	883	3,940	1,393	1,079	2,710	3,796	76	42	26	5	58	22	...	217
Navsari	156	662	479	1,063	330	226	7,334	1,691	42	14	298	7,533	1,739	1,522
Baroda (exclusive of City.)	524	2,341	805	1,945	665	1,125	46	78	1,986	6,843	134	1,919	1,957	217
City	523	...	1,138	...	470	...	709	...	1,006	...	30	...	4,348	...
Grand Total ...	2,298	7,702	4,445	5,555	4,459	5,541	8,189	1,811	3,131	6,869	520	9,489	8,044	1,956

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Subsidiary Table E.

Sects of Hindus, Jains, Parsis and Musalmans and Sub-divisions of Vaishnavism and Sunnis.

DISTRICTS OR DIVISIONS AND CITY.	SECTS OF HINDUS.							
	Shaiva.				Shákta.			
	Persons.	Males.	Females.	Proportion per 1,000 Hindus.	Persons.	Males.	Females.	Proportion per 1,000 Hindus.
1	2	3	4	5	6	7	8	9
Amreli	16,882	8,664	8,218	112	46,968	23,924	23,044	313
Kadi	153,223	78,281	74,942	205	116,274	59,539	56,735	156
Navsari...	32,722	16,462	16,260	258	41,740	20,195	21,545	329
Baroda	48,908	27,032	21,876	110	46,282	22,998	23,284	104
City	24,754	13,113	11,641	307	8,832	4,796	4,036	109
Total ...	276,489	143,552	132,937	179	260,096	131,452	128,644	168

DISTRICTS OR DIVISIONS AND CITY.	SECTS OF HINDUS.				SUB-DIVISIONS OF VAISHNAVISM.		
	Vaishanava.				Vallabhácharya.		
	Persons.	Males.	Females.	Proportion per 1,000 Hindus.	Males.	Females.	Proportion per 1,000 Vaishnavites.
	10	11	12	13	14	15	16
Amreli	86,374	44,811	41,563	575	19,181	17,528	244
Kadi	476,646	244,055	232,591	639	24,368	24,640	66
Navsari...	52,160	27,609	24,551	413	6,587	6,868	107
Baroda	347,975	185,212	162,763	786	35,096	30,618	149
City	47,196	25,421	21,775	584	9,742	8,387	224
Total ...	1,010,351	527,108	483,243	653	94,974	88,041	118

DISTRICTS OR DIVISIONS AND CITY.	SUB-DIVISIONS OF VAISHNAVISM.								
	Swámi Náráyan.			Bijpanthi.			Mádhaváchárya.		
	Males.	Females.	Proportion per 1,000 Vaishnavites.	Males.	Females.	Proportion per 1,000 Vaishnavites.	Males.	Females.	Proportion per 1,000 Vaishnavites.
	17	18	19	20	21	22	23	24	25
Amreli	4,502	4,293	59	...	...	...	4	...	...
Kadi	15,194	13,793	39	57,723	54,354	150	...	...	...
Navsari...	1,277	1,343	21	604	493	9	375	372	6
Baroda	22,860	21,523	100	3,316	2,386	13	833	606	3
City	3,195	2,891	75	510	461	12	...	...	...
Total ...	47,028	43,843	59	62,153	57,694	78	1,212	978	1

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Subsidiary Table E—*continued.*

Sects of Hindus, Jains, Parsis and Musalmans and Sub-divisions of Vaishnavism and Sunnis.

DISTRICTS OR DIVISIONS AND CITY.	Sub-Divisions of Vaishnavism.								
	Ramdási.			Rádhá Vallabhi.			Rámánandi.		
	Males.	Females.	Proportion per 1,000 Vaishnavites.	Males.	Females.	Proportion per 1,000 Vaishnavites.	Males.	Females.	Proportion per 1,000 Vaishnavites.
	26	27	28	29	30	31	32	33	34
Amreli	31	21	·4	462	365	5	16,613	15,930	217
Kadi	...	...	...	1,796	1,558	4·4	123,511	119,755	326
Navsari...	...	...	...	704	677	11	13,066	9,621	179
Baroda	129	92	·5	1,348	1,083	6	103,959	94,032	447
City	75	60	1	81	74	2	5,236	4,597	122
Total ...	235	173	·2	4,391	3,757	5	262,385	243,935	327

DISTRICTS OR DIVISIONS AND CITY.	Sub-Divisions of Vaishnavism.								
	Rámánuj.			Ganesh Panth.			Rámdevji.		
	Males.	Females.	Proportion per 1,000 Vaishnavites.	Males.	Females.	Proportion per 1,000 Vaishnavites.	Males.	Females.	Proportion per 1,000 Vaishnavites.
	35	36	37	38	39	40	41	42	43
Amreli	1,682	1,410	21	87	62	·9	518	467	7
Kadi	1,682	1,608	4·4	6,418	5,879	17	2,576	2,400	7
Navsari...	...	...	...	377	363	6	...	...	...
Baroda	1,823	1,283	7	2,248	1,594	8·6	28	26	·1
City	4,682	3,890	106	293	326	8	42	41	1
Total ...	9,869	8,191	12	9,423	8,224	12	3,164	2,934	4

DISTRICTS OR DIVISIONS AND CITY.	Sub-Divisions of Vaishnavism.								
	Kabir Panth.			Khijadá Panth.			Sáji Savái.		
	Males.	Females.	Proportion per 1,000 Vaishnavites.	Males.	Females.	Proportion per 1,000 Vaishnavites.	Males.	Females.	Proportion per 1,000 Vaishnavites.
	44	45	46	47	48	49	50	51	52
Amreli	572	472	7	18	4	·1	29	28	·4
Kadi	7,717	6,732	19	...	...	...	...	...	...
Navsari...	3,221	3,170	50·4	...	...	...	...	...	...
Baroda	10,985	7,614	42	...	...	...	...	...	...
City	1,328	815	27	...	...	...	...	...	...
Total ...	23,823	18,803	28	18	4	...	29	28	...

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Subsidiary Table E—*continued.*

Sects of Hindus, Jains, Parsis and Musalmans and Sub-divisions of Vaishnavism and Sunnis.

DISTRICTS OR DIVISIONS AND CITY.	SUB-DIVISIONS OF VAISHNAVISM.								
	Surya Upásak.			Apádán.			Nakalank.		
	Males.	Females.	Proportion per 1,000 Vaishnavites.	Males.	Females.	Proportion per 1,000 Vaishnavites.	Males.	Females.	Proportion per 1,000 Vaishnavites.
	53	54	55	56	57	58	59	60	61
Amreli	218	184	2·5	16	8	·1	43	34	·5
Kadi	...	...	...	...	...	...	...	...	...
Navsari...	...	...	...	...	...	...	...	...	...
Baroda	...	...	...	...	...	...	...	...	...
City	...	...	...	...	...	...	...	...	...
Total ...	218	184	·2	16	8	...	43	34	...

DISTRICTS OR DIVISIONS AND CITY.	SUB-DIVISIONS OF VAISHNAVISM.								
	Pátválá.			Vadválá.			Lálvadiá.		
	Males.	Females.	Proportion per 1,000 Vaishnavites.	Males.	Females.	Proportion per 1,000 Vaishnavites.	Males.	Females.	Proportion per 1,000 Vaishnavites.
	62	63	64	65	66	67	68	69	70
Amreli	175	166	2	30	25	·2	53	60	·7
Kadi	...	...	...	...	...	...	...	...	...
Navsari...	...	...	...	...	...	...	...	...	...
Baroda	...	...	...	...	...	...	...	...	...
City	...	...	...	...	...	...	...	...	...
Total ...	175	166	·2	30	25	...	53	60	...

DISTRICTS OR DIVISIONS AND CITY.	SUB-DIVISIONS OF VAISHNAVISM.								
	Pálan or Ajepál.			Rámávat Godad.			Bhávdás.		
	Males.	Females.	Proportion per 1,000 Vaishnavites.	Males.	Females.	Proportion per 1,000 Vaishnavites.	Males.	Females.	Proportion per 1,000 Vaishnavites.
	71	72	73	74	75	76	77	78	79
Amreli	548	489	7	...	...	...	...	...	...
Kadi	...	...	...	200	106	·4	...	...	...
Navsari...	...	...	...	...	...	...	...	...	...
Baroda	...	...	...	...	...	...	109	159	·6
City	...	...	...	...	...	...	...	...	...
Total ...	548	489	·6	200	106	·2	109	159	·1

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Subsidiary Table E—*continued.*

Sects of Hindus, Jains, Parsis and Musalmans and Sub-divisions of Vaishnavism and Sunnis.

Districts or Divisions and City.	Sub-Division of Vaishnavism.								
	Ravisáheb.			Shravan.			Rohidás.		
	Males.	Females.	Proportion per 1,000 Vaishnavites.	Males.	Females.	Proportion per 1,000 Vaishnavites.	Males.	Females.	Proportion per 1,000 Vaishnavites.
	80	81	82	83	84	85	86	87	88
Amreli	...	...	...	...	...	...	...	...	...
Kadi	...	...	...	...	...	...	...	...	...
Navsari...	...	...	...	...	...	...	...	...	...
Baroda	35	32	·1	51	42	·2	52	32	·2
City	...	...	...	...	...	...	...	...	...
Total ...	35	32	...	51	42	...	52	32	...

Districts or Divisions and City.	Sub-Division of Vaishnavism.								
	Garud Panth.			Gopináth.			Santrám.		
	Males.	Females.	Proportion per 1,000 Vaishnavites.	Males.	Females.	Proportion per 1,000 Vaishnavites.	Males.	Females.	Proportion per 1,000 Vaishnavites.
	89	90	91	92	93	94	95	96	97
Amreli	...	...	...	...	...	...	...	...	...
Kadi	...	...	...	2,870	1,766	6	...	...	...
Navsari	...	...	...	...	...	...	...	...	...
Baroda	38	48	·2	8	7	...	33	34	·1
City	...	...	...	...	...	...	37	43	1
Total ...	...	...	...	2,878	1,773	3	70	77	·1

Districts or Divisions and City.	Sub-Division of Vaishnavism.								
	Udákabir.			Bhagat Panth.			Narsi Bává.		
	Males.	Females.	Proportion per 1,000 Vaishnavites.	Males.	Females.	Proportion per 1,000 Vaishnavites.	Males.	Females.	Proportion per 1,000 Vaishnavites.
	98	99	100	101	102	103	104	105	106
Amreli	...	...	...	22	12	·2	...	...	...
Kadi	...	...	...	...	...	...	...	...	...
Navsari...	...	...	...	...	...	...	1,353	1,608	23
Baroda	56	45	·2	30	29	·1	2,142	1,440	8
City	200	190	5	...	...	...	...	...	...
Total ...	256	235	·3	52	41	...	3,495	3,048	4

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Subsidiary Table E—*continued.*

Sects of Hindus, Jains, Parsis and Musalmans and Sub-divisions of Vaishnavism and Sunnis.

DISTRICTS OR DIVISIONS AND CITY.	Sub-Divisions of Vaishnavism.			Sects of Jains.			
	Nimánandi.			Swetámbari.			
	Males.	Females.	Proportion per 1,000 Vaishnavites.	Persons.	Males.	Females.	Proportion per 1,000 Jains.
	107	108	109	110	111	112	113
Amreli	7	5	...	1,004	535	469	307
Kadi	...	...	...	25,258	12,667	12,591	809
Navsari...	45	36	·6	1,831	1,013	818	682
Baroda	33	38	·2	4,798	2,387	2,411	555
City	...	...	...	1,519	815	704	670
Total ...	85	79	·1	34,410	17,417	16,993	712

DISTRICTS OR DIVISIONS AND CITY.	Sects of Jains.							
	Digambari.				Dhundhiá.			
	Persons.	Males.	Females.	Proportion per 1,000 Jains.	Persons.	Males.	Females.	Proportion per 1,000 Jains.
	114	115	116	117	118	119	120	121
Amreli	290	127	163	89	1,973	1,061	912	604
Kadi	5,618	2,792	2,826	179	546	323	223	17
Navsari...	824	477	347	307	30	22	8	11
Baroda...	2,483	1,337	1,146	158	1,369	795	574	287
City	384	208	176	170	363	198	165	160
Total ...	9,599	4,941	4,658	199	4,281	2,399	1,882	89

DISTRICTS OR DIVISIONS AND CITY.	Sects of Parsis.							
	Sháhenshai.				Kadmi.			
	Persons.	Males.	Females.	Proportion per 1,000 Parsis.	Persons.	Males.	Females.	Proportion per 1,000 Parsis.
	122	123	124	125	126	127	128	129
Amreli	20	12	8	1,000	...	...	...	...
Kadi	96	49	47	970	3	2	1	30
Navsari...	5,209	2,261	2,948	886	2,380	984	1,396	314
Baroda	98	57	41	933	7	4	3	67
City	587	338	249	985	9	5	4	15
Total ...	6,010	2,717	3,293	715	2,399	995	1,404	285

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Subsidiary Table E—*concluded.*

Sects of Hindus, Jains, Parsis and Musalmans and Sub-divisions of Vaishnavism and Sunnis.

DISTRICTS OR DIVISIONS AND CITY.	Sects of Musalmans.								
	Sunni.								
	Total.			Hajrat Pir.			Mahommedi.		
	Persons.	Males.	Females.	Males.	Females.	Proportion per 1,000 Musalmans.	Males.	Females.	Proportion per 1,000 Musalmans.
	130	131	132	133	134	135	136	137	138
Amreli	11,990	6,203	5,787	5,613	5,362	555	380	243	32
Kadi	44,827	22,790	22,037	22,790	22,037	806	...	...	...
Navsari...	17,719	8,470	9,249	8,470	9,249	696	...	...	...
Baroda	38,449	19,910	18,539	17,411	17,071	760	2,050	1,050	68
City	16,523	8,797	7,726	4,401	3,980	446	3,118	2,628	306
Total ...	129,508	66,170	63,338	58,685	57,699	705	5,548	3,921	58

DISTRICTS OR DIVISIONS AND CITY.	Sects of Musalmans.							
				Shiáh.				
	Piráná, Imámsbá, &c.			Khojás Agás Foreigners, &c.				
	Males.	Females.	Proportion per 1,000 Musalmans.	Persons.	Males.	Females.	Proportion per 1,000 Musalmans.	
	139	140	141	142	143	144	145	
Amreli	210	182	19	1,781	4,010	3,771	394	
Kadi	...	...	...	10,817	5,461	5,356	194	
Navsari	...	...	...	7,732	3,626	4,106	304	
Baroda	449	418	19	6,929	3,830	3,099	153	
City	1,278	1,118	128	2,247	1,242	1,005	120	
Total ...	1,937	1,718	22	35,506	18,169	17,337	215	

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CHAPTER IV.

AGE, SEX AND CIVIL CONDITION.

SUBJECT PROPOSED.

PART I—AGE.

1. Preliminary Remarks.
2. Ages of the People.
3. Proportions in Age Distribution.
4. Age Tables of other Countries compared.
5. Smoothed Ages.
6. Mean Age.
7. Comparison with the Age Returns of Previous Censuses.
8. Ages by Religions.
9. Divisional Ratios compared.
10. Infants.
11. Useful and Dependent Ages.
    - *a.* In the State,—comparisons.
    - *b.* In urban and rural areas.
    - *c.* In famine and non-famine tracts.
    - *d.* By religions.
    - *e.* By castes or races.

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CHAPTER IV

AGE, SEX AND CIVIL CONDITION.

Subject proposed.

Arrangement of the Chapter.

1. We have in the first three chapters dealt with the numbers of people as a whole, with the decrease of the people in the State as well as in the Divisions, and with their religions. General subjects these were, although individuals formed the units. We have now to deal with their age, sex and civil condition. These three subjects are so intimately connected with one another that, for statistical purposes, it is convenient to compile them in one table. The subjects of age and sex are so mixed up in many of the Census tables that, for easy reference, they become inseparable. In fact, sexes come in all the age tables ; still, the problems relating to them have sufficient importance of their own to require separate treatment. With this view this chapter is divided into three parts or sections. In the first I shall take under review the ages of the people, reserving the other two parts for sex and civil condition. The subsidiary tables connected with each of these subjects are placed at the end of each part in order to avoid confusion, which is otherwise likely to result, owing to the repetition of the numbers or alphabets in each.

Part I.—AGE.

1. Preliminary Remarks.

Importance of an Age Return at a Census.

2. The subject of age is the most perplexing one in India for a Census reviewer, as the figures for ages are not sufficiently accurate to allow of vital inferences to be drawn therefrom. The important deductions that can be drawn from accurate returns of age are those with regard to the duration of life or the expectation of life at birth and at any age in any community, State or Division thereof, with regard to the numbers of bread-earning effectives and of the dependents, and with regard to the weighty considerations of the education of the young and the occupation of the adult. These returns, again, if accurate, can explain the extent of the gaps made by famine and epidemics in the population returned at the previous Census. They could also furnish the rates of births and of relative mortality prevailing at different periods of life in the two sexes, and would thus enable us to draw conclusions regarding the higher or lower vitality of any community in the State.

Circumstances in European countries contrasted with those of India.

3. That State would be considered to be most prosperous where the average duration of life was long and the death-rate small. The birth-rate requires also to be limited to the surrounding circumstances. In the healthier and more advanced countries of Europe, with their cold climates and immunity from famines and sweeping epidemic diseases, the birth and death rates are not only fairly normal, but the birth-rate is reasonably limited by prudential checks, and the death-rate is diminished, decade after decade, by improved sanitary measures. The consequence is that there is an increase in the population there

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year by year. The population of England and Wales had increased in the Census of 1891 by 11·65 per cent., and during the last intercensal period it has increased by 12·15 per cent. But in India generally and in Baroda, as elsewhere in India, the circumstances are the reverse of those mentioned above. As already stated in a preceding chapter, marriages in India being the rule, and early marriages compulsory for those who form the bulk of the population, in ordinary years, the birth-rate in India is very high as compared with that in European countries. The population of married women, at the child-bearing ages (12-38), was calculated in 1891 to be 50 per cent. higher, proportionately, in India than in England. It is also obvious that a large birth-rate, in a province where very little or no margin of cultivation is available, is productive of much distress. The excessive birth-rate due to unrestricted marriages is followed by an abnormally high death-rate among the children. The sedentary habits and occupations of those who are traders and bankers and the extreme poverty of the proletariate are other causes tending to lower the general vitality. The insanitary habits of life and the unwholesome diet of the former sow the germs of epidemics which they have not enough physical stamina to withstand ; while the hand-to-mouth existence of the latter deprives them of all means to prolong life, if a delay in the rainfall keeps them out of field work for a short time or raises the price of the inferior kind of grain, which is all that supplies them poor nutrition at the best of times. When such are the circumstances in ordinary years, what would naturally follow in the years such as were witnessed in the decade can well be imagined. As observed before, a famine and an epidemic not only kill men in large numbers, but doubly check the growth of the population by exercising a baneful influence on births. Adults of either sex having succumbed to them, their places as procreators are left vacant, so to say ; not only that, but the half-starved or debilitated survivors suffer heavily in their powers. It is very hard, then, to calculate to an approximate certainty the value of life in a country where the two necessary functions, birth and death-rates, undergo violent fluctuations.

Fluctuations in the birth and death rates.

4. In normal years, in the natural course of things, the numbers for every succeeding age must grow less and less than in the preceding age. As a settled thriving population develops, the births are expected to increase every year ; but even taking the birth-rate as constant, the numbers of those, say, in the first year, must lose some of them in the second year; say, a population of 1,000 may go down to 995 ; and to 990 in the next year, and so forth. The births remaining constant, there would be no other result but a diminution of numbers in each succeeding age-period. But in India, and in this State as forming part of it, this even flow is liable to be greatly disturbed. In one year the births, say, may be 1,000, but in the next only 900, and in the next 850, and again 1,000 after two or three years ; the fluctuation being due to less births owing to famine and, concomitantly with it, abnormal deaths owing to epidemics following or accompanying famine. Thus it may happen that the births, 1,000, of one year may, after 4 years, be reduced to only 980, say ; but the low rate of birth in the second year of our calculation, say 900, may, after 2 years, go down to 890. We can thus have 980 as the balance for a succeeding year, and 890 only for its preceding year, a reversal of the ordinary course of variation. Under this state of things, it is not possible to deduce from the Census returns any accurate inferences regarding the

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the probability of life at any age-period, or the mean-age, or any of those other inferences which can be drawn from the figures of an undisturbed record.

Want of correct Birth and Death Registers.

5. In addition to this difficulty, there is the other equally unfortunate one of the want of correct birth and death registers, which I have already noticed. If the State records could supply us even with tolerably accurate registers for all towns and villages, they would not only help us to test our census figures of the various ages, but would enable us to deduce many of the inferences referred to in the previous paragraph, to a high degree of accuracy. We could immediately trace to their proper causes the abnormal fluctuations mentioned above.

Wrong ages.

6. Another cause combining with the above to vitiate the figures is the obviously inaccurate return of ages. It arises partly from certain reservation in many classes in the declaration of correct ages, even when well-known to them, and, in a majority of cases, from sheer want of intelligence and from ignorance. It is well known that it is considered to be a mark of reproach, if the Hindu girls are not married at a certain age—from 11 to 14. There is no wonder, then, that in such public records as those of the Census, the parents would be most unwilling to allow the ages of their unmarried daughters to be recorded as past 11 or 12. Hence arises a *suppressio veri* for these ages. In married women, some would wish, for various reasons, to give an age different from what they may know to be the correct one. But the main cause of the inaccuracies lies in the extreme ignorance of the people. There are hundreds who know not how to count, particularly the odd and unusual numbers, and thousands more who, though they may be able to count, are unable to know their exact ages. I shall treat both these at some length further on; and, following the scheme of the smoothening of ages suggested by the Census Commissioner, I shall attempt to reduce to a possible minimum the inaccuracies arising from ignorance.

2. AGES OF THE PEOPLE.

Instructions to Enumerators on the subject of age.

7. In order, however, to take all necessary precautions, special instructions were issued to the enumerators to secure as correct a return of the ages as was practicable. These instructions were as under:—

(*Translated.*) "Rule 7—Column 7—(*age*).

> Enter the number of years each person returns as having completed, and not the current year of age: you will specially see that only the number of years a man has completed is to be shown and not months and days above it. For infants less than one year old, enter the word "infant," but not the number of months or days of its age. If people cannot tell their age, you must remind them of some well-known events, *e. g.*, famine, and such others; and, if even then they cannot tell their age, you will write down what you think it to be from appearance."

It is the common experience of judges in all Law Courts that witnesses are most puzzled and most inaccurate as to their ages. Much therefore was, perforce, left to the discretion of enumerators, who also could not be implicitly trusted. The age returns are, consequently, very inaccurate, and all inferences made therefrom are to be received with great caution and a large allowance.

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The age-tables.

Sub. A.

8. The age returns for this State have been tabulated by single years for the entire population, instead of only for 100,000 as desired by the Census Commissioner. A glance at the table will illustrate what has been said above. It will be seen that this table presents a great excess in the numbers at the quinquennial or decennial ages throughout ; or, in other simple words, at the ages which are multiples of five. For age 10, the number is nearly 60 per cent. more than for age 9, and 44 per cent. more than for age 11. For age 12, the number is 27 per cent. higher than for age 11, and 36 per cent. higher than for age 13. The number for age 15 is 34 per cent. higher than for age 14, and 42 per cent. higher than for age 16. For age 20, the number is so much as 93 per cent. higher than for age 19, and 58 per cent. higher than for age 21. For age 25, the number is again so much as 89 per cent. higher than for age 24, and 73 per cent. higher than for age 26. For age 30, the number is 83 per cent. higher than for age 29, and 68 per cent. higher than that for 31. For age 35, the number is 70 and 61 per cent. higher than for the preceding and succeeding ages. But for age 40, the number is so much as 123 per cent. higher than that for age 39, and 95 per cent. higher than that for age 41. For age 50, the number is actually more than 3 times that for age 49, and more than double that for age 51. Ages 2, 4, 8, 12, 18, 22, 28 and 32 show more numbers than their immediately preceding odd ages. The number falls suddenly in the age-periods 33 and 34 ; but after taking a rise in the quinquennium, it again falls and goes on diminishing till 39 ; and at 40 takes a leap rising higher than all the years of the decade. At 60, the great halting-place of the beginning of old age, the number is again 3 times that of the previous age, and more than 4 times that of the succeeding age. The same phenomenon appears at the next stage of old age, 70.

Inaccuracies in the number of males and females.

9. These inconsistencies are also marked, when we examine the figures for males and females separately. The male figures start with 25,043 at age 11, and instead of showing the expected decrease for the next age 12, are nearly 25 per cent. higher. There is no apparent cause to account for this. The anomaly becomes more patent when we find that in the very next age-period, 13 years, the male numbers fall to 22,760, and rise in the age-period 14 by 86, and by nearly 40 per cent. in the next age-period, 15 : further on there is a fall in the numbers, at the ages 16 and 17, and a rise at age 18 by 22 per cent. of the number in the preceding age, and a still higher rise, namely, of nearly cent. per cent. in age 20 over its predecessor. Even more striking results are obtained on the examination of the figures for females, for these ages, and the instances can be multiplied as we look further down the table.

Causes of the anomaly.

10. In this connection Dr. Ogle's remarks in the general Census Report of 1891, for England and Wales, may be read with interest :—

"Not improbably the greater number of adults do not know their precise age, and can only state it approximately. There is a great tendency to return ages as some exact multiples, when really a year or two on one side or other of the precise figure (30, 40, 50, &c.)."

The same cause applies more forcibly in India, besides many others, for these eccentricities which are due, as mentioned by the Census Commissioner, to the native habit of counting by fours (and fives), to the influence of colloquial expressions, to notions connected with puberty and marriage, to superstitions and to

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lucky and unlucky numbers. Taking into consideration the unadjusted numbers, by single years, in 100,000 of each sex, which will serve the same purpose as the absolute figures, it will appear that much partiality has been shown to the ages which are exact multiples of 5 or 10, throughout, both among males and females. Up to 25 there is an excess in the ages 10, 15, 20, and 25. After 25, there is a great excess in every decennial age ; and an excess, not quite so great, in those ages which are odd multiples of 5, in both the sexes. Of all the ages, the highest number obtains in the age 10, namely, 35,073 among males, or 3,477 in 100,000 of the male population. Excluding the quinquennial or decennial ages, the next in order is the number 31,121, or 3,085 in 100,000 for age 12, followed by 26,506, or 2,628 for age 8 in 100,000 of the male population. Looking to the figures for females, we find that a high proportion, though lower than that of males, is obtained in their numbers also, in these three ages, namely of 3,183, 2,754 and 2,572 in 100,000 of the female population. It is alleged for females that there is generally a tendency of the parents to conceal the ages of the girls, when they approach or exceed the marriageable age, according to the notions of marriage-customs obtaining among the Hindus. The idea for this suppression or wilful mis-statement emanates from one motive in the case of girls, returned as having reached the 8th year, and a contrary motive for those at 12 years of age. Among Hindus, and especially among well-to-do classes of persons, parents are desirous to see their girls married at a tender age. Even if, therefore, a girl is 7 or 8 years old, a year or two more is overstated in casually mentioning her age; and thus '8 or 10,' as the ages of such girls, becomes a colloquial expression with these parents. On the other hand, when girls among either the opulent or poorer classes have exceeded the marriageable age, owing to failure of providing a good match, 'irreconciliation' of horoscopes, or want of adequate means for defraying the expenses, the parents consider it very humiliating ; and, consequently, understate the real ages. So in each of the two cases the numbers crowd on the ages 10 and 12, at the expense of a year or two before and after these ages. But I must say that much of this reasoning fails to convince, because the same disproportion is observable for the boys at these ages also. On the one hand, it is true that these reasons do operate, to a good extent, in the case of girls; but on the other hand, it must be acknowledged that they could not apply to boys. If a common reason is to be sought, it must be traced only to the ignorance of the people and the preference for certain numbers over others, partly through carelessness, but mostly from ignorance. Sub. I.

Another tendency apparent from this table is the preference of even numbers, in stating an age, to odd ones. Ages 14, 18, 24, 28, 32, 38, 42, and 48, are instances in point, as showing figures higher than in the immediately preceding age-periods. As forming an exception to the typical inaccuracies mentioned above, occurs the case of the Animistics. It will be noticed that their number is highest in the age 4, *viz.* 3,523 males, and 3,810 females, and another striking anomaly is found for the ages 16, 23, 37, 38, 43, 44 and 49, where the numbers in each case are higher than those in the immediately preceding ages. Ages 39 and 49 show numbers higher than those of 40 and 50, respectively, against the usual expectation. Age 62 returns a number which is the highest as compared with the corresponding numbers in any of the other religions. I am not sure if the enumerators are not at fault.

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Female ages as contrasted with male ages.

11. In addition to the erroneous statement of ages, attributable, as I have said, to general ignorance, there is a remarkable, though uniform, irregularity observable in the figures for females as contrasted with those for males. For age 5 and all ages below it, except the 1st, the numbers for girls are higher than for boys; and for the total 0-4, we have 97,180 boys to 99,662 girls. But immediately after that age, the numbers for girls go on lessening, except in rare cases. After 40 generally, and above 60 necessarily, the numbers for females are greater.

Quinquennial groups of the age-periods.

12. As one way for covering the inaccuracies arising from the mention of single ages, quinquennial or decennial groups of age-periods are preferred for Census purposes, wherein these divergences are expected to disappear ; allowing a few inferences to be drawn with some accuracy or certainty. Imperial Table VII gives the number of persons at each of the first five years of life, and after that at each quinquennium up to 60. We will now consider how far the above expectation is realised by this grouping. The total numbers are the highest for the third group (10-14), followed very closely by the second group (5-9), which is followed by the first one (0-4). The natural and expected sequence of diminution is not only upset in these, but also in the fifth and eleventh age-periods. The columns for females exhibit irregularities for the second and fifth, ninth and eleventh age-periods ; but not in the third. In this respect, the females maintain the same order as at the last enumeration; while for males, only one of these irregularities, namely, of the fifth age-period, disappears. The position for the first group (0-4), for males is changed now by the famine, which was much more fatal to infants and children than to adults, by bringing about more deaths, and reducing also the number of infants by paralysing the procreative powers of the adults.

3. PROPORTIONS IN AGE-DISTRIBUTION.

Age-distribution of 10,000 of each sex.

13. If we distribute 10,000 of each sex into these groups of age-periods, we can get the same particulars in another and a better form. In the proportions for total, the column for which is dropped, it will appear that the first group starts with 1,009 and is higher in the second by 236, and still higher in the third by 33. The fifth group again is higher than the fourth by 14. From that age-period it goes on diminishing, in steady but irregular sequence, till 390 is reached in the tenth group ; but the figure for the eleventh group is again higher by 50.

Sub II.

Among the males, the highest proportionate figure appears for the third group, 1,357, followed by 1,254 for the second group, and 1,036 for the fourth. The first group, 963, is less than all the succeeding 5 groups. From the fourth period the figures come in the expected sequence until the tenth group is reached ; and then in the next age-group it rises from 380 to 419, the fall from which to only 167 is very sharp. The highest figure in the proportion per 10,000 females is 1,236 in the second group, followed by 1,200 in the third, and 1,056 in the first group. The fall in the fourth group, 941, is strikingly great, when we refer to the proportions for the next two groups, which are 1,007 and 959, respectively. In the ninth and eleventh groups, the proportions are higher by 40 and 62, respectively, as compared with the next preceding groups of ages. The fall in the proportions of total, males as well as females, in the age-period 45-50, is also very great—41 per cent.

The causes of irregularity in age-periods discussed.

14. The age-period 15-19 appears to be specially bad for females. It is said, and apparently with some show of reason, that this period is the one when women have to pass through certain physiological changes of constitution, entail-

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ing a great mortality. This cause will hold good in reference to the heavy fall in the group 15-19, as compared with 10-14. But we cannot rest satisfied with this cause alone of the sudden falling-off. If there was, unfortunately, an abrupt deficiency here, and if the succeeding two ages had shown, as was in that case expected, decreasing numbers, we should have been driven to attach much weight to this cause. But we find that in the very next group the numbers again rise ; and where there were only 941 girls between the ages of 15 and 19, out of a total of 10,000 females, there are found so many as 1,007 in the very next age-period 20 to 24, and 959 in 25 to 29. The obvious question arises, how came there to be 66 and 18 more females in the next higher period in 10,000 of the entire female population. This is the case in three Censuses. These physical laws cannot be supposed to be active for the period of five years at one time and dormant at another. Emigration and immigration do not form important factors in this State. In the absence of any known causes operating to greatly reduce the births 15 years ago, the inference to be drawn is that the numbers of females at age 15-19 are understated. It appears from the single-age figures given in Subsidiary Table I, that the numbers stated for the ages 17 and 19 are obviously too low. The same fault will be found in the case of males also. In fact, the fall in the case of boys of that age-period is greater than for the girls. But for the age-group taken as a whole, there is not a great falling-off for boys. It will thus appear that the ignorance of the people, or their indifference in the matter of mentioning the ages quite accurately, is responsible for much of the confusion.

Comparison with previous Census of corresponding age-periods of same individuals. Sub. B.

15. For a closer examination into the causes of these eccentricities, we may compare the numbers, by each age, from 11 to 30 of this Census with those from 1 to 20 of the last Census. Taking the figures of this Census alone, we find that those for boys and girls rise and fall together, except in 2 cases. At age 14, while the males have increased by 86 over the preceding age 13, the number for the females has decreased by 1,359 ; and that difference may be attributed to the higher mortality among the girls at these ages, or to a suppression of the actual age. The greater death-rate at this age in females may be due to constitutional changes or to premature maternity. But even after making full allowance for these causes, the figures show where the fault mostly lies. Taking the first 5 ages, 0-5 for males, in 1891, and comparing them with ages 10-15 of 1901, we find that there is a decrease for all ages, except the second. The number 25,043 at age 11 among the males must be the survivors of those who were returned at age 1 in the last Census, whose number was 20,464. The increase in the figure this time is impossible in the nature of things. Taking an average for these 5 years, there has been a decrease of 14 per cent. per year. For the girls, there has been a decrease in all these periods ; but the average comes to 33 per cent. The difference is too great between the sexes to be easily explained. The only explanation lies in either the figures for males being exaggerated for age 11 now, or grossly understated for age 1 in 1891. The former supposition cannot hold good ; the only inference then is that, as is usually the case, children of age 1 are underestimated. It will be seen that the same remark applies to the girls of the same age also. Taking the next age-group 15-19, of 1901, it will appear that the girls again show a decrease in each succeeding age, while there is only one exception in the case of boys, the last age, where there is an unexpected increase.

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The average decrease for boys in this age-period comes to 33 per cent. for each age, and for girls to 55 per cent., a very heavy fall. In the case of girls of ages 14, 15, 16, 17 and 18, the loss is very heavy, both absolutely and as compared with the boys. This might be attributed to an actually heavy death-rate, as said above, in the critical years of a girl's life. In the next age-period, 20-24, of 1901, there is actually an average increase, in the case of males, of 8·8 per cent. over the numbers of the previous decade that fed this age-group, and of 19 per cent. in the case of females, per year. This is very remarkable. A part of this increase may be due to immigration ; yet that alone could not account for this very large increase, against the ordinary rule. The largest increase is found, over 80 per cent., in the case of both, at the age 21 corresponding to age 11 of 1891. It is easy to account for this irrational increase, by considering that the age 11 is one of those which are the least in favour and is very dangerously situated between the favourite numbers 10 and 12. The increase in the ages 23 and 24, though on a smaller scale, can also be accounted for by the corresponding numbers for 1891 being 13 and 14, in juxtaposition to the favourite numbers 12 and 15. It will be observed that for this age-group 25 to 30, the males and females have increased or decreased *pari passu*. The same is the case in the next age-group 25 to 30, for 1901. Here again, the average population goes towards an increase in both cases—42 per cent. for males and 57 for females. This, too, can be explained by saying that part may be due to immigration of adults, but a great deal more to the low figures given in 1891 for the awkward ages 17 and 19.

Improvement noticeable.

16. But one hopeful result that can be deduced from the Table (Sub. B) should not fail to draw attention. It is remarkable that, in one decade, the prejudice against awkward numbers and the partiality for certain easy and even numbers have given place to correcter notions, owing perhaps to better intelligence and education. It will be seen, that though the total population has decreased in 1901, still the numbers for both males and females have increased for the same ages, in the two enumerations, in the case of unfamiliar numbers :—

Age.	Males.		Females.	
	1891.	1901.	1891.	1901.
11	10,184	25,043	9,451	20,037
13	13,174	22,760	11,894	19,285
17	9,970	16,502	9,229	15,034
19	4,923	15,487	4,195	13,740

The improvement is considerable ; and, in a decade or two more, we may expect as correct figures as could be counted upon in any advanced countries. It is worth noticing also that for age 13 for females, where a great concealment is always apprehended, the numbers have risen from 9,451 to 20,037. Of course, as a corollary to the above, the favourite numbers, which were over-crowded before, are eased off :—

Age.	Males.		Females.	
	1891.	1901.	1891.	1901.
10	57,205	35,043	43,321	30,051
12	46,839	31,121	31,034	25,997
15	51,145	31,893	38,327	25,569
18	24,765	20,142	22,087	16,629
20	73,497	30,311	76,442	27,672

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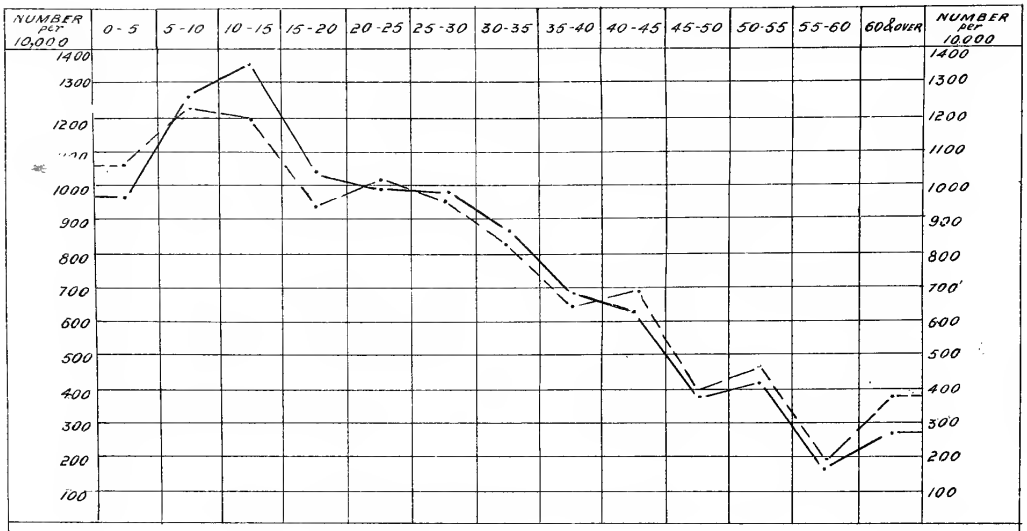
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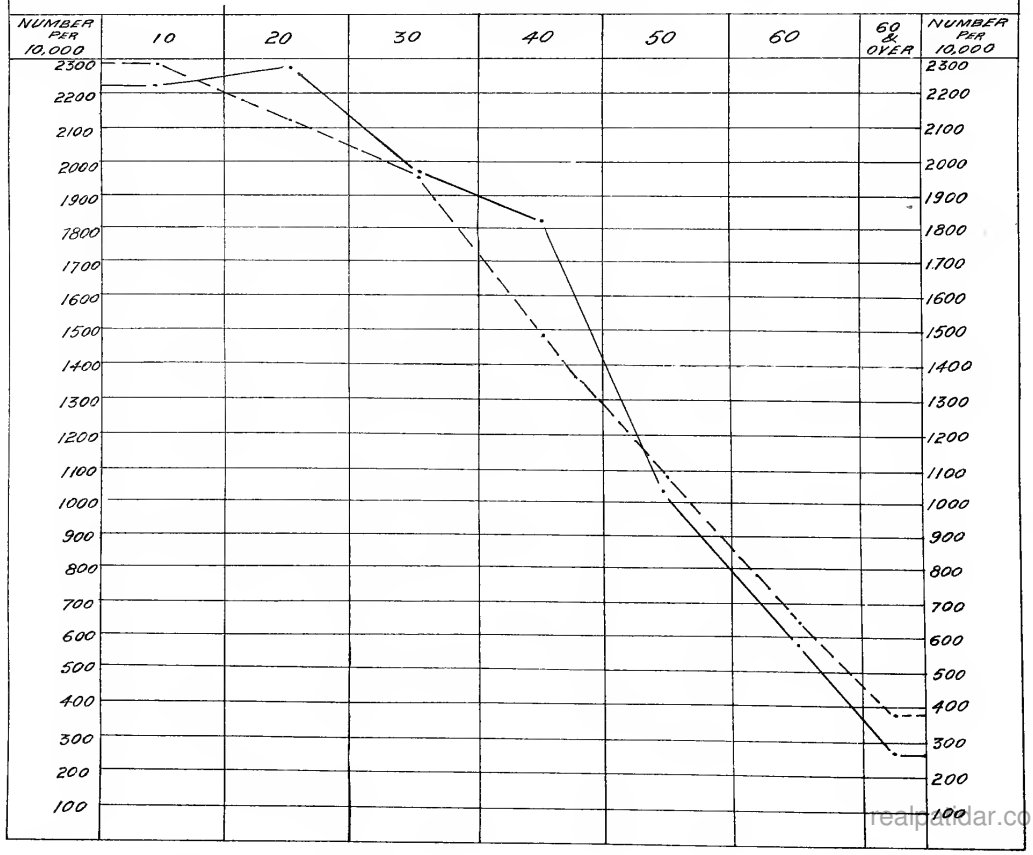
I. Diagram 9 Chapter IV Part I

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Proportions of Males and Females in every 10000 of each sex by quinquennial groups of ages in 1901.



Proportions of Males and Females in every 10000 of each sex by decennial groups. of ages in 1901.



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——————— MALES — — — — — FEMALES

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The unloading is great, and most conspicuously so, from age 20.

From these considerations it follows that, at least in this State, we need not labour to find out any other causes for the irregularity of the numbers in the consecutive age-periods than those summed up below :—

(1) that there was an abnormal fall of numbers at ages 9, 11, 13, 14, 17 and 19, in both sexes, in 1891, due to understatement, and that with the advance of education and general enlightenment these heavy disparities are being smoothened and promise to disappear,

(2) that the halting stations of quinquennial ages are still in demand and the even ages are preferred to the odd ages, not ending in 5,

(3) that there is a suppression in the ages of girls, between 8 and 15, due to social considerations.

Decennial numbers.
Sub. C—2-7.

17. As the age-periods become wider, the irregularity of sequence naturally tends to adjust itself. It will be seen that the numbers and percentages are obtained in a regular sequence for all such age-periods, except for the second group in columns 5 and 6. The loss in the column for males in this group is nearly compensated by a gain in the column for females, and leaves a loss of 1,531 in the column for both sexes. The fall in the male children can be attributed to the effect of famine on infants and youngsters in the last 2 years. That this is actually the case will be seen from Subsidiary Table I, where the numbers in the first two ages, below one and over one, are 3,009 and 2,719 against 4,314 and 4,685 of the next ages, out of every 10,000. It will also be seen that there were more female births than male ones.

The diagrams showing proportions per 10,000.

18. The figures given in Subsidiary Tables II and C are separately illustrated by two diagrams. The male and female lines therein represent graphically their varying proportions, per 10,000, at different age-periods, which are taken as quinquennial in the first and decennial in the second. In the first diagram, it will be noticed that in the first square—below 5, the female line is higher than the male one ; the male point coming a little over the centre between 900 and 1,000 ; the female one midway between 1,000 and 1,100. In the next square, for 10, the male line assumes the higher place ; the distinction between the numbers for the two sexes is not so very marked here ; but, in the third square, for 10-15, the male line rises still higher, while the female line descends exactly to the horizontal line representing the number 1,200, and the distinction between the points for the two sexes is clearly marked, being nearly equal to a square and a-half. In the next square, for 15-20, the lines for both the sexes fall ; that for the males descending nearly three squares, and the female line $2\frac{1}{2}$ squares, the male line still maintaining superiority nearly equal to one square over that for the other sex. But, in the fifth square, for 20-25, the female line once more crosses the male line and goes higher ; the difference here, however, is not very great, the male point being lower by about $\frac{2}{5}$th of a square. In the next three age-periods, for 30, 35 and 40, the female line again falls lower, keeping nearly the same distance. After this, the female line finally gains its lost superiority, and maintains the same till the close. In the last stages of life, the superiority of female numbers is, curiously enough, the same that it was in the

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beginning of life ; the fall in both is, therefore, identical—of 6½ squares. In the second diagram we find that the female line in the first square below 10, is higher here also, coming nearly to 2,300 ; while the male one is a little above 2,200. But as we proceed further, the female line in its descent loses ground, giving a temporary higher position to the male line, up to the square for the age-period 40 ; after that it finally beats down the male line. The male line rises in the second square for 20, and thence assumes the natural course of sequence. The distance between the points for the two sexes is longest at 40 and shortest at 30 ; the distance is the same for 10 and over 60. The female line runs down very smoothly, while the male line is angular and uneven.

4 AGE-TABLES OF OTHER COUNTRIES COMPARED.

Comparison with British Gujarat and other Divisions of the Bombay Presidency.

19. Compared with British Gujarat our State does not differ much in the proportions per 10,000. Baroda seems to be better in this Census, inasmuch as, in the first two periods it has fewer children than British Gujarat has ; thus the figures this time for these two neighbours present a contrast with those at the last Census. Baroda has 1,008 and 1,245, or a total of 2,253 to 1,014 and 1,375, or a total of 2,389 of British Gujarat, which difference it partly makes up by increased numbers in the two subsequent age-periods ; but it loses again a number nearly equal to the outstanding difference between the more powerful ages 20 to 40. Over 60, the numbers are pretty equal ; and the total loss is compensated by its having an increased number between 40 and 60. Except in the case of old persons, Baroda and British Gujarat appear in this Census to be better off when compared with the other Divisions of the Bombay Presidency and its feudatories. Both have fewer children ; and owing to the heavy loss sustained by both in the children and the old, on account of famine, the proportions in the same number of persons have risen and become weighty for those who are best adapted to provide for themselves. The Southern Division shows the highest number, 513, of old persons, and Baroda the lowest, 319.

Sub. D-2, 3.

Sub. D-4, 7.

Comparison with Bombay and Madras Presidencies and India as a whole.

20. The irregularities in the returns of age are not confined to this State or to this Census alone, but are observable in the recent age-returns for Bombay and Madras Presidencies also. For instance, in the first five years of life, Baroda has fewer children than either of these two provinces, in all the age-periods. For male infants "under one year," while Baroda returns 145 per 10,000 of the population, Madras returns 294, or more than double, and Bombay, 206. The proportions for female infants, also, are similar in the three provinces. The proportions in the second age-period, "one year old," fall throughout, for both sexes, in all of them. But in the three subsequent age-periods, while the male and female proportions for Baroda increase year by year as age advances, those for Madras increase in two age-periods (2 to 3 and 3 to 4), but fall in the next ; whereas, those for Bombay increase in the third, then fall in the fourth and again rise in the fifth. Another fact worthy of notice is that, as in Baroda so in the other two provinces, the females preponderate over males as regards their proportions, in these age-periods.

Sub. E-2-7.

Taking the figures of quinquennial groups of age-periods for these two Presidencies (according to the recent Census) and those for India (1891), and comparing them with those for Baroda we find that almost the same peculiarities

Sub. E-8-9.

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run through them; more especially in the female proportions. The second quinquennial group is always greater than the first everywhere and for all Censuses, except in the case of female proportions in India. As for the age between 1 and 2, so in the age-period 15 to 19, there are the same mysterious lapses in the numbers, observable in all India, and in all the three Census returns, 1881, 1891 and 1901. The anomalies of higher numbers in subsequent age-groups in the case of female proportions, in the age-periods 10 to 15, 20 to 25, 40 to 45, and 50 to 55 are observable throughout. No causes tending to lessen births or increase the mortality, in any particular years, can avail to account for these phenomena; for no such causes could have prevailed all over the continent of India, and for the same age-period, in the different decennial Census Returns. The causes are to be sought, as I have said, (1) chiefly in the ignorance or idiosyncrasy of the people at large, (2) secondly, in the suppression among certain classes of certain age-periods for girls, and (3) lastly, involuntary manipulation of the ages on one side or the other in consonance with certain notions regarding puberty and marriage, and with the influence of colloquial expressions. Turning our attention to male proportions, it will appear that the rise in the age-period 10 to 15 in the case of Baroda is singularly exceptional. But while the anomaly in the age-period 50 to 55 is constant in the different parts of the continent, as also in Baroda, the latter shows an improvement from the age-period 15 to 20 and onward, and follows the regular sequence; whereas, in the age-period 25 to 30 the irregularity remains unaltered in India and the two provinces; it disappears, in the case of Bombay alone in the age-period 40 to 45. Madras shows the highest proportion for persons over 60 this time, and Baroda the lowest, in the case of both the sexes.

Comparison with England and Wales.

Sub. F.

21. We shall now compare Baroda with England and Wales. As the new figures for France and other European countries are not available, I refer to the previous Baroda Census Report, for the figures of these countries, if any one wishes to know them for comparison. Up to 25, the ages are grouped by quinquennial and subsequently by decennial periods. It will be seen that the law of decreasing sequence prevails throughout in England from the earliest to the latest period. Taking the quinquennial ages, the second age-group, for males, is 52 less than the first, the third 58 less than the second, the fourth 103 less than the third, and the fifth 157 less than the fourth. In the case of females, the numbers of decrease in these periods are 56, 60, 84 and 58, respectively. These figures show a greater falling off in the case of males; this, perhaps, is due to emigration in the age between 15 and 25. The percentage of females is greater than that of males throughout, after age 20; it being naturally, therefore, less in the first 3 age-periods. But the even flow of succeeding groups showing less figures than the preceding ones is preserved for both sexes. For Baroda, the figures, as has already been remarked, do not show this expected gradual decrease; and the causes can only be conjectured, as has been done in the previous paragraphs, without putting the finger down on any of them as affording a satisfactory solution.

It is noteworthy that the duration of life is much shorter in Baroda than in England and Wales. Over 55, the percentage for the latter is more than double that of the former; only five per cent. of the population in Baroda lives

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after that age to over 10 per cent. in England and Wales. In the preceding age-period also Baroda is lower. The same is the case in all age-periods from 0 to 19. Baroda has larger percentages for the groups between the ages 20 and 44. Apparently, these figures give a superiority to Baroda, as giving the largest percentage of efficient workers. But this is a false test, due to the abnormal conditions prevailing in the past decade. There has been a great loss among the children and the old and infirm. To get a correcter view, we might turn to the figures for Baroda, in 1891. We there find that the numbers for children are much heavier than in England, and there is only a slight difference for the ages 20 to 44, compensated by a longer percentage of old men, past 45.

5—SMOOTHED AGES.

Smoothing the age inaccuracies.

22. I had observed in my last Report that, if the age-groups were to end with the digits 5 and 0 instead of beginning with them, the irregularities would be mitigated to some extent. An attempt, however, has now been made to adjust the figures by what is known as Bloxam's smoothing method, as described by the Census Commissioner in the second addendum to the fifth note. The smoothed value for any age from single years was obtained by the formula:—

$$A_3 = \frac{A_1 + A_2 + A_3 + A_4 + A_5}{5}$$

Sub. G.

The results arrived at have been given in column 3 of Subsidiary Table G. for males and in column 6 for females. A further process of smoothing by eleven, was then performed in an exactly similar manner:—

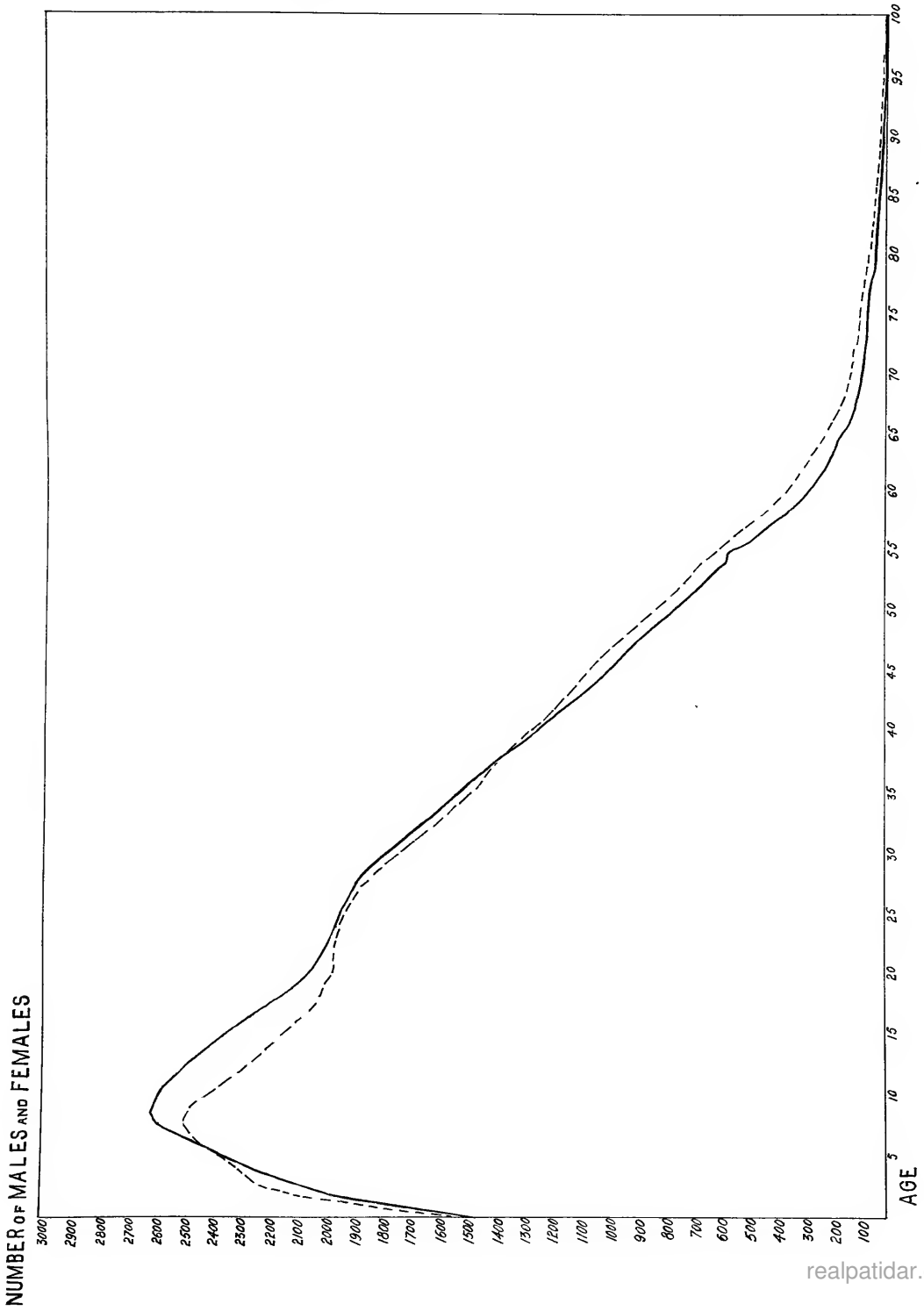
$$A_6 = \frac{A_1 + A_2 + \ldots\ldots\ldots\ldots A_{10} + A_{11}}{11}$$

and the smoothed results are given in the fourth and seventh columns. The data of the Table are then plotted in the accompanying diagram. At the foot are given the ages in regular succession by 5 years, representing the abscissæ of the curve. On the left hand side, as ordinates, are given numbers increasing regularly from zero by fifties for each Division (or 100 for two Divisions). The smoothed numbers for the ages having been plotted throughout, two curves are then described, the straight line representing the number for males and the broken line that for females. It will be seen that even after this smoothing the numbers run during the first ten years of life in an ascending order every year, after which they are regularly decreasing. The reason is easy to explain, and the assertion, that the famine of 1899-1900 has not only carried away many victims, but greatly checked the procreative power, receives corroboration. The number of births has been greatly diminished in that year, and the struggle for those who had survived the few years of life was very hard; thus, the rate of increase, which must have been normal in the first 8 years of the decade, was greatly retarded; and the greater the age the fewer fell victims to the ravage. It is not surprising, therefore, if the numbers go on increasing year by year for the first ten years. After the two-fold smoothing, I cannot attribute the divergence still observable to any cause other than the actual fact of varying numbers of deaths and births, for different years, up to age 10, under the stress of famine and the epidemics. After leaving age 10 in the case of males, and 2 years earlier in the case of females (at which periods the 2 curves attain their maximum ordinates), the curves go smoothly down as was to be expected. On referring to columns 3

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DIAGRAM SHEWING BY SINGLE YEARS THE NUMBER PER 100,000 OF EACH SEX, ACCORDING TO THE ADJUSTED AGE-RETURNS.



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and 4 of Table G, it will be seen that for the smoothing by 5 years' periods many divergences remain uncancelled. Counting up to age 80, it will appear that 31 discrepancies of the unadjusted numbers have been replaced by no less than 22 ; only 9 have been eliminated. The fourth column is a better test. After age 9, there is not a single discrepancy observable there, though all the numbers in the first 9 age-periods are still against expectation. The diagram follows this column. Exactly the same remarks apply to the columns for females in table G and to the line for female numbers, in the diagram.

Life-table not constructed.

23. In countries where the births and deaths by ages are registered very accurately, the number of persons living at every age out of a given population is ascertainable, and a life-table can be constructed. Given the population and the numbers of births and deaths at each age, in a normal population, which is steadily increasing, the construction of a life-table is easy, if allowance is made for migrations. If the age-returns at a Census again were quite accurate, the birth and death-rates can also be obtained independently of the Registers. The life-tables constructed by the Registrars of Births and Deaths could be tested with those constructed from the Census figures, and differences may be accounted for. But, as already mentioned, there are drawbacks in both these respects in this State. Until reliable figures are obtained, it is not of great use to manipulate the figures by smoothing which are sure to leave behind, after all the trouble taken to make them run smooth, a strong suspicion of a large residuum of error.

6. MEAN-AGE.

Mean-age.

24. The mean-age of living is calculated from unadjusted single years as given in Table A, by taking the sum of the years lived by the population at each age and dividing it by the total population enumerated, as suggested by the Census Commissioner in para. 1 of his fifth Note. This comes to 23·56 for males and 23·76 for females. According to the method employed by Mr. White, B.C.S., given in the Bombay Report for 1891 on page 62, on the assumption that the proportion that dies annually of each age is constant, the mean-age will be the geometrical mean between the first and the last year of the period ; to which is added 0·5 to allow for the age being on an average six months more than the year stated. So calculated by taking the quinquennial or decennial groups it comes to 24·39 in the case of males, and 25·26 in the case of females. By taking the corrected proportions per 100,000 in each age-group, the mean-age comes to 24·41 for males, and 25·25 for females, or very near to that in England and Wales, 26·4 for the total population as given in the previous Report of 1891. But it must be remembered that the mean-age of living is not of much value in life statistics, as the same average may be the result of several very different sets of circumstances. A country with a high birth-rate, but also a high rate of infant mortality, would (as is mentioned by Census Reporters), show as high an age average as a country in which there were fewer born but more survived.

Sub. H.

Sub. J

Mean-age by Religion.

25. Looking to the mean ages in the various Religions obtaining in this State, we find that the Parsis stand at the top with 26·59. Next to them come the Jains with 25·83. This higher rate is due to a majority of them being well-to-do and consequently better equipped with the means of sustaining life. The Musalmans, with 24·53, come next. The Hindus, with a majority of poor among

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them, follow the Musalmans, with 24·18. The Animistics and the Christians, consisting largely of converts from the lowest ranks of Hinduism, have their average life as low as 22·33 and 22·21, respectively, owing to their precarious condition of living from hand to mouth.

Mean-age for sexes.

26. It will be seen that the average female lives longer than the average male. This is the case in all religions except the Animistic. This longer average may be due to the fact that females have not to bear the brunt of life in the same degree as the males and are consequently less amenable, except in the critical age-period, already mentioned, to an early death ; but this does not appear to be the case with the Animistics. This conclusion receives corroboration if we examine the figures for the sexes among the Parsis and Musalmans—24·35 and 28·84 in the former, and 23·80 and 25·26 in the latter, for males and females, respectively. In the case of the Parsis their females have, as a rule, not to stir out of their houses for labour : the same is generally the case with Musalman females. The same, too, may be said of some of the higher and well-to-do classes of Hindus. The mean ages of females in the Jain, Hindu, Christian and Animistic religions are 26·33, 24·66, 22·84 and 22·12 and those of males 25·34, 23·70, 21·58, and 22·54, respectively. The average age of life in 1881 in this State was 24·13 ; in 1891 it was 23·33, but now it is 23·65.

Sub A.

7. COMPARISON WITH THE AGE-RETURNS OF PREVIOUS CENSUSES.

Numbers and variations in all age-periods in 1881, 1891, and 1901.

27. We shall now compare the years 1881, 1891 and 1901, as regards their actual numbers, proportions per 10,000 for the totals and for the sexes, and finally the variations of these proportions in the respective age-periods ; and consider how they stand relatively to one another in the three Censuses. In all the age-periods, except 10 to 15, 45 to 50, and 55 to 60, there is a decrease at present over 1891. In the age-periods mentioned above, showing an increase, there are 250,189 (136,843 males and 113,296 females) in 10 to 15, 76,068 (38,343 males and 37,725 females) in 45 to 50, and 34,752 (16,822 males and 17,930 females) in 55 to 60, as against 247,301 (138,870 males and 108,431 females), 75,871 (40,963 males and 34,908 females) and 32,447 (17,709 males and 14,768 females) for the corresponding age-periods in 1891, respectively. A strange feature observable in these age-periods is that the male numbers show a decrease, and those for females show an increase, finally cancelling the negative variation for a positive one in the total. Even if we take the decennial period, 10 to 20, there will still be found an increase in the number of females, but a decrease in the males, and also a decrease in the totals ; the totals being 443,546 for 1901, and 445,452 for 1891 ; the males are 241,365 against 247,267 ; and the females 202,181 against 198,185, respectively, for 1901 and 1891. But instead of the age-periods 45 to 50 and 55 to 60, if we take the decennial periods 40 to 50 and 50 to 60 for both 1901 and 1891, there will be found a decrease throughout in the totals as well as in the sexes.

Imp. VII.

Sub C.

Compared with 1881, all the age periods of this Census, excepting the above groups of ages, again, show a decrease over the corresponding numbers of 1881. But in 1891, the numbers had increased in all age-periods except two, where there was a slight decrease. These two were the much-debated period, 10 to 15, and the final quinquennial period, 55 to 60. It remains to be seen how the numbers at these ages stand now as compared with the corresponding num-

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bers in 1881. It will be seen that in the last named age-period, we had 37,805 in 1881 as against 34,752 this time ; 19,712 males and 18,093 females against 16,822 males and 17,930 females. Thus the increase of 2,275 souls in this Census over 1891 is wiped off in the numbers for the sexes, and there is an actual decrease of 2,890 males and 163 females over those of 1881, or of nearly 15 and 0·9 per cent., respectively, and 8 per cent. on the total. But in the age-period 10 to 15 there were 249,237 total, 137,716 males and 111,521 females, in 1881, for 250,139 (136,843 males and 113,296 females) now ; thus, the boys have actually decreased by 873 while the girls show an increase of 1,775 over 1881. This is due, as has already been remarked, to more accurate figures now given for the girls of that age-period.

Taking the figures for the total as well as for the sexes for the decennial age-period 10 to 20 as before, for 1901 and 1881 we find that there is an increase in the male as well as in the female numbers over 1881 ; this may be due to an improved vitality at this age-period and correcter record. Taking into consideration the numbers of each sex, per 10,000, for 1901 and 1891 we find that seven age-periods have developed ; and 4 have fallen back for the two sexes ; whereas two others show only partial development. Those showing a development in both the sexes are the third, fourth, fifth, sixth, eighth, tenth and twelfth, Sub. II. or (10—15), (15—20), (20—25), (25—30), (35—40), (45—50), and (55—60) ; those showing partial development are the seventh (30—35) and the ninth (40—45) ; and finally those falling back are the first (0—5), second (5—10) eleventh (50—55) and the thirteenth (60 and over); or, in other words, the children, the youngsters and the old. The highest increase in the proportions among the males is carried by the third age-period (10—15), namely, of over 22 per cent., the next age-period (15—20) following it with an increase of over 19¾ per cent. ; the least, of under 7 per cent., falls to the share of 25 to 30, while that of over 8 per cent. to the immediately preceding age-period ; next to the fourth, in the order of percentages of variations in proportions, showing an increase, come the twelfth and the tenth age-periods, the increase is about 18 per cent. and 16 per cent., respectively, and the eighth period has an increase of over 11 per cent. Among the females, the highest percentage of increase in the proportions is claimed by those aged 55 to 60, namely, of under 50 per cent., and of over 32 per cent. by those between 45 to 50. The most important age-periods, 10 to 15, and 15 to 20, come next in order, having an increase of about 29 and 22 per cent., respectively. The other age-periods showing an increase arrange themselves thus in the order of percentages :—Eighth, under 17 per cent., sixth, over 5 per cent., and lastly fifth, over 1 per cent. In the age-period 30 to 35, the males show an increase of only 0·46 per cent., but the females show a decrease of over two per cent. in their proportions per 10,000 ; whereas, the converse is the case with the age-period 40 to 45, where, while the females have increased by more than 2½ per cent. in proportions, the males have decreased by almost the same percentage. Coming to the age-periods showing negative variations in their proportions, which are 4 as stated before, we find that the decrease in 0 to 5 is 27 per cent. for the male, and 3 per cent. more for the other sex ; that in 5 to 10 is 12 per cent. for each of the sexes ; that in 50 to 55 it is 10 per cent. for the males and 4 per cent. for the females, and that among the oldest,

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60 and over, 31 and 23 per cent., respectively. Taking the age-periods after 30, in decennial groups, we shall find that the decrease obtained among the females in age-period 30 to 35 disappears in the group 30 to 40. This is not the case with the next group, 40 to 50 ; nor can the decrease in both the sexes in the group 50 to 60 be expected to take a favourable turn for a positive variation.

Passing on to 1881, it will appear that here also the numbers of 1901 show the same rise and fall that was witnessed when we compared the present figures with those of 1891. The only exception found is in 55 to 60, where there is a decrease of over 3 per cent. in the males only. The figures for the groups 40 to 45 and 45 to 50, not being available separately, these two have been grouped together decennially as 40 to 50. But taking the corresponding group in 1901, the latter gains by comparison. The results being thus similar in many respects call for no remarks. We might, however, enquire into the age-periods, which had advanced or fallen back in 1891. Many of these present a marked contrast. Age-periods 0—5 and 60 and over, which had shown an increase of 20 and 16 per cent., respectively, last time, have each of them lost approximately 27 per cent. in proportion ; the gain of nearly 10 per cent. in 40 to 50 has been carried away ; and this period also has now on an aggregate sustained a loss. 30 to 40 period had shown a decrease last time, but it now comes off better ; and what is very remarkable is that the very important age-period 10 to 15, which had shown the greatest defect at the last Census, has now advanced. These points have already been noted and remarked upon before.

Considerations of the above results.

28. From these results it follows that the youngest and the oldest have succumbed to the perils of the famine, while the young and the adult and the grown-up have made a better resistance in the struggle, thus showing improved vitality. In this connection, the following remarks in the India General Census Report of 1891 will be read with interest :—

> "It must be remembered, however, that the rate of increase thus implied is not likely to be maintained, and that after so many years of average season, previous experience in India warrants the expectation of a check to the growth of population such as that which occurred between 1861 and 1871, and 1871 and 1881. The measures to prevent the loss of life that have been briefly touched upon in Chapter III will, no doubt, mitigate the severity with which this check is applied, so far as its direct action is in question, but nevertheless, it will not be surprising to those who have even glanced at these statistics, if there be not in 1911, if not 10 years sooner, a considerable re-adjustment of the age-distribution at the beginning and end of the tables. As life becomes harder, the proportions of those best adapted to provide for themselves, will rise, and in spite of a probable relative decrease of infant mortality the struggle will be keener for those who have escaped the perils of the first few years, as for those at the other extreme of life, who have lived to be dependent on the exertions of others."

Mr. Baines' prediction has been realized by the age statistics of this time, so far as this State and the British Zillas of Gujarat are concerned.

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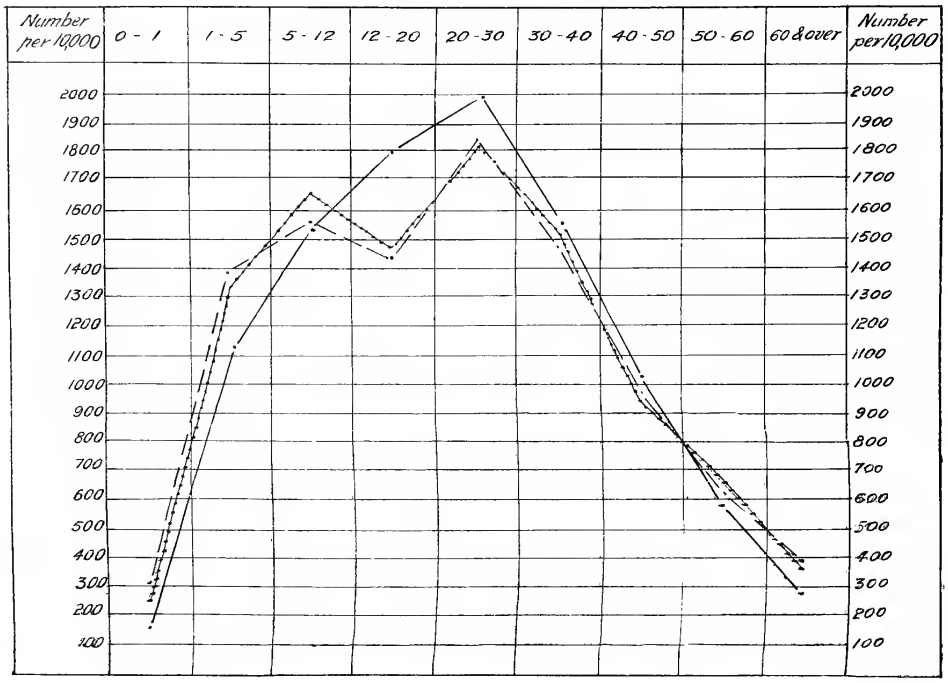
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Diagram II Chapter IV Part I.

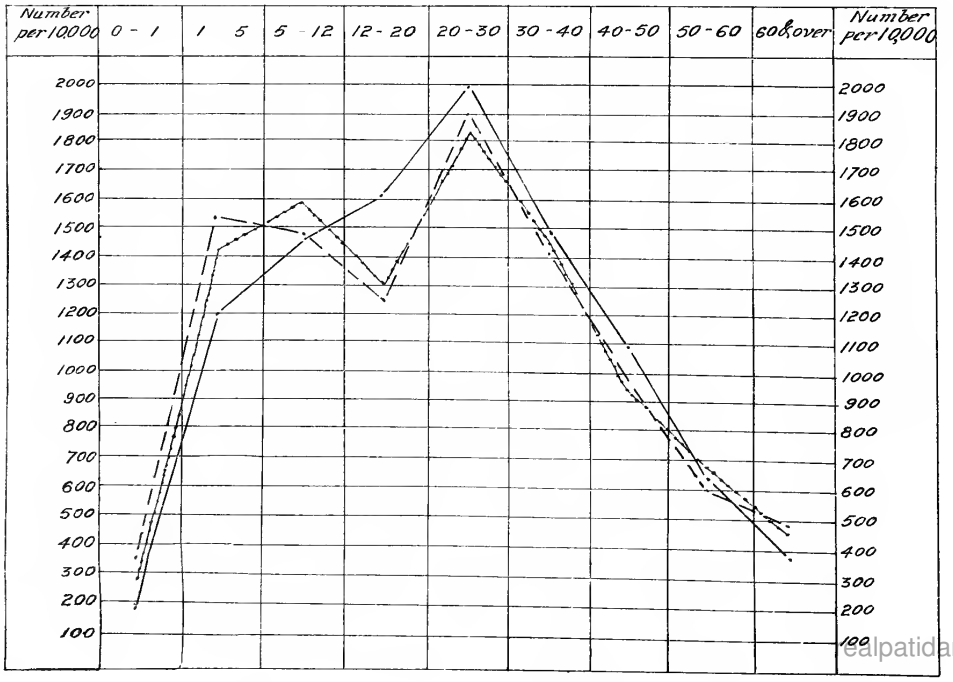
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Diagram Showing the Relative Distribution by ages of 10,000 of the Population in 1881, 1891 and 1901

1.-Males



2.-Females



1881 1891 1901

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Illustrative Diagrams.

29. To illustrate graphically what has been mentioned above, I give here two sketch diagrams showing the relative distribution by ages for 10,000 of each sex. The thick line in each shows the state in 1901, and the thinner lines in the preceding Census ; while that in 1881 is denoted by the dotted line. In the diagram for males, the thinner line occupies the higher place from birth up to nearly the end of 5 years of age, while the thicker line is the lowest for the same period, the dotted line coming between these two ; the difference in births between the thinner and the thicker lines is somewhat less than two complete squares of 100 over a population of 10,000 ; whereas that between the dotted and the thicker lines is equal to one complete square. In the next age-period (5-12), the dotted line enjoys the highest position, the thick line still remaining at the bottom ; the distinction in the points of the thinner and the thicker line is too small to be marked ; but that between the points of the dotted and the thinner lines is equal to somewhat less than a square. From this period the thicker line attains superiority over the other lines and maintains it till the age-period 40-50 ; the separation between the points in 12-20 is more than three squares, but at the end it falls below the other lines as at starting. The dotted and thinner lines run close to each other after age 12. In the sketch for the females, the same phenomenon is observable, except that in the age-period 50-60 the thicker line comes between the other two lines. All the three lines finally rank themselves in their original starting positions at the close, both for males and females.

8. AGES BY RELIGIONS.

Age distribution by Religion.

Sub. III.

30. We now turn to the age distribution of 10,000 of each sex by religions. The figures for the first five years of life present the same anomalies in the case of each religion as have been noticed already in the returns for the whole population ; but in the subsequent age-periods it is remarkable that the statistics for Animistics are much less irregular than those for the other religions. The proportions for Hindus naturally approximate closely to the proportions of the total population, except in the age-period 25 to 30, where the male figures disturb the similarity. The proportion of young children under 5 years of age is highest among the Animistics in both sexes, and the lowest for boys among the Jains and for girls among the Parsis. A curious feature in the Parsi figures is that the proportion of females under 5 is lower than that of males, while the opposite is the case for all other religions. In the next age-period (5-10) the proportions are the highest for the Christians in both sexes ; and the lowest among the Jains. Taking the sum of the first two groups of age-periods, the proportions are highest for the Animistics in both sexes, and lowest in the case of boys among the Jains, and of girls among the Parsis. The proportion of males is higher in the case of Parsis than in the case of Christians, and those for both are higher than for Hindus and Musalmans ; while for females the proportion is higher in the case of Christians than in that of any other religion. The proportions of Hindus and Musalmans are in near agreement for the two sexes in this period, though they are higher in the former than in the latter ; but in the last age-period, 60 and over, the proportions for Hindus are less than for Musalmans. Both these results go in favour of Musalmans ; they

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are less prolific and they show better numbers in old age. The Animistics and the Jains show still better results in the last group of age-period, and the Parsis the best, as having 633 old men and 886 old women. The Christians cannot be brought in comparison at all, because they retire early and have not settled homes in this State. From 10 to 15, and onward, the proportions of Hindu males continue higher than those of the Musalmans up to the age-period 25 to 30 ; but further on the Musalman males show superiority, age by age, till the close, except in the age-period 35 to 40, where they show comparatively a fall of about 58 souls per 10,000. But the female proportions in the Musalmans are less than those for the Hindus for the ages 10 to 15, and 15 to 20; and also for all age-periods from 25 up to 40 ; and more for all other age-periods. The male proportions in the case of Jains are less than those of Hindus in the age-period 10 to 15 and 15 to 20 ; but after that they attain superiority over them, age for age, and maintain it till the end. But the proportions for Jain females are comparatively less for the two age-periods 10 to 15 and 15 to 20, and for the period 25 to 35, and more for all other periods, including the last ones. The proportions of Parsi males compared with Hindu males show higher figures in the two periods 10 to 15 and 15 to 20; but lower ones in the five succeeding periods ; and finally higher ones up to the end. The female proportions, on the other hand, show an increase in the age-period 10 to 15, and continue to fall for six successive age-periods up to 40-45, and then show higher proportions.

9. DIVISIONAL RATIOS COMPARED.

Divisional variations. Sub. IV.

31. We may now take up the figures for the different Divisions of this State. The population at each age-period varies very widely from Division to Division and it is not always easy to account for the divergence. In the first group of age-period, 0-5, the proportions for Navsari are the highest for both sexes. This can be explained by the fact that nearly 47 per cent. of its population mainly consists, as we have seen, of the Animistics, and 4 per cent. of the Parsis. Both these religions have shown higher proportions of young children ; the former in both sexes and the latter in the case of male ones. Thus, nearly more than half of the population has contributed to swell the numbers. This is the case for the Animistics, because in the higher age-periods many die early ; and for the Parsis, because many grown-up people go out for trade and other occupations. The lowest proportions for both the sexes are found in the City. This may appear to be striking at first sight ; but the explanation lies in the fact that it being the Capital City and a trade centre, there are more attractions for outsiders and also for villagers, as will be seen later on, generally in hard times. These, having been kept out of their usual work of agriculture, flock in large numbers in search of maintenance. The flow of charity at such critical times by the opening of poor-houses at the expense of the State and the general public is, again, another attraction for beggars and the physically unfit dependents. The majority among these people being grown-up persons, they go to swell the adult population and thus reduce the proportions of the children. Next to Navsari, in the order of proportions, come Kadi and Amreli, that for males being higher in Kadi and for females in Amreli. Baroda stands above the City in this respect, for both sexes. Taking the figures for the oldest, 60 and over, we find that the City comes first, with 375 males and 608 females per 10,000 of each sex, followed by Navsar

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with 328 and 452 for the sexes. Baroda shows superiority over Amreli though the proportions are approximate ; and lastly comes Kadi with the lowest proportions, 239 males and 324 females per 10,000 of each sex. The figures for the City, very low comparatively for the first ages and higher for the last ones, would be deemed very welcome, but for the considerations, already mentioned, of large immigration. In the case of Navsari, as already mentioned in Chapter II, the strain of famine being less, the statistics show that it supports a considerable burden of old people ; and there is reason to suppose that the relatively high standard of living among some of the Rásti classes there and the hard struggle for life among the Ráni classes maintain the stream of population at its two extremes. The same remark may hold good in the case of the City also, so far as the last age-period is concerned. It should further be noticed that almost throughout the Navsari Division, the regular sequence is seen for both sexes.

The Navsari proportion for the second group of age-period, 5 to 10, is the highest of all the Divisions for both sexes—being 1,360 for males and 1,358 for the other sex. Amreli, Kadi and Baroda come next in order ; the male proportions being 1,273 in the former to 1,259 in Kadi, and 1,232 in Baroda ; but in the case of the female proportions, both Kadi and Baroda overlap the first with 1,237 and 1,228 for 1,149. The City stands last having 1,020 for the males and 1,038 for the females. Thus Navsari enjoys superiority in the case of males here also, as was to be expected. In the next age-period, 10-15, Amreli takes the lead, the proportions being the highest, 1,493 males and 1,502 females. Next in the order of proportions come Kadi, with 1,407 males and 1,259 females ; Navsari, 1,327 males and 1,172 females ; Baroda, 1,303 males and 1,082 females ; and lastly the City, with 1,091 males and 881 of the other sex. In the other age-periods also the Divisions similarly overlap one another ; a detailed examination of these subsequent age-periods will serve no useful purpose, until we come to the useful and dependent ages in a collective group.

10. INFANTS.

Infant ages.

32. It will be found from the tables that the infant ages are very uneven ; no reliance can be placed on them, from the very face of them. Whatever other unevennesses may exist, they all agree in giving very low figures for 1—2 as compared with "below one," both in 1891 and 1901, for all Divisions except this time in Amreli. Mr. Baines observed in his India Census report of 1891 :—

"Unfortunately, however, the term suggested applies, in nearly all the vernacular tongues, to any unweaned child, and, as the period during which the latter is kept at the breast is far longer in India than in more temperate climates, the second year of life was largely absorbed by the first ; and the last state of the return was worse than the first."

This is the only sensible way of explaining the disparity of numbers. It is strange that the numbers go on increasing for every successive year, generally, up to age 4-5. It is hard to account for this in both the Census enumerations ; though, if the anomaly had been found in 1901 only, and not in 1891, we might have fallen back on the famine and epidemics of the past two years as the arch-disturbers of the smooth flow of Census numbers.

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11. USEFUL AND DEPENDENT AGES.

a.—In the State; its Comparison.

Useful and dependent ages.

23. We now come to deal with the useful and dependent ages—the former being productive and the latter unproductive. The selection is made in accordance with that given in the Census Commissioner's fifth note. These are :—0-15, 15-40, 40-60, and 60 and over ; the two groups in the middle belong to the first category, while the first and the last to the second. Taking the proportions per 10,000 in these age-groups for the State, we find that those between ages 15 and 40, forming over 45 per cent. of the male population, and those between 40 and 60, forming 16 per cent., support themselves, and the remaining 38 per cent. of the male population, of whom over 35 per cent. are children below 15, and nearly 3 per cent. are old people, past 60. They also work for the support of a majority of the females. No conclusion can be drawn about the useful and the dependent members of the weaker sex, as they are generally dependent upon the males, in all ages, excepting, of course, those who are independent and those who have to work. From the returns for occupations, however, it is estimated that there are actually 47·11 total earners ; the percentage for males being 62·3 and for females 30·88. The percentage for the dependents, therefore, for the two sexes combined is 52·89 ; or about 2 per cent. more than half the population is supported by about 2 per cent. less than the half. The percentages are nearly alike for all Divisions. For the City, the proportion of workers is naturally the highest, nearly 68 per cent.; for Amreli it is 60, for Kadi 61, for Navsari 56·7, and for the Baroda Division 63 per cent.

Sub. V—2, 3.

British Gujarat and Native States compared.

Sub. D.

34. In British Gujarat, the proportions for the young and the old are slightly higher ; 36·26 for the former and 3·34 for the latter ; in all 39·60. Of the working ages, there are 44·34 per cent. aged between 15 to 40, and 16·06 per cent. between 40 to 60. The proportions of the young and the old in the Native States of Gujarat are still higher, and those of the useful ages, therefore, lower. These figures indicate that the equal stringency of distress in this State and in its neighbouring northern Division of the Bombay Presidency have kept their proportions in both classes in near agreement ; while the greater stress felt in the similarly situated Native States led to migrations from them, and the consequent reduction in the proportions of the effective class.

Sub. E.

Many of the non-famine Districts of the Bombay Presidency have raised their proportions in the dependent class, 43·57. Still higher proportions will be found in the same class of the Madras Presidency, where there was no famine at all—45·55.

b.—In Urban and Rural Areas.

Urban and rural figures for dependents and workers.

Sub. V, 12—15.

34. In considering the ages in the Urban and Rural population we shall class the City separately, which is strictly urban, as distinguished from the natural Division, Baroda, which is almost rural. It will be seen that the proportion for age 0-15 is much lower in the City ; 2,844 boys and 2,796 girls as against 3,617 and 3,529, respectively, in the rural areas. This may in some measure be attributed to the overcrowding in the City and the ill-ventilated houses which do not allow an infant the same advantages in the struggle for existence, which are held forward by the villages. But more specially is this due to the influx of

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the adult outsiders into the City, whereby the proportions of the two groups of the working and productive ages and also the one of old age are raised higher than in rural areas.

c.—Famine and non-Famine Tracts.

Famine and non-famine tracts. Sub- K.

35. The Census Commissioner has recommended a consideration of the figures for famine and non-famine tracts, in order to contrast them. But as all our Divisions have more or less suffered from famine, comparison with a non-famine tract is not possible. I would, however, classify portions of the Divisions according to the severity of famine in each, as *less severe*, *severe* or *acute*. The comparison is made with the figures of 1891. In the Amreli Division, the Amreli and Dámnagar Mahals form the first group of *less severe*; Okhámandal and Beyt and all the other Talukas, the group of *acute*. Special arrangements having been made for the Wágher and other population of Okhá and Beyt, they may form a class by themselves. It will be seen that the proportions in the three classes vary greatly; in the first age-group, of children and youngsters, while the proportions in the first and third classes are very nearly in agreement, those in the second class (Okhámandal and Beyt) are much lower. The figures are not instructive in themselves, unless examined with those of 1891. In Amreli and Dámnagar, the first group of age-period shows a little increase in the proportions per 10,000; 3,788 boys and 3,823 girls against 3,782 and 3,762 in 1891, or an increase of 1 per cent. on the whole; but in the third age-period, 40 to 60, there is a very large increase, 1,958 males and 2,089 females against 1,488 for each in 1891; or an increase of 30 per cent. in males, and 40 per cent. in females. The two remaining age-periods show a decrease in the proportions over those of 1891. The increase in the proportion of the third age-group can only be attributable to migrations from outside to those places in these Mahals where many relief works were opened. Were it not for this slight increase, these two Mahals would be normal in all the age-periods. Okhámandal and Beyt show a decrease in the proportions of the first, third and fourth age-periods. This attests to the severity of the famine; for, in spite of all possible help, the children and the old people have suffered greatly. The second age has forced itself up in proportion to the extent of 7 per cent., owing to the deficit in the other age-periods. In the remaining Mahals, though the famine was very severe, no striking contrast is observable, except in the last age-group, 60 and over, where the percentage has fallen greatly, nearly 37 per cent. for males and 35 per cent. for the other sex. The proportions have increased in the first three groups of age-periods, which, with regard to the acuteness of the distress, might appear to be strange; but the reason seems to me that the Kodinar Mahal, where plague and cholera had caused great havoc, ought to have been distinguished and treated separately from the other two Mahals, Dhari and Khambha, which are remote from it, and where there was no appreciable loss from these epidemics. In Kodinar, from the effect of these two epidemics, both the adult and the old must have decreased; for, in spite of the State help against famine, no measures could stop the ravages of cholera and plague. The proportions of the young might then rise owing to the loss of adults. On the other hand, in Dhari and Khambha, the proportions of the young as well as the old must have decreased; and that would swell the

Amreli Division.

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proportions in the middle ages. But the figures for these three Mahals being combined for the age groups, the decreased proportions in the old age have become apparent, while the increased proportions of the young and the reduced proportions of the adults in Kodinar have been counterbalanced by the contrary results in the other two Mahals. But, on the whole, the first three groups of age-periods show only very slight percentages of increase, namely, of 0·35, 2·7 and 1·5 for males and 2·8 and 1·1 and 0·6 for females, respectively. The proportions vary greatly with different groups of Mahals in all Divisions, but certain remarkable peculiarities are at once noticeable.

Kadi Division.

In the Kadi Division, Mehsana, Kalol and Sidhpur have been grouped together in one class as *severe* ; Kadi, Vijapur, Visnagar, Dehgám, Kheralu and Patan form another class, *more severe* ; and the distress being *acute* in Harij, Vadavli and Atarsumba, these form a third class. The remarkable feature to be marked here is that in the *severe* class the male proportions of the young have fallen by 9 per cent.; by 10 per cent. in the *more severe*, and by twice as much in the third class, *acute*. The same is the case with the female proportions. The proportions of the old have also fallen in the three classes, by 40 and 38 per cent. in the *severe* class, in the case of males and females, respectively ; 43 and 34 per cent. in the *more severe* class, and, by only 2·7 and 5 per cent. in the *acute* class. In Harij, Vadavli and Atarsumba, in spite of the acuteness of famine, the old have shown greater vitality. It is possible that their percentage has forced up owing to the decrease, by death or migrations, of those of younger age. Another fact to be noticed is that, in all classes, females have suffered less than males. This may be due to a much greater migration, owing to the severity of the times, among males than among females. This phenomenon is more marked when we look to the figures in the age-period 40-60, for all the classes. In all of them there is, as would be expected in the natural course of events, an increase throughout in the proportions of both sexes, except in the male proportion in the *severe* class, where there is a slight decrease. But the increase over 1891 is greater among females than among the males. In the *severe* class the females have increased by 3·6 per cent.; in the *more severe* class the increase is greater, 10 per cent., and it is greater still in the *acute* class, 22 per cent., whereas among the males there is no increase at all, as we have observed, in the *severe* class, only 0·8 per cent. in the *more severe* class, and 10 per cent. in the *acute* class. The proportions have considerably increased in the useful age-period 15-40.

Navsari Division.

Coming to the Navsari Division, in accordance with the stress of famine there, the two Talukas of Navsari and Palsana have been grouped together in the *mild* class, Songhad, Mahuva, Kamrej and Gandevi in the *severe* class, and the remaining Mahals in the third class, *more severe*. The Talukas of Navsari and Palsana, being lightly attacked, have come off best; the proportion of children there is reduced from 41 to 38 for males, and from 39 to 37 for females ; while that of the old has only very slightly decreased from 521 to 515 among males, and from 586 to 539 among females. Thus the *mild* type of the famine in these two Talukas is clearly marked in the age-periods ; the second stage of the adult age, 40-60, unlike the increase in the *severe* or *more severe* classes, shows a decrease in both the sexes ; while the age-period, 15-40, has increased

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only from 37 to 42, or by 13 per cent. for males, and from 39 to 43, or by 10 per cent. for the other sex. In the second class, *severe*, the male proportions in the first two age-groups are very nearly the same for the two Censuses ; 4,021 and 4,093 this time as against 4,065 and 4,069 of 1891 ; but the female proportions show a slight decrease ; 3,994 and 3,927 in this Census, for 4,079 and 4,050 in 1891. The third age-group has increased in proportions from 1,488 and 1,422 to 1,635 and 1,609 for males and females, respectively. In the last group of age-period the male proportion is reduced from 378 to 251, whereas that of the females has increased from 449 to 470. As pointed out above, with regard to Kodinar in the Amreli Division, I should have classed Gandevi separately, as it was lightly affected by famine ; and it could have formed part of the first class, *mild* ; but, owing to the great loss sustained from plague, this Taluka has shown a large decrease, and was, therefore, included in the second class, *severe*. I have already observed that the condition in the Rani Mahals, Songhad, Vyara and Mahuva was much improved by the opening of the Tapti Valley Railway. In the *more severe* tract the proportions of the young have been reduced and those of the adults have risen in both sexes. Of the old, the male proportion in Vakal and Vájpur shows a decrease, while that in Velachha and Vyara, and the female proportions in all the four Talukas, show an increase.

Baroda Division.

In the Baroda Division there was severe famine throughout, and this severity is clearly evinced uniformly by the proportions in all the Mahals comprised in the three groups. The proportions of the young are reduced from 37 to 33 for males and from 37 to 30 for the other sex. So also of the old from 414 to 245 in the case of males and 519 to 382 for females. The middle and useful ages have shown the expected increase. Thus in all the Divisions the effect of Famine has become evident in their proportions according to the degree of pressure in each.

d.—By Religions.

Workers and dependents by religions.

Sub. III.

36. We now come to the different religions. Leaving the Christians out of consideration, we find that of all the religions the highest proportions of the young and the old are obtained among the Parsis. Their generally prosperous condition, combined with the practice of migrating to distant countries, reduces the proportions of the effective class. The Jains stand next in order of prosperity. They have fewer births and more survivals. The Musalman proportions in the working ages and also among the old are higher, as we have seen, than those of the Hindus. The low proportions in the effective class in the case of the Animistics are due to the poor food which only they could afford, and hard work.

e.—By Castes or Races.

By castes or races.

37. Lastly, we shall examine the proportions in these age-groups for some of the castes or races in the Hindu and Musalman religions. Persons above 40 have been here lumped in one single group, as Imperial Table XIV does not give further divisions of age-periods.

Sub. L.

The proportion for males in the 0-15 age-period is highest for the Wághers, 478, and lowest for the Anávalás, 206. Both are agricultural classes ; but their status in life presents marked contrasts. The former are turbulent and inclined to plunder, when in want, and were, therefore, employed on relief-works

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and given advances with a liberal hand. The latter are Brahman cultivators and peacefully inclined. But the caste rules prevailing among them require them to spend much after their daughters and sometimes to incur heavy debts. Unable, therefore, to defray their ordinary expenses in the recent hard years, and unwilling to go to the relief-works, they must have found it hard to maintain themselves. The female numbers for this age-period rise and fall with the male numbers. The female proportion over 40 for the Anávalás is specially low. The Bhangis and Dheds also show high proportions of children, or 400 for each sex. But the proportions of the old people in these castes are very low. The highest proportions of the effective class are obtained among the Anávalás, naturally, because those in the first and last stages are so few. Next to them come the Maráthás, Lewá Kaubis and Khedáváls in order. The proportions of the other castes in the effective class do not vary greatly. For old age, the Vánias, and particularly the Kapols, show a high percentage. All the three agricultural classes selected show a very low one. Among the Musalmans, the trading classes, Memons and Vohorás, show lower proportions of children than others. The male proportions of the old are lower among the respectable but poor classes of Saiyads and Molesaláms.

Conclusion.

38. The subject of Age cannot be too exhaustive. On the whole, we have seen that there has been, in most cases, an increase in the middle ages at the expense of the young and the old. The infirm have succumbed easily to the *Kál*. The subject of Age is here discussed in its general aspect. More light will be thrown on it when we come to deal with the sexes and the civil condition of the people with respect to their ages.

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Subsidiary Table I.

Unadjusted Age Return of 100,000 *of each sex.*

Age.	Males.	Females.	Age.	Males.	Females.
1	2	3	1	2	3
0	1,452	1,557	52	736	780
1	1,331	1,388	53	606	698
2	2,056	2,258	54	569	609
3	2,197	2,488	55	571	682
4	2,599	2,865	56	301	381
5	2,980	2,944	57	278	333
6	2,415	2,380	58	255	260
7	2,387	2,412	59	263	244
8	2,628	2,572	60	592	894
9	2,131	2,052	61	158	203
10	3,477	3,183	62	220	284
11	2,483	2,122	63	111	167
12	3,085	2,754	64	115	171
13	2,257	2,043	65	180	280
14	2,265	1,899	66	91	134
15	2,162	2,708	67	66	109
16	2,032	1,897	68	81	126
17	1,636	1,592	69	44	89
18	1,997	1,761	70	201	207
19	1,536	1,455	71	54	87
20	3,005	2,931	72	53	74
21	1,897	1,835	73	47	72
22	1,857	2,054	74	48	74
23	1,595	1,669	75	118	137
24	1,622	1,579	76	49	68
25	3,049	3,024	77	43	61
26	1,774	1,736	78	39	50
27	1,674	1,658	79	21	40
28	1,776	1,769	80	97	124
29	1,508	1,401	81	23	36
30	2,694	2,647	82	21	32
31	1,644	1,542	83	25	28
32	1,812	1,592	84	19	20
33	1,321	1,294	85	32	40
34	1,218	1,234	86	13	16
35	2,119	2,041	87	15	15
36	1,239	1,340	88	10	11
37	1,184	1,124	89	9	12
38	1,192	1,042	90	28	23
39	1,058	982	91	8	9
40	2,202	2,352	92	11	11
41	1,076	1,255	93	6	5
42	1,082	1,204	94	4	5
43	1,010	1,138	95	9	12
44	955	981	96	3	2
45	1,293	1,338	97	2	4
46	668	732	98	3	3
47	636	645	99	1	2
48	720	705	100	3	5
49	483	575			
50	1,542	1,697			
51	737	825			
				100,000	100,000

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Subsidiary Table II.

Variation of Age-distribution of 10,000 *of each sex in three Census enumerations.*

AGE-PERIODS.	1901.		1891.		1881.		Number. Increase (+) and decrease (—) (1891-1901).		Percentage. Increase (+) and decrease (—) (1891-1901).	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7	8	9	10	11
0— 1	145	156	314	343	253	274	—169	—187	—53·82	—54·51
1— 2	133	139	163	186	183	202	—30	—47	—18·40	—25·26
2— 3	205	226	272	316	241	277	—67	—90	—24·63	—28·48
3— 4	220	249	282	340	273	312	—62	—91	—21·98	—26·76
4— 5	260	286	289	324	281	304	—29	—38	—10·03	—11·72
0— 5	963	1,056	1,321	1,509	1,231	1,369	—358	—453	—27·10	—30·02
5—10	1,254	1,236	1,424	1,407	1,435	1,424	—170	—171	—11·93	—12·15
10—15	1,357	1,200	1,108	932	1,208	1,067	+249	+268	+22·47	+28·75
15—20	1,036	941	865	772	856	768	+171	+169	+19·76	+21·88
20—25	998	1,007	921	995	898	939	+77	+12	+8·36	+1·20
25—30	978	959	916	909	916	894	+62	+50	+6·76	+5·50
30—35	869	831	865	850	867	853	+4	—19	+0·46	—2·23
35—40	679	653	609	559	637	603	+70	+94	+11·49	+16·81
40—45	632	693	649	675	934	944	—17	+18	—2·62	+2·66
45—50	380	399	327	301			+53	+98	+16·20	+32·56
50—55	419	461	465	480	481	503	—46	—19	—9·89	—3·96
55—60	167	190	142	127	173	173	+25	+63	+17·60	+49·60
60 and over.	268	374	388	484	364	463	—120	—110	—30·92	—22·72
* Mean Age ...	23·56	23·76	23·19	23·47	23·92	24·34				

* The mean age for 1901 is calculated from single years in Sub. A ; that for 1891 also appears to have been calculated accordingly. The figures for 1881 are taken from that year's Report.

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Subsidiary Table III.

Age-distribution of 10,000 of each sex by religion.

Age.	Hindus.		Jains.		Musalman.		Zoroastrians.		Christians.		Animistics.	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7	8	9	10	11	12	13
0— 1	136	144	159	182	176	178	275	249	144	121	186	223
1— 2	122	125	117	148	147	149	194	96	92	153	220	246
2— 3	197	215	180	220	207	203	215	151	227	269	288	341
3— 4	208	237	194	221	201	216	272	224	211	279	345	388
4— 5	247	272	223	271	254	270	275	221	215	255	394	439
Total 0— 5	910	993	874	1,042	985	1,016	1,231	941	889	1,077	1,433	1,637
5—10	1,268	1,239	1,019	993	1,182	1,197	1,285	1,005	1,566	1,657	1,251	1,304
10—15	1,372	1,215	1,182	1,066	1,310	1,141	1,420	1,007	1,689	1,256	1,295	1,172
15—20	1,045	948	999	839	967	916	1,153	1,001	993	739	1,029	946
20—25	994	1,009	1,101	1,080	981	1,015	851	828	944	1,002	1,027	972
25—30	1,004	973	1,049	928	947	948	577	864	960	1,138	777	851
30—35	869	848	901	815	945	830	577	739	932	751	792	698
35—40	688	660	715	700	630	623	663	647	459	563	644	608
40—45	637	706	689	761	684	713	493	630	643	684	524	550
45—50	378	398	468	463	389	429	458	469	244	283	373	369
50—55	426	473	461	566	470	494	382	649	383	413	304	288
55—60	156	186	229	258	190	192	277	334	92	119	226	202
60 and over	253	352	313	489	320	486	633	886	206	318	325	400

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Subsidiary Table IV.

Age-distribution of 10,000 of each sex by Divisions.

Age-period.	Amreli Division.				Kadi Division.				Navsari Division.				Baroda Division exclusive of City Cantonment.				Baroda City.			
	1901.		1891.		1901.		1891.		1901.		1891.		1901.		1891.		1901.		1891.	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21
0—1	120	149	332	364	137	147	312	346	218	231	331	340	123	126	310	338	147	160	284	333
1—2	134	170	186	221	130	129	161	184	186	187	173	190	119	119	165	185	87	121	118	163
2—3	214	222	304	348	208	223	289	332	259	283	297	337	194	205	246	290	154	183	168	214
3—4	199	239	314	369	217	242	240	345	304	336	355	403	196	222	250	314	166	196	165	210
4—5	274	356	294	331	267	271	314	350	335	426	335	354	221	226	248	284	179	217	184	210
0—5	931	1,136	1,430	1,633	959	1,012	1,366	1,555	1,302	1,463	1,491	1,624	846	892	1,219	1,411	733	877	919	1,125
5—10	1,273	1,149	1,372	1,388	1,253	1,237	1,547	1,494	1,360	1,358	1,520	1,492	1,232	1,228	1,299	1,259	1,020	1,038	880	981
10—15	1,493	1,502	1,001	851	1,407	1,259	1,191	1,007	1,327	1,172	1,134	996	1,303	1,082	1,047	883	1,091	881	828	751
15—20	986	897	827	728	1,156	1,044	891	760	964	916	767	771	945	830	876	790	946	824	860	863
20—25	961	979	1,020	1,005	1,029	1,042	875	942	943	876	841	948	979	961	960	1,056	1,057	877	1,156	1,126
25—30	880	851	1,001	960	984	954	850	878	791	826	895	886	1,080	1,058	972	948	1,074	1,052	1,103	965
30—35	914	784	935	868	838	836	845	846	766	696	823	830	946	911	868	852	990	867	1,035	914
35—40	673	579	679	506	622	600	546	521	711	682	695	583	729	720	658	620	782	787	712	570
40—45	618	647	608	645	633	714	627	669	519	550	560	552	667	746	694	723	782	761	872	844
45—50	358	333	282	232	347	375	282	263	413	412	383	337	405	431	374	354	450	522	377	340
50—55	516	496	435	439	384	459	466	485	374	382	362	390	439	475	500	504	551	585	562	620
55—60	189	281	115	99	143	144	124	109	202	215	161	151	168	199	161	146	209	291	168	169
60 and over ...	258	366	397	556	239	324	390	471	328	452	368	440	261	367	372	464	375	608	503	732
Total ...	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000

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Subsidiary Table V.

Productive and dependent—Age-distribution of 10,000 *of each sex by Districts, Cities and Natural Divisions.*

AGE-PERIOD.	Total Baroda State.		Amreli.		Kadi.		Navsari.		Baroda.		City.		Natural Division Baroda.	
	Males.	Females.	Males.	Females	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15
0—15	3,574	3,492	3,697	3,788	3,628	3,508	3,988	3,994	3,381	3,203	2,844	2,796	3,617	3,529
15—40	4,560	4,391	4,364	4,089	4,627	4,475	4,175	3,995	4,679	4,560	4,789	4,436	4,546	4,389
40—60	1,598	1,743	1,680	1,757	1,506	1,693	1,508	1,559	1,680	1,850	1,993	2,160	1,575	1,721
60 and over	268	374	259	366	239	324	329	452	260	367	374	608	262	361
Total ...	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000

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Subsidiary Table A.

Ages of people by single years and Religions.

Age.	TOTAL POPULATION.			INDO-ARYAN.						IRANIAN.		SEMITIC.						PRIMITIVE.	
	All Religions.			Hindu.		Sikh.		Jain.		Zoroastrian.		Muslman.		Christian.		Jew.		Animistic.	
	Total.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
All ages.	1,953,692	1,008,634	944,058	803,141	744,851	30	8	24,757	23,583	3,712	4,697	84,939	80,675	4,228	3,463	4	4	89,423	86,827
0	29,341	14,643	14,698	10,935	10,738	1	...	393	429	109	117	1,486	1,486	61	42	...	...	1,665	1,936
1	26,508	13,423	13,107	9,806	9,320	...	...	349	349	72	45	1,247	1,201	53	39	...	...	1,969	2,139
2	42,053	20,735	21,318	15,789	16,043	...	1	446	518	80	71	1,748	1,684	96	93	...	1	2,575	2,959
3	45,951	23,164	22,787	16,718	17,654	...	1	481	521	101	105	1,693	1,743	89	97	...	...	3,081	3,367
4	53,357	26,315	27,053	19,816	20,324	...	1	553	637	102	104	2,171	2,189	91	88	1	...	3,523	3,810
5	57,884	30,056	27,798	24,021	22,271	...	...	736	675	89	102	2,669	2,464	193	155	...	...	2,356	2,171
6	46,897	24,393	22,464	19,574	17,703	...	...	441	355	141	90	1,766	1,867	123	113	...	...	2,318	2,296
7	46,847	24,080	22,767	19,363	18,120	...	...	483	436	91	88	1,620	1,589	130	128	...	...	2,394	2,406
8	50,783	26,506	24,277	21,874	19,462	...	...	476	434	82	121	2,006	1,878	86	81	...	...	1,982	1,911
9	40,862	21,489	19,373	16,843	14,768	...	2	398	396	74	71	1,907	1,857	130	97	...	1	2,137	2,181
10	65,134	35,073	30,061	29,007	24,562	...	...	729	655	119	83	2,915	2,541	191	106	...	1	2,113	2,103
11	45,080	25,043	20,037	20,468	15,882	...	...	513	463	88	103	1,989	1,609	179	118	...	...	1,862	1,842
12	57,118	31,131	25,987	24,774	20,656	...	...	764	601	133	108	2,738	2,154	154	85	...	...	2,558	2,393
13	43,015	22,760	19,255	17,813	15,165	...	...	448	365	114	83	1,808	1,595	80	55	...	...	2,498	2,083
14	40,772	23,846	17,926	17,985	14,280	...	...	474	405	78	96	1,653	1,364	110	71	...	...	2,546	1,760
15	57,463	31,893	25,569	26,395	20,756	...	...	839	639	90	122	2,702	2,280	111	61	...	...	1,866	1,711
16	38,409	20,496	17,913	16,273	14,273	...	1	442	390	71	74	1,555	1,393	102	72	...	...	2,053	1,611
17	31,536	16,502	15,034	13,048	11,645	...	1	405	314	129	71	1,381	1,312	85	66	...	...	1,553	1,626
18	36,771	20,143	16,639	16,151	13,295	...	1	473	367	56	122	1,480	1,390	61	28	...	...	1,921	1,426
19	29,339	15,489	13,740	13,076	10,517	...	3	394	265	82	81	1,185	1,011	61	29	1	...	1,807	1,839
20	57,983	30,311	27,672	24,337	22,007	...	1	897	873	79	71	2,857	2,950	103	82	...	1	2,037	1,689
21	36,458	19,135	17,323	15,388	13,925	...	...	492	430	49	51	1,393	1,452	91	88	...	...	1,723	1,377
22	38,120	18,736	19,384	15,112	16,543	...	...	509	475	61	101	1,410	1,359	84	74	...	...	1,560	1,862
23	31,846	16,087	15,759	13,147	11,974	...	1	408	387	40	66	1,432	1,851	87	44	...	...	2,023	1,936
24	31,360	16,357	14,903	12,729	11,670	...	3	420	377	87	100	1,178	1,095	84	69	...	...	1,856	1,602
25	59,303	30,749	28,553	25,338	22,909	...	...	924	813	83	109	2,863	2,813	105	105	...	...	1,486	1,804
26	34,380	17,889	16,491	14,491	13,280	...	...	470	371	35	100	1,291	1,201	111	97	...	...	1,491	1,842
27	32,533	16,884	15,649	13,630	12,510	...	1	476	366	51	95	1,199	1,193	75	77	...	...	1,459	1,478
28	34,616	17,916	16,700	14,713	13,613	...	1	387	358	26	64	1,251	1,299	56	59	...	...	1,482	1,314
29	28,434	15,206	13,228	13,337	10,198	...	...	340	275	19	33	1,373	1,220	69	56	...	...	1,078	1,446
30	52,164	27,175	24,989	21,806	20,123	...	3	811	672	83	62	3,230	2,808	110	65	...	...	1,646	1,261
31	31,134	16,581	14,553	13,525	11,740	...	...	367	289	46	36	1,180	927	97	81	...	...	1,366	1,480
32	33,607	19,276	14,331	14,536	12,193	...	...	391	378	35	110	1,334	1,197	76	47	...	...	1,904	1,206
33	25,532	13,819	12,713	10,701	9,969	...	...	313	278	27	34	1,139	865	55	28	...	...	1,094	1,059
34	23,928	12,282	11,646	9,666	9,134	...	2	348	300	24	105	1,110	1,008	56	39	...	...	1,076	1,075

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Age.	TOTAL POPULATION.			INDO-ARYAN.						IRANIAN.		SEMITIC.				PRIMITIVE.	
		All Religions.		Hindu.		Sikh.		Jain.		Zoroastrian.		Muslman.		Christian.		Jew.		Animistic.	
	Total.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
35	40,648	21,377	19,266	17,344	15,785	2	...	599	572	90	64	1,999	1,778	56	53	1	...	1,388	1,014
36	26,148	12,497	12,651	10,201	10,303	1	...	335	252	44	107	807	848	55	52	...	...	1,051	1,109
37	22,842	11,931	10,611	9,677	8,458	...	...	247	260	32	60	798	804	27	43	...	...	1,150	996
38	21,843	12,005	9,838	9,503	7,430	...	...	359	324	42	41	865	741	29	30	...	...	1,202	1,282
39	19,947	10,676	9,271	8,576	7,213	2	...	229	219	38	32	841	859	37	37	...	...	963	881
40	44,421	22,212	23,209	18,136	18,331	2	...	593	641	53	75	2,416	2,291	76	60	1	...	935	911
41	22,693	10,848	11,845	8,848	9,449	1	...	306	306	52	45	762	911	71	64	...	...	808	1,070
42	22,283	10,913	11,370	8,872	9,270	...	...	307	314	11	68	901	813	62	45	...	...	760	860
43	20,923	10,183	10,740	8,074	8,405	...	...	246	253	25	49	767	1,002	29	28	...	...	1,052	1,003
44	18,899	9,633	9,266	7,230	7,227	3	...	255	278	42	59	941	734	54	40	...	...	1,128	928
45	25,659	13,044	12,635	10,427	10,110	...	...	484	442	73	48	1,394	1,258	26	20	...	...	790	767
46	13,649	6,742	6,907	5,367	5,419	...	...	191	157	28	50	622	679	23	23	...	...	604	679
47	12,513	6,419	6,094	5,152	4,896	...	...	166	178	26	35	477	501	15	11	...	...	583	563
48	13,922	7,263	6,660	5,887	5,184	...	1	201	171	17	38	542	586	20	21	...	...	645	660
49	10,905	4,876	5,429	3,913	4,133	1	...	167	142	26	49	445	535	12	23	...	...	712	547
50	31,578	15,553	16,025	12,484	13,103	...	...	490	581	38	79	1,859	1,735	45	32	...	...	637	495
51	15,216	7,431	7,785	6,239	6,470	...	...	166	167	14	54	558	635	41	36	...	...	413	423
52	14,791	7,423	7,368	5,984	5,987	...	...	215	213	32	37	485	565	28	44	...	...	679	523
53	12,693	6,108	6,585	4,898	5,283	...	...	124	173	42	110	552	612	21	21	...	...	546	486
54	11,489	5,739	5,750	4,601	4,599	...	...	146	190	16	25	510	541	27	10	...	...	439	576
55	12,191	5,757	6,434	4,586	5,230	...	...	227	228	32	33	577	547	9	15	...	...	326	361
56	6,632	3,038	3,594	2,342	2,842	...	...	93	109	37	44	283	289	9	13	...	...	370	297
57	5,946	2,800	3,146	2,079	2,422	...	...	72	71	14	41	232	222	8	7	...	...	395	363
58	5,025	2,573	2,452	1,751	1,744	...	...	86	104	16	27	234	197	8	3	...	...	438	377
59	4,958	2,554	2,404	1,838	1,587	...	...	88	97	4	12	290	293	5	3	...	...	444	312
60	14,107	5,967	8,140	4,507	6,465	...	...	221	393	33	32	729	1,187	19	25	...	...	458	439
61	3,507	1,591	1,916	1,056	1,372	...	...	41	73	12	27	135	203	9	3	...	...	358	339
62	4,398	2,215	2,681	901	1,289	...	...	45	62	32	69	214	283	4	5	...	...	1,019	974
63	2,693	1,119	1,574	815	1,129	...	...	33	42	18	11	144	176	1	3	...	...	108	213
64	2,774	1,162	1,612	863	1,011	...	...	34	53	4	19	170	317	3	4	...	...	98	208
65	4,486	1,816	2,640	1,311	1,930	...	...	68	136	17	43	268	368	13	15	...	...	144	148
66	2,180	920	1,260	706	853	...	...	30	37	25	10	103	163	3	3	...	...	53	204
67	1,093	667	1,026	425	720	...	...	44	23	10	17	122	85	1	2	...	...	65	174
68	2,007	818	1,189	640	899	...	...	19	23	22	12	64	93	3	6	...	...	70	157
69	1,291	449	842	346	635	...	...	14	30	...	9	33	58	2	4	...	...	54	116
70	3,986	2,032	1,954	1,696	1,522	...	...	62	96	3	28	176	225	5	4	...	...	90	79

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Age.	TOTAL POPULATION, All Religions.			INDO-ARYAN.						IRANIAN.		SEMITIC.						PRIMITIVE.	
				Hindu.		Sikh.		Jain.		Zoroastrian.		Muslman.		Christian.		Jew.		Animistic.	
	Total.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
71	1,372	647	825	430	664	...	...	9	5	1	7	61	102	...	...	...	...	46	47
72	1,295	538	697	411	546	...	...	15	18	20	24	32	51	6	7	...	...	54	51
73	1,150	471	679	357	574	...	...	19	14	1	9	34	56	...	3	...	...	60	23
74	1,188	488	700	413	575	...	...	15	17	1	10	31	32	...	...	...	...	28	66
75	2,487	1,193	1,295	1,063	1,021	...	...	28	39	4	8	87	110	2	2	...	...	50	54
76	1,156	498	658	428	532	...	...	16	18	1	9	22	52	3	4	...	...	33	33
77	1,003	430	573	376	474	...	...	4	5	...	...	8	67	4	1	...	...	38	25
78	867	391	476	336	383	...	...	9	14	1	9	15	49	1	5	...	...	29	16
79	592	217	375	191	321	...	...	3	8	...	3	11	27	...	6	...	...	12	10
80	2,162	980	1,182	891	1,041	...	...	13	17	4	4	58	91	4	2	...	...	10	17
81	674	234	340	205	286	...	...	...	...	2	7	21	34	...	5	...	...	6	8
82	515	210	305	161	280	...	...	1	2	4	9	28	25	3	...	...	...	13	9
83	615	251	364	215	294	...	...	3	10	...	2	18	41	1	...	...	...	14	7
84	378	190	188	174	160	...	...	...	...	...	4	13	17	...	1	...	...	3	10
85	695	323	373	296	328	...	...	7	7	2	4	15	25	...	...	...	...	3	41
86	286	135	151	114	121	...	...	7	1	1	4	13	14	...	...	...	...	...	11
87	284	147	137	138	117	...	...	2	6	3	1	4	9	...	...	...	...	1	4
88	205	99	106	91	98	...	...	4	...	...	2	3	5	...	...	...	...	...	1
89	212	96	116	98	109	...	...	2	1	...	2	1	2	...	...	...	...	1	2
90	500	285	215	262	181	...	...	1	3	1	4	31	25	...	...	...	...	...	2
91	166	84	82	66	70	...	...	...	...	2	...	15	10	...	...	...	...	1	2
92	214	115	99	111	91	...	...	1	1	...	2	1	4	...	...	...	...	1	1
93	114	65	49	60	43	...	...	2	...	...	3	1	3	...	...	...	...	3	1
94	84	41	43	35	35	...	...	...	1	...	1	1	5	...	...	...	...	1	1
95	223	112	111	83	101	...	...	...	2	...	3	1	7	...	...	...	...	1	2
96	43	23	23	27	20	...	...	1	...	...	1	1	2	...	...	...	...	2	...
97	53	18	35	16	26	...	...	...	...	...	1	3	4	...	...	...	...	1	2
98	54	28	26	21	19	...	...	...	1	...	2	3	3	...	1	...	...	...	...
99	28	9	19	6	13	...	...	2	1	...	...	2	2	...	...	...	...	1	...
100	80	31	49	22	40	...	...	...	3	...	3	...	4	...	...	...	...	2	3
101	4	2	2	1	...	...	...	...	...	...	...	...	1	...	...	...	...	...	1
102	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
103	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
104	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
105	4	2	2	...	...	...	...	...	...	...	...	3	3	...	...	...	...	...	...
106	1	1	...	...	...	...	...	...	...	...	...	1	...	...	...	...	...	...	...
Mean age	...	23·56	23·76	23·70	24·66	...	...	25·94	26·33	24·35	28·84	23·80	25·26	21·58	22·84	...	...	22·54	22·13

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Subsidiary Table B.

Numbers of males and females at each of the ages 10—30 *of* 1901 *compared with those at* 1—20 *of* 1891.

Males.						Females.					
1891.		1901.		Variation. (+ or —)	Percentage of variation.	1891.		1901.		Variation (+ or —).	Percentage of variation.
Age.	Number.	Age.	Number.			Age.	Number.	Age.	Number.		
...	39,361	10	35,043	—4,318	—10·97	...	39,943	10	30,051	—9,892	—24·76
1	20,464	11	25,043	+4,579	+22·37	1	21,622	11	20,037	—1,585	—7·33
2	34,155	12	31,121	—3,034	—8·88	2	36,792	12	25,997	—10,795	—29·34
3	35,304	13	22,760	—12,544	—55·53	3	39,487	13	19,285	—20,202	—51·16
4	36,229	14	22,846	—13,383	—36·94	4	37,650	14	17,926	—19,724	—52·38
5	48,855	15	31,893	—16,965	—34·72	5	43,917	15	25,569	—18,348	—41·77
6	33,058	16	20,496	—12,562	—37·99	6	31,411	16	17,913	—13,498	—42·9
7	33,361	17	16,502	—16,859	—50·59	7	32,348	17	15,034	—17,314	—53·52
8	47,861	18	20,142	—27,719	—57·69	8	40,524	18	16,629	—23,895	—58·96
9	15,308	19	15,487	+179	+1·16	9	15,382	19	13,740	—1,642	—10·67
10	57,205	20	30,311	—26,894	—47·01	10	43,321	20	27,672	—15,649	—36·12
11	10,184	21	19,135	+8,951	+87·86	11	9,451	21	17,323	+7,872	+83·02
12	46,839	22	18,136	—28,703	—61·28	12	31,034	22	19,394	—11,640	—37·50
13	13,174	23	16,087	+2,913	+22·11	13	11,894	23	15,759	+3,865	+32·49
14	11,468	24	16,357	+4,889	+42·63	14	9,731	24	11,903	+5,172	+53·14
15	51,145	25	30,749	—20,396	—39·82	15	38,327	25	28,553	—9,774	—25·50
16	17,594	26	17,889	+295	+1·67	16	15,916	26	16,391	+475	+2·98
17	9,970	27	16,884	+6,914	+69·34	17	9,229	27	15,649	+6,420	+69·56
18	24,765	28	17,916	—6,849	—27·65	18	22,087	28	16,700	—5,387	—24·38
19	4,923	29	15,206	+10,283	+208·87	19	4,195	29	13,228	+9,033	+215·32
20	73,497	30	27,135	—46,322	—63·05	20	76,442	30	24,989	—51,453	—67·30

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Subsidiary Table C.

Numbers and percentages of the population, by sexes, under each decennial group of Age-periods.

Age.	Population.			Percentage.		
	Total.	Males.	Females.	Total.	Males.	Females.
1	2	3	4	5	6	7
0—10	442,015	223,674	216,341	22·53	22·17	22·92
10—20	443,546	241,365	202,181	22·71	22·71	21·41
20—30	384,842	199,270	185,572	19·72	19·72	19·66
30—40	296,188	156,119	140,069	15·16	18·16	14·84
40—50	205,287	122,132	123,155	10·52	10·12	10·92
50—60	120,519	59,076	61,443	6·17	5·86	6·51
60 and over	62,295	26,998	35,297	3·19	2·68	3·74
Total ...	1,952,692	1,008,634	944,058	100·00	100·00	100·00

Subsidiary Table D.

Proportion per 10,000 *of population under each age-group in Baroda compared with that in the chief Divisions of the Bombay Presidency.*

Age.	Baroda.	Northern Division or British Gujrat.	Central Division or Deccan.	Southern Division.	Native States and Agencies in Gujrat.	Sindh.
1	2	3	4	5	6	7
0—5	1,008	1,014	1,198	1,284	1,043	1,551
5—10	1,245	1,375	1,456	1,496	1,426	1,429
10—15	1,281	1,237	1,271	1,267	1,345	1,036
15—20	990	924	764	750	950	745
20—40	3,488	3,510	3,238	3,016	3,315	3,231
40—60	1,669	1,606	1,605	1,672	1,542	1,557
60 and over	319	326	462	513	371	451
Unspecified	.....	8	6	2	8	.....
Total ...	10,000	10,000	10,000	10,000	10,000	10,000

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Subsidiary Table E.

Proportion per 10,000 *of population under each age-group in Baroda compared with other Provinces and India.*

Age.	Baroda. (1901)		Bombay Presidency. (1901)		Madras Presidency. (1901)		India. (1891)	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7	8	9
0—1	145	156	206	214	294	297	326	347
1—2	133	139	150	165	158	161	173	188
2—3	205	226	253	276	280	288	287	319
3—4	220	249	251	276	309	322	318	354
4—5	260	286	288	302	297	300	305	319
0—5	963	1,056	1,148	1,233	1,338	1,368	1,409	1,527
5—10	1,254	1,236	1,414	1,436	1,434	1,407	1,428	1,396
10—15	1,357	1,200	1,327	1,148	1,300	1,140	1,139	946
15—20	1,036	941	860	807	825	757	809	782
20—25	998	1,007	804	893	711	863	803	897
25—30	978	959	944	926	756	824	861	892
30—35	869	831	885	881	816	890	859	869
35—40	679	653	652	603	599	520	599	537
40—45	632	693	628	648	670	675	657	651
45—50	380	399	378	356	376	320	354	309
50—55	419	461	408	430	465	480	431	451
55—60	167	190	175	162	190	162	163	155
60 & over	268	374	373	473	520	594	486	588
Total ...	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000

Subsidiary Table F.

Proportion per 10,000 *of population in each age-group, compared with that in England and Wales.*

Age.	England and Wales (1891).		Baroda territory.			
			1891.		1901.	
	Males.	Females.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7
0—5	1,257	1,195	963	1,056	1,321	1,509
5—10	1,205	1,139	1,354	1,236	1,424	1,407
10—15	1,147	1,079	1,357	1,200	1,108	932
15—20	1,044	995	1,036	941	865	772
20—25	887	937	998	1,007	921	995
25—35	1,486	1,527	1,847	1,790	1,781	1,759
35—45	1,143	1,148	1,311	1,346	1,258	1,234
45—55	848	873	799	860	792	781
55 & over	983	1,107	435	564	530	611
Total ...	10,000	10,000	10,000	10,000	10,000	10,000

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Subsidiary Table G.

Smoothening of Ages.

Age.	Males.			Females.		
	Actual.	Smoothed for 5 years.	Smoothed for 11 years.	Actual.	Smoothed for 5 years.	Smoothed for 11 years.
1	2	3	4	5	6	7
...	1,452	1,452	1,452	1,557	1,557	1,557
1	1,331	1,613	1,664	1,388	1,734	1,801
2	2,056	1,927	1,935	2,258	2,111	2,076
3	2,197	2,233	2,113	2,488	2,389	2,231
4	2,595	2,450	2,212	2,865	2,587	2,292
5	2,980	2,516	2,299	2,944	2,618	2,330
6	2,415	2,602	2,412	2,380	2,635	2,409
7	2,387	2,508	2,512	2,412	2,472	2,470
8	2,628	2,608	2,578	2,572	2,520	2,488
9	2,131	2,621	2,608	2,052	2,468	2,476
10	3,477	2,761	2,591	3,183	2,537	2,425
11	2,483	2,687	2,564	2,122	2,431	2,366
12	3,085	2,714	2,516	2,754	2,400	2,298
13	2,257	2,651	2,473	2,043	2,305	2,248
14	2,265	2,560	2,419	1,899	2,260	2,193
15	3,162	2,271	2,368	2,708	2,028	2,152
16	2,032	2,219	2,297	1,897	1,972	2,102
17	1,636	2,073	2,234	1,592	1,883	2,064
18	1,997	2,041	2,170	1,761	1,927	2,040
19	1,536	2,014	2,109	1,455	1,915	2,004
20	3,005	2,059	2,052	2,931	2,007	1,974
21	1,897	1,978	2,026	1,835	1,989	1,967
22	1,857	1,995	2,002	2,054	2,014	1,962
23	1,595	2,004	1,985	1,669	2,032	1,959
24	1,622	1,980	1,968	1,579	2,013	1,947
25	3,049	1,943	1,957	3,024	1,933	1,936
26	1,774	1,979	1,933	1,736	1,953	1,908
27	1,674	1,956	1,911	1,658	1,918	1,878
28	1,776	1,885	1,877	1,769	1,842	1,835
29	1,508	1,859	1,835	1,401	1,804	1,787
30	2,694	1,887	1,784	2,647	1,790	1,732
31	1,644	1,796	1,734	1,542	1,695	1,679
32	1,812	1,738	1,677	1,592	1,662	1,620
33	1,321	1,623	1,625	1,294	1,541	1,570
34	1,218	1,542	1,575	1,234	1,500	1,526
35	2,119	1,416	1,526	2,041	1,407	1,486
36	1,239	1,391	1,472	1,340	1,356	1,449
37	1,184	1,358	1,424	1,124	1,306	1,421
38	1,192	1,375	1,364	1,042	1,388	1,378
39	1,058	1,342	1,308	982	1,351	1,336
40	2,202	1,322	1,250	2,352	1,367	1,287
41	1,076	1,286	1,199	1,255	1,386	1,239
42	1,082	1,265	1,142	1,204	1,386	1,189
43	1,010	1,083	1,092	1,138	1,183	1,149
44	955	1,002	1,042	981	1,079	1,106
45	1,293	912	997	1,338	967	1,066
46	663	854	951	732	880	1,025
47	636	760	911	645	799	983
48	720	810	854	705	871	922
49	483	824	806	575	890	872
50	1,542	844	757	1,697	917	823
51	737	821	710	825	915	776
52	736	838	663	780	922	731
53	606	644	625	698	719	697

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Subsidiary Table G.—*concld.*

Smoothening of Ages.

Age.	Males.			Females.		
	Actual.	Smoothed for 5 years.	Smoothed for 11 years.	Actual.	Smoothed for 5 years.	Smoothed for 11 years.
1	2	3	4	5	6	7
54	569	557	579	609	630	653
55	571	465	550	682	541	606
56	301	395	479	381	453	555
57	273	334	426	333	380	503
58	255	338	364	260	423	440
59	263	309	319	244	387	393
60	592	298	278	894	377	351
61	158	269	246	203	359	317
62	220	239	218	284	344	289
63	111	157	197	167	221	267
64	115	143	174	171	207	240
65	180	113	154	280	172	215
66	91	107	134	134	164	191
67	66	92	117	109	148	167
68	81	97	101	126	133	144
69	44	89	93	89	124	132
70	201	87	85	207	117	120
71	54	80	80	87	106	112
72	53	81	75	74	103	104
73	47	64	72	72	89	96
74	48	63	67	74	85	90
75	118	61	62	137	83	84
76	49	59	58	68	78	78
77	43	54	54	61	73	73
78	39	50	49	50	69	66
79	21	45	45	40	62	61
80	97	40	41	124	57	55
81	23	37	37	36	52	49
82	21	37	33	32	48	44
83	25	24	30	28	31	39
84	19	22	26	20	27	34
85	32	21	23	40	24	29
86	13	18	21	16	21	25
87	15	16	19	15	19	22
88	10	15	16	11	16	18
89	9	14	14	12	14	16
90	28	13	13	23	13	14
91	8	12	11	9	12	12
92	11	11	10	11	11	11
93	6	8	9	5	9	9
94	4	7	8	5	7	8
95	9	5	7	12	6	7
96	3	4	5	2	5	6
97	2	3	4	4	5	5
98	3	2	3	3	3	4
99	1	2	2	2	3	4
100	3	3	3	5	5	5

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Subsidiary Table H.

(Unadjusted.)

	Mean age of Males.			Mean age of Females.		
Age-period.	Number of Males.	Mean age.	Product.	Number of Females.	Mean age.	Product.
1	2	3	4	5	6	7
Under 1	14,643	·30	4,392·90	14,698	·30	4,409·40
1— 4	82,537	2·50	206,342·50	84,964	2·50	212,410·0
5— 9	126,494	7·21	912,021·74	116,679	7·21	841,255·59
10—19	241,365	14·28	3,446,692·20	202,181	14·28	2,887,144·68
20—29	199,270	24·58	4,898,056·60	185,572	24·58	4,561,359·76
30—39	156,119	34·70	5,417,329·30	140,069	34·70	4,860,394·30
40—49	132,132	44·77	4,572,449·64	103,155	44·77	4,618,249·35
50—59	59,076	54·81	3,237,955·56	61,443	54·81	3,367,690·83
60 and over	26,998	70·80	1,911,458·40	35,297	70·80	2,499,027·60
Total.	1,008,634	24·39	24,606,698·84	944,058	25·26	23,851,941·51

Subsidiary Table J.

(Corrected.)

	Mean age of Males.			Mean age of Females.		
Age-period.	Number of Males.	Mean age.	Product.	Number of Females.	Mean age.	Product.
1	2	3	4	5	6	7
Under 1	1,452	·30	435·60	1,557	·30	467·10
1— 4	7,924	2·50	19,810·0	8,400	2·50	21,000·0
5— 9	12,409	7·21	89,468·89	12,173	7·21	87,757·33
10—19	23,741	14·28	339,021·48	21,882	14·28	312,474·96
20—29	19,546	24·58	480,440·68	19,153	24·58	470,780·74
30—39	15,489	34·70	537,468·30	15,197	34·70	527,335·90
40—49	10,244	44·77	458,623·88	10,838	44·77	485,217·26
50—59	5,472	54·81	299,920·32	6,177	54·81	338,561·37
60 and over	2,694	70·80	190,735·20	3,613	70·80	255,800·40
Total.	98,971	24·41	2,415,924·35	98,990	25·25	2,499,395·06

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Subsidiary Table K.

Proportions per 10,000 *in various Divisional groups according to the effect of famine as compared with* 1891.

Age period.	AMRELI DIVISION.								KADI DIVISION.											
	I. Less severe.		II. Acute.		III. Acute.		I. Severe.		II. More severe.		III. Acute.									
	Damnagar and Amreli.		Okhamandal and Beyt.		Kodinar, Dhari and Khamba.		Mehsana, Kalol and Sidhpur.		Kadi, Vijapur, Visnagar, Dehgam, Kheralu & Patlan.		Harij, Attarsumba and Vadavali.									
	1901.	1891.	1901.	1891.	1901.	1891.	1901.	1891.	1901.	1891.	1901.	1891.								
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25
0—15	3,788	3,838	3,732	3,762	3,335	3,477	3,713	3,899	3,746	3,868	3,738	3,763	3,703	3,640	4,099	4,092	3,657	3,479	4,104	4,020	3,305	3,324	4,117	4,140
15—40	4,050	3,708	4,360	4,168	4,911	4,732	4,184	4,020	4,477	4,263	4,358	4,165	4,637	4,518	3,998	3,940	4,589	4,466	3,986	3,986	4,787	4,416	4,107	4,006
40—60	1,938	2,089	1,488	1,488	1,422	1,517	1,526	1,413	1,512	1,498	1,490	1,489	1,426	1,557	1,496	1,601	1,580	1,729	1,518	1,556	1,584	1,858	1,434	1,441
60 and over.	224	360	420	582	332	284	547	668	265	381	419	583	334	290	413	467	224	326	392	468	324	402	342	413

Subsidiary Table K—*(concld.)*

Proportions per 10,000 *in various Divisional groups according to the effect of famine as compared with* 1891.

Age-period.	Navsari Division.										Baroda Division.									
	I. Mild.		II. Severe.		III. More severe.						Severe.									
	Navsari and Palsana.		Songad, Mahuva, Kaprej and Gandevi.		Vakal and Vajpur.		Velachha and Vyara.				Baroda, Tilakvada, Sankheda and Vaghodia.				Padra, Choranda and Sinore				Dabhoi, Savli, Pelad and Sisva.	
	1901.	1891.	1901.	1891.	1901.	1891.	1901.	1891.			1901.	1891.			1901.	1891.			1901.	1891.
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29
0—15	3,796	3,721	4,139	3,875	4,021	3,994	4,065	4,079	3,657	4,358	4,507	4,709	4,010	4,275	4,207	4,279	3,440	3,443	3,726	3,797	3,384	3,218	3,481	3,563	3,367	3,097	3,545	3,394
15—40	4,230	4,356	3,718	3,927	4,093	3,925	4,069	4,050	4,978	4,662	4,146	4,003	4,098	3,604	4,184	4,055	4,723	4,418	4,218	4,220	4,770	4,633	4,999	4,900	4,605	4,598	4,298	4,265
40—60	1,279	1,594	1,612	1,612	1,635	1,600	1,488	1,422	1,240	1,122	1,172	1,076	1,693	1,779	1,869	1,941	1,592	1,727	1,684	1,570	1,591	1,813	1,774	1,711	1,769	1,924	1,748	1,822
60 and over	515	539	521	586	251	470	378	449	130	263	175	212	299	342	250	326	245	382	322	418	255	386	346	426	269	381	414	619

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Subsidiary Table L.

Proportion per 1,000 *for each sex by selected castes.*

Caste, Tribe, or Race.	0—15		15—40		40 and over.	
	Males.	Females.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7
Hindu Brahman Gujrati—						
Anavala	206	318	558	585	236	97
Audich	332	305	468	476	200	219
Khedaval	273	274	523	502	204	224
Targala	349	313	421	431	230	256
Kshatriya—						
Chandraseni Kayasth Prabhu ...	296	323	421	422	283	255
Maratha	328	210	531	538	141	252
Rajput	363	353	450	433	187	214
Lohana	183	283	553	537	264	180
Vagher	478	573	360	249	162	178
Vanias—						
Kapol	221	262	388	468	391	270
Shrimali	291	345	462	424	247	231
Agricultural Class—						
Anjana	351	375	475	413	174	212
Kadava	347	350	483	455	170	195
Leva	328	249	529	527	143	224
Miscellaneous Castes—						
Ahir (Gujrati)	383	354	429	501	188	145
Ghanchi	351	348	453	411	196	241
Sutar (Gujrati)	363	345	428	435	209	220
Criminal Class—						
Baria	310	353	412	393	278	254
Koli	380	359	438	431	182	210
Unclean Castes—						
Bhangi	419	404	448	435	133	161
Dhed	418	404	409	396	173	200
Jains—						
Porvad	282	291	497	436	221	273
Shrimali	320	321	464	422	216	257
Zoroastrians—						
Parsi	394	295	382	408	224	297
Musalmans—						
Saiads	373	318	460	413	167	269
Shaikh	363	325	422	424	215	251
Meman	319	285	421	475	260	240
Vohora	306	347	458	402	236	251
Molesalam	378	393	441	369	181	238
Momana	371	363	433	435	196	202
Christians—						
Native Christians	420	401	428	417	152	182
Animistics	398	411	427	408	175	181

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CHAPTER IV.

PART II.

SEX.

1. General observations.
2. Numbers and percentages.
3. Divisional ratios compared ; and ratios of other Provinces and Countries.
4. Sexes by religions.
5. Comparison with the previous censuses.
6. Deficiency of females enquired into.
7. Proportion of sexes in Urban and Rural areas.
8. Greater accuracy in enumeration.
9. Proportion of sexes by castes.
10. Seasons of marriage ; and sexes at birth.
11. Final Remarks.

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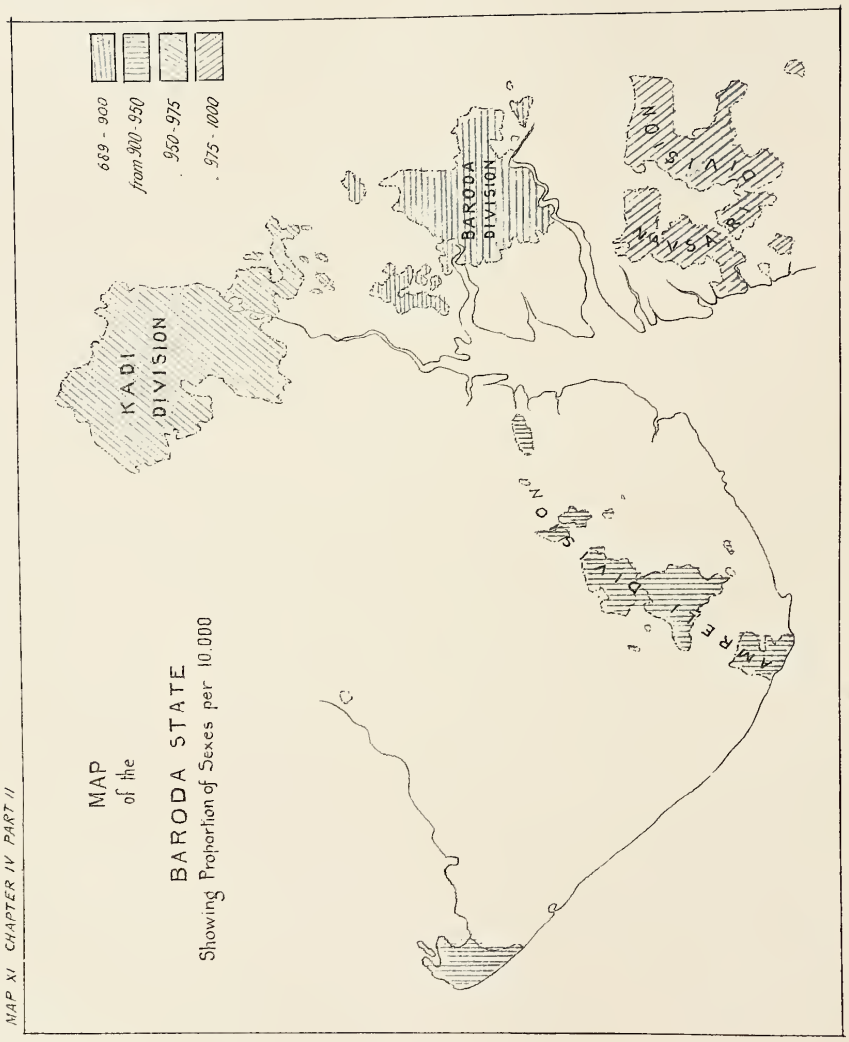
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CHAPTER IV.

PART II.—SEX.

1. GENERAL OBSERVATIONS.

Usefulness of Tables of sex.

1. As in the case of the age returns so for sex also, there are certain marked peculiarities, as will appear further on, in the Indian returns as compared with the European countries. But these are not such as to put them in the category of anomalies ; nor would errors in these returns affect the statistics so vitally as those in the returns for age. The returns of the sexes show the proportions of females to males in the State and in each Division or Sub-division and by religions ; and from these we may deduce inferences as regards the civil condition, education and industry of the population, by taking along with them the figures of the married and unmarried, of the literate and illiterate, and of the occupations. But such inferences are, after all, general and probable ones, in our State ; for the population being cut up into castes (for the Hindus), and marriages being restricted between members of the same caste only, exact and accurate results can be arrived at only in reference to each individual caste, from the numbers, male and female, of that particular caste. If, for instance, we find that the females are 5 per cent. less than the males among Christians or Parsis, we can form certain definite notions regarding the chances of marriage for either sex, and with the ages added to this, we may be able to throw further light on some domestic and social problems. But the same cannot be done in regard to the total Hindus, who form the main bulk of the population. On the whole, there may be 5 per cent. less of females than males ; yet, in one large sub-caste of Brahmans, a most important one, say, there may be an excess of females by 10 per cent. From this point of view, I think that it is another great waste of energy to collect these statistics about Hindus in general. It is useless to laboriously draw out inferences which we know full well will apply to only a portion of the community, and will be just the reverse of those which must prevail with the rest of it. It is well-known, for instance, in our State and in British Gujarat, that the two highest classes of Nagar Brahmans, the Vadnagarás and the Visnagarás, stand in diametrically opposite positions. The former are starved for women ; and many a rich Vadnagará finds neither his money nor position avail him in securing a consort for life ; whereas, among the Visnagarás, the father would be fortunate who is able to secure a husband for his daughter. Such being the case with the castes and sub-castes of the Hindus, it need not be said that matters become still more complicated when all the males, Hindus, Musalmans, Christians and Parsis, of a District are lumped in one total, and all the females in another. The subjects of marriage, literacy and industry among the two sexes will be considered in their proper spheres, when we come to deal with their civil condition, their education and their occupations. We are here directly concerned only with their proportions, which are of importance in connection with an Indian Census, in as much as they afford some measure of the accuracy of enumeration in addition to the general proportions of sexes, in different Divisions, at different age periods ; but

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the subject becomes more perplexing when we have to account for the varying proportions of the two sexes in different parts of the country. If the sex returns were accurate, certain inferences might be drawn about the status of a community as regards its females, and the vitality of each sex. They may also furnish to the biologist premises for the solution of certain problems of the day, such as the birth of male or female children as depending on the effects of climate or nutrition and the marriage seasons.

2. NUMBERS AND PERCENTAGES.

Female numbers generally less everywhere.

2. From Imperial Table VII we find that there were 1,008,634 males and 944,058 females in this State on the first of March 1901. The males are thus numerically in excess of the females by 64,576. This excess falls short of the excess in 1891 by 25,994. The relative proportion of females to 1,000 males is 936 for the State. This proportion is remarkably in accordance with the theory of a celebrated Biologist, who considers it a natural proportion to have 104 males to 100 females, in order that the sterner sex may withstand the wear and tear of a life of labour.

Sub I—2.

Imperial India Census Table I.

This defect in the number of females is not local or confined to this State or Census alone, but is found in British Gujarat, and in all the other Divisions of the Bombay Presidency, and in the whole of India. Madras, Central Provinces States and the Cochin State form the only exceptions.

Sub. A.

Baroda Divisions.

In the Divisions, there are 89,429 males and 84,007 females in Amreli ; 426,723 males and 408,021 females in Kadi; 150,789 males and 149,652 females in Navsari ; 285,684 males and 254,297 females in Baroda ; and 56,009 males and 47,781 females in the City. The actual defect of females being 5,422, 18,702, 1,137, 31,087 and 8,228 in Amreli, Kadi, Navsari, Baroda and the City respectively.

Smaller Numbers in all Censuses.

3. This deficiency in the female numbers has prevailed since 1872, the year in which the first Indian Census was taken. But in this State, it has gone on diminishing every Census as will be seen further on. This is mainly due, as the Census Commissioner observes in Note eighth, to a more accurate enumeration, due to the slow removal of prejudice against enumerating all the female members of a house. Looking to the proportions of females for 1,000 males for the Divisions, we find that their greatest proportion is in Navsari, 992, and the least in the City, 853. After Navsari come Kadi, Amreli and Baroda in order, with 956, 939, and 891, respectively. In every Division the male percentage has been higher in every Census ; the proportions having been 891, 917, 928, and 936 in each successive enumeration, in order, since 1872.

Sub. I.—2.

Sub. I.—2-5.

The map.

4. In order to illustrate graphically the varying proportions of the sexes in the four Divisions of this State, a map is prefixed to this Chapter, showing the proportion of females to 1,000 males in each. The horizontal lines denote the scale below 900, the vertical lines that of 900 to 950, the slanting lines from right to left that of 950 to 975, and the slanting lines in the contrary direction that of 975 to 1,000. The other scales are not of any use for this State ; because nowhere is the number of females found to be higher than that of males. The Navsari Division with its slanting lines from left to right shows the highest proportion, between 975 to 1,000. Kadi with the slanting lines in the contrary direction indicates the proportion of between 950 to 975. The vertical lines for Amreli represent a proportion between 900 and 950. Lastly, Baroda with the horizontal lines denotes the female ratio to be below 900.

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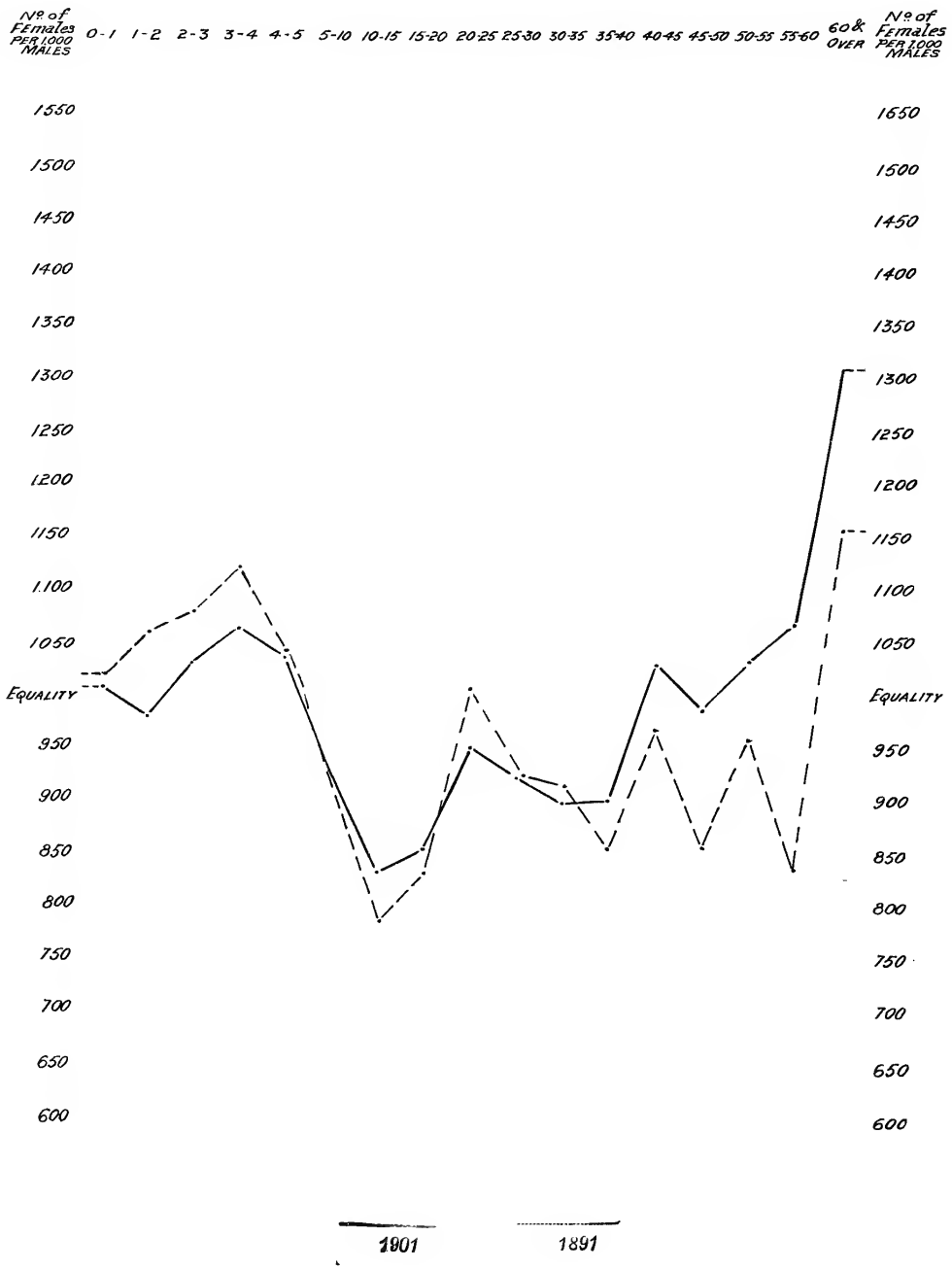
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DIAGRAM 12 CHAPTER IV PART II

Diagram showing the RELATIVE PROPORTION of the Sexes at different Ages.



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Proportions by age-periods.

Sub. II (*a*).—2.

5. We shall now examine the proportions of females per 1,000 males by age-periods. The characteristics peculiarly common to the Indian sex-returns are at once noticeable. There is usually an excess of females in the last age-periods, from 50 upwards, and generally in the first five years of life also, while at most of the other ages they show a deficiency ; the greatest being at the period between 10 and 15. There is the first falling-off in the period, 5 to 10 ; but the fall is more marked in the next age-group. The proportions slightly revive in favour of the females, in the next age-period 15-20, and more so in the next two age-periods, 20—25 and 25—30 ; after which they again fall in the two subsequent age-periods, 30—35 and 35—40 ; but in all these they are always lower than males. The proportions take a favourable turn after that period; and, barring the age-period, 45—50, they are actually in favour of the females in the period for 40—45, and in all age-periods after 50. The excess of females over males is exceedingly great in the last age-period, 60 and over ; the excess being 307 per 1,000 ; while the greatest excess of males over females in age-period 10—15, as stated above, comes to only 172 per 1,000. There is a suspicion of the ages being under-stated for girls in this age-period ; so if allowance be made for that, the excess of males over females would be reduced, and would thus be less than 172 per 1,000, as compared with the large excess of females over males—307 per 1,000 in the last age-period. This shows the greater vitality of female life as contrasted with male life.

Diagram.

6. The diagram opposite shows graphically the facts given in the previous paragraph. It also compares the present proportions with those at the last census. The thick line indicates the state in 1901, and the thin or dotted one that in 1891. Taking first the thick line by itself, we find that the female line begins at a point slightly higher than the line of equality, and, going below it to about half a square in the next age-period, goes on increasing in ratio, having a higher and higher ordinate in respect to the thick line as axis, till in the square for age 3, it reaches its highest point, $1\frac{1}{4}$ squares over the line. From that point, a start is made for a fall, until the curve intersects the axis of equality at nearly 5 years of age. The ordinate then becomes a larger and larger negative quantity until it reaches nearly $3\frac{1}{2}$ squares below the axis for the age-period 10—15. The curve then approaches the axis again slowly, till it touches the lowest bounding line of the square below the axis at age 20—25, just to recede once more from it. The female numbers then decrease for the two age-groups, 30—35 and 35—40, the curve here reaching the end of its second deflection, a little below 900 in the first of these age-groups, and almost keeping to the same level, or exactly on the line 900, in the second. The line of the curve then begins to ascend ; till close to 45, it again cuts the axis. After that, the curve in the next age-group, 45—50, sustaining once more its third deflection to nearly as much below the axis as it was above it in the preceding age-period, takes a positive ordinate to the end, and does not intersect the axis again. So, from age 5 to age 40, the curve line is always below the axis ; or, in other words, in these most important periods of life, the prime, the youth and the middle-age, the females have always been less than the males. In the last age-period, the positive ordinate has grown to a remarkable height over the axis of equality. Compared with the female line in 1891, both the lines start from points higher than the line of equality ; but the thick line is lower than the thin one by more than one-fourth of a square. In

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the next age-period, the thick line instead of rising higher like the thin one, takes a fall; the distance between the two points being about $1\frac{3}{4}$ squares; and then it rises up to the age-period 3—4, the thin line remaining higher. Both the lines here reach their highest point in the prime of life, which may be taken as their reversing station; the distance between the culminating points of the two is about one square. Both the lines then take a downward course; but the thick line falls gradually. The thin line keeps its superiority till the period 4—5 is reached, where the distance between the two points is only very slight. The thick line crosses the thin one and gains superiority over it but to a very small degree; the point of the thick line being only as high above that of the other as it was below it in the preceding age-period. The thick line maintains its superiority in the two subsequent age-periods, 10—15, and 15—20. Both the lines reach their lowest points in the age-period 10—15; but the point of the thin line is much lower than that of the thick one, and the difference between the lowest points is about three-fourths of a square. In the next period the difference is of half a square. The thick line then allows the thin one to cross it and reach to the line of equality; and to rise $2\frac{1}{2}$ squares, while it itself rises to 2 squares; thus the distance of one square is preserved. In the two subsequent age-periods, 25—30 and 30—35, the thick line remains lower than the thin one, though both are below the axis; but after that, the thick line has higher and higher ordinate up to the end; and while the thick line commences to rise above the axis from the age-period 40—45, only falling in the next period 45—50, the thin line remains below the axis, falling and rising at every alternate age-period and finally rising above the axis in the last age-period only.

3. DIVISIONAL RATIOS COMPARED, AND RATIOS OF OTHER PROVINCES AND COUNTRIES.

Proportions by Divisions.

Sub. II (*b*).

Sub. II (*b*)—2.

Under one year.

Age-period 1—2.

7. As at the last Census, the most remarkable fact to observe is the uniformity with which these female proportions run in all the four Divisions and the City. For "under one year," the ratios are in favour of females, in all Divisions, except Baroda and the City. In Amreli, the females are so many as 1,170; and they are 1,004 for the whole State. In Baroda and the City alone they are below 1,000, being 892 and 927, respectively; in Kadi the proportion is 1,023 and in Navsari 1,056. Even in the absence of registers of births, we may assume from this that, in this State as in many of the European countries, female births exceed male births; for, errors in the total numbers of births cannot be supposed to effect the proportions of the sexes. But at the end of the year, we have less females than males; this is rather surprising when, in each of the next three years, we find the female infants generally preponderating over the male ones. This was not observable at the last Census. To be more exact, it should be noted that in the age 1—2, in the Amreli Division and in the City, the proportion is so high as that of 1,184 to 1,000, and in the Navsari Division, the proportion is closely one of equality. But in the Kadi Division, it is 950 to 1,000, and in the Baroda Division, so low as 898 to 1,000. It is this last great reduction that tells on the average for the State. Perhaps this exceptionally reduced number for Baroda Division may be due to undetected errors in enumeration. The female proportions continue higher for all other ages below 5, except in the Baroda Division. The Kadi Division shows an exception only in the age-period 4—5, where the proportion is 973. Except in

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the age-period 3—4, the Baroda and Amreli figures are opposed to each other as regards the ratio of females to 1,000 males. No definite conclusion can be drawn from these figures alone without the aid of birth-registers ; and we cannot say whether these varying results in the two Divisions are due to climatic effects being favourable to a particular sex only. But, taking the figures as they are, we may put forward a surmise that in Kathiawar the climatic and such other geographical considerations favour a greater birth of girls, and that the opposite is the case with the Baroda Division in the heart of Gujarat. From its exceptional conditions, the City of Baroda is not taken up in the Division. Taking the average of the quinquennial group, we have more female children than male ones in the three Divisions Amreli, Navsari and Kadi, and also in the City, the percentages being 1,147, 1,115, 1,008 and 1,020, respectively ; in the Baroda Division the average ratio of female children comes to 941. In the next age-period, there is a fall in the ratio of girls throughout in all the Divisions ; but the fall is more marked in Amreli and the City, where the ratios of girls to 1,000 boys are 848 and 867, respectively ; in Kadi, Baroda and Navsari the percentages come to 940, 888, and 991, respectively. Similarly in the nine succeeding quinquennial groups from 10 to 55, the number of females is less than that of males in all the Divisions, except partly Kadi and Navsari, which show higher ratios of females in the two age-periods 40—45 and 50—55, and Kadi in the intervening period 45—50 also. The City ratios of females show a considerable fall, much more appreciable than those in the Divisions. The ratios of the old women in the last two age-periods are higher than those of males, save in Kadi for the age-period 55—60. In the City, there are so many as 1,386 old women to 1,000 old men, of age 60 and over ; next to the City, in the order of ratios for old women, come Navsari, Amreli, Kadi and Baroda, with 1,366, 1,330, 1,307 and 1,254, respectively.

Age-period 0—5.

Age-period 5—10.

Age-period 10—55.

Old age.

8. That this peculiarity of the males generally preponderating over the females is found in British Gujarat, and in all the Divisions of the Bombay Presidency was shown by figures in the last Census Report. Taking the figures for the British *zillas* of this Census, it will appear that in all of them except Surat, as at the last Census, the male proportion is higher in this Census also. We have not the figures for British Gujarat for the first five years of life by single years, which would have afforded a useful test for some inferences ; these neighbouring Districts resembling our Divisions in many ways. If the proportions in the age-period 1—2 were found to fall there also suddenly, it could have been inferred, with some show of probability, that there was something specially fatal to female life in that age-period as opposed to male life ; or, we might have inferred that this fall could be attributed to the hazy notions of the people in using the terms "under one year" or "one year old ;" for, here as well as in the British Districts, in the Presidencies and in the whole of India, the female births are higher than the male ones, as will be seen further on. The two neighbouring British Districts North of Baroda, namely, Kaira and Ahmedabad, show lower proportions of females in the age-period, 0-5 ; while the Kathiawar proportion is higher. It might be inferred from this that the male births are greater in the Baroda Division and its neighbouring British Districts of Kaira and Ahmedabad, all forming one long block. But this inference would have been

British Gujarat compared.

Sub. B., 8—13.

Sub. B., 8—13.

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drawn with more certainty if the figures for the single ages up to age 5 were known for British Gujarat. Kadi also, which completes the group, shows only 8 females more over a thousand males. It is remarkable that the highest proportion for females in British Gujarat is 1,079 for the Panch Mahals, whereas in the Baroda State, the ratios go so high as 1,147 for Amreli (as contrasted with 1,006 for the Kathiawar group) and 1,115 for Navsari. The subsequent age-periods up to 40 show a fall in the female ratios throughout, without exception. The symmetry is striking. In the age-period 5 to 10 in the Baroda State, Amreli has the smallest number, 848, and Navsari the largest, 991. In the corresponding period in the British Gujarat, the smallest number is 867 for Kaira and the largest 989 for Surat. In the next period, 10-15, 740 and 945 are the extreme proportions for Baroda and Amreli, respectively; and 733 and 849 for Kaira and the Panch Mahals. It is worth noticing that in this age-period the numbers of females have fallen, both comparatively and absolutely, very low in Baroda and Kaira. In the next age-period, 15—20, Baroda and Kaira again show minimum percentages, 783 and 796 against the maximum of 942 for Navsari and 954 for Surat, adjacent Districts. For age 20 to 40, Amreli 875, and Navsari 952, show the lowest and highest figures for the Baroda State and Kaira 945 and Panch Mahals 966 for British Gujarat. The proportions for 40 to 60 are 982 for Baroda and Amreli, and 1,074 for Kadi ; while they are 1,037 for Broach and 1,090 for Ahmedabad. For age 60 and over, the lowest and highest proportions are 1,254 for Baroda and 1,366 for Navsari; and 1,225 for Surat and 1,443 for the Panch Mahals. It is to be observed that in the Baroda State, the proportions are lowest for Baroda Division in four periods, for Amreli in three and for Kadi in one ; while the largest proportions go to Navsari four times, to Amreli twice, and once to Kadi. It is most striking that in British Gujarat the minimum figures are found for Kaira alone for all ages up to 40 ; Broach and Surat coming up for the two remaining periods ; the maximum proportions are for the Panch Mahals in 4 age-periods alternately, in two for Surat, and in one for Ahmedabad. We thus see that the neighbouring Districts of Kaira and Baroda are conspicuous for the lowest proportions of females.

Comparison with the other Divisions of the Bombay Presidency.

9. For the Presidency of Bombay, it is observed that the two Districts, namely, Ahmednagar and Satara in the Central Division, and one District, Ratnagiri, in the Konkan group, only show higher ratios for females ; all the other Districts have higher ratios for males. But the Central Division, notwithstanding the higher proportions of females in the two Districts, shows on the total a higher proportion of males ; while in the Southern Division, in which the Konkan group is included, the females outnumber the males and show 1,026 as the ratio of females to 1,000 males, owing to the greater number of females in Ratnagiri. Thus in this Presidency all the Divisions except the Southern show a defect of females now as before. This peculiarity of defect in the number of females may not be attributed only to local faults in enumeration ; it is widespread and general, and may be due to other causes also.

Sub. B. 14-17.

Comparison with other Provinces and Countries.

10. We shall now consider the proportions of sexes, by age-periods, in other Provinces and countries. In the last Census Report a comparison was made with some of the Provinces of India, India as a whole, and some European Countries. At present the figures, by age-periods, for the Census of 1901 are

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available only for the Bombay and Madras Presidencies. For the whole of India we have to take the figures of 1891. So also for England and Wales. For other European Countries we shall take, for Austria, Switzerland and Germany, the figures of 1880, for Holland of 1879, and for France and Italy of 1881. It will be seen that for 'under one year', the male infants are less than female ones in Madras and also in India as a whole. Bombay shows more male infants than female ones—1,000 to 977. Like Baroda, Madras has more female children than male ones, in all the age-periods below 5, and so also has Bombay, except in the age-periods, 0-1 and 4-5. Taking the aggregate number of 0-5, we find that here, as in the two Indian Provinces, in India, and in England and Wales, the female children preponderate over the male ones. But in the aggregate of the seven European Countries mentioned above, the male children preponderate in the ratio of 1,000 to 990. In the Madras and Bombay Presidencies and in the Baroda State, a greater power of vitality is discernible in the female children than in the male ones, from age 1 to age 4. In England and Wales, the females preponderate in all age-periods from the earliest to the latest. But the aggregate European Countries show lower ratios of females in the first three age-periods, after which the proportion is higher up to the end, and also for the whole population. In the age-period, 5—10, Madras like England and Wales shows a ratio of greater inequality for females as compared with males. It is most remarkable that everywhere, the lowest proportion for females is in the age-period, 10-15. It is one of equality for England and Wales and 795 to 1,000 for India. But there is a most startling fall in the female percentages in India, in the Bombay Presidency, and in this State. There are 960 for Bombay and 936 for India, in this age-period, to 922 for Baroda. The next age, 10—15, exhibits, as already remarked, the same features and carries down the age-percentage much lower yet for girls everywhere without exception. The Baroda percentage falls to so low a figure as 828, a fall in ratio of more than 17 per cent. The further age-period, 15—20, also shows smaller numbers for females throughout in India. The great deficiency in these two age-periods, particularly in the period, 10-15, is generally accounted for by the fact of the greater mortality in the females in India at this period of life, when the females pass through certain important physical changes. Amongst the great majority of the population, the five years, from age 12 to 16, include the first child-bed, an occurrence notoriously dangerous to female life, both on account of the tender age of the girl-mothers and the want of care and nutrition so necessary at the time. In our State, more than 78 per cent. of females are found married at this time of life, while only 49 per cent. of the males are married. So the great deficiency in numbers in these two age-periods for females can be attributed to the early marriages and early maternity among the Hindus, who form the large majority of the population ; though at the same time, part of it must be due to the erroneous statement of certain ages, or the actual suppression of female entries at certain ages. For the next age-period, 20—25, the two Provinces, Bombay and Madras, and also India agree in having higher proportions of females as in European countries. This may be due partly to a preference for the number 20, for those who might be a year or two less, but greatly to the reduced numbers of males in this age-period, either from migration or death. The Baroda figure for females in this Census, however, though higher than those for the two preceding

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and succeeding age-periods, 945 to 1,000 males, is still less than that for the males. The effects of the heavy fall in the female ratios for the age-periods, 10—15 and 15—20, leave their mark also in the subsequent age-periods up to 40, though to a gradually lessening degree ; for, in India, as in many other countries the general tendency is for the women, who have safely weathered the period of early child-birth, to outlive the men. For the other age-periods, the female ratios in Madras rise and fall alternately ; but in Bombay and India there is a deficiency of females throughout and they out-number the males only at the end of life. There are seven more quinquennial periods between that considered last (20—25), and the final period, 60 and over. In 40—45 there are as many as 1,026 females to 1,000 males in Baroda, 1,035 in Madras, 978 in Bombay, and 940 in India. The highest fall in the female ratios in Madras is found in the period 45—50,—877, where the number has reached its minimum ; for Bombay, the ratio is 890, and 845 for the whole of India ; for Baroda, the female ratio at this period is 984; the Baroda proportion is thus higher than that in India. The female proportions again rise throughout, in the age-period 50—55, except in India, where it is a little lower, 993; the Bombay proportion is almost one of equality with that for males 999, while Madras has 1,063 and Baroda 1,029. Madras has again the minimum number, 877, for the age-period 55—60. The percentage for Bombay also falls low at this period. For India the ratio of females to 1,000 males is 908. There are so many as 1,170 old women of 60 and over to 1,000 old men in Madras, 1,197 in Bombay, the same number in England and Wales, and 1,187 in India. In England and Wales and in the aggregate of the European countries, there are for 55 and upwards 1,197 and 1,076 old women, respectively, to 1,000 old men. In Baroda, the ratio of old women in this period is 1,307, the highest of all. We have thus seen that in the two disastrous age-periods that women-folk have to contend against in India, from 10 to 20, their numbers are so crippled by death and the survivors are so weakened, that it takes them long to regain lost ground.

4. SEXES BY RELIGIONS.

Sexes by religions.

Sub II (*a*) 3—8.

11. We shall now see what light is thrown on the proportions of the sexes, by considering them by religions. Of course, the Hindu religion rules here the percentage for the State, as in all other cases. There are 936 females to 1,000 males in the whole State, and 929 to 1,000 males for the Hindus. The general proportion is somewhat higher, because in all other religions the numbers are higher for females for 1,000 males than for the Hindus. The Jains come next in the ratio of females per 1,000 males, with 951; and, this too, in the face of the fact that some of these are traders and immigrants. The Musalmans show a still higher ratio, even with a much larger population. They show 27 more females per 1,000 males than the Hindus. Among the Musalmans of higher families, there is some reticence regarding the entry of the female members of their families, as will be seen further on, in some higher classes ; and yet they show a higher proportion than both Hindus and Jains. The Parsis show a remarkably high figure, 1,265, for two reasons ; first, because they have no cause to suppress the entry of girls ; and secondly, as has been remarked before, because many of the males go out to distant countries and to Bombay in search of employ-

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ment or livelihood. The Christian population has 819 for its female ratio; a large addition of the converts is made in the wake of famine, who must be mostly males. The Animistics show 971 females for 1,000 males and thus stand next to Parsis in the order of female proportions to 1,000 males.

Proportions by religions and age-periods.

12. Coming to the sexes in the different religions by age-periods, we find that for 'under one year,' the ratio of female infants to 1,000 male ones is higher among the Animistics, Parsis and Jains, that for the Animistics being the highest, 1,163; and lower among the Hindus, Musalmans and Christians—the last-named having the lowest, 688; thus we see that there are more female births among the classes of the first three religions and more male births among those of the other three. Among the Parsis, there are so many as 1,147 female infants to 1,000 male ones, and 1,092 among the Jains. For Hindus and Musalmans the ratios of females in this period are 982 and 966, respectively.

Under one year.

Age-period 0—5 compared in various religions.

13. But in the other age-periods below 5, out of the three religions, two, namely, the Animistics and the Jains have maintained the preponderance of female children throughout. For the full period of 0—5 we have 1,109 female children of the former, and 1,135 of the latter to 1,000 male children. The ratio of Hindu female children is lower in the first 2 years of life, and higher in the remaining three periods; and for the whole quinquennial group, there are 1,013 females to 1,000 males. The Musalman ratios of female children continue to be lower in the two successive years after 'under one year,' but are a little higher in the next two years; and on the whole, there is still a deficiency of 12 female children for 1,000 of the male sex. The same rise and fall is seen with the Parsis; but the fall in the age-period 1—2 is unaccountably low, 625. It is possible that some of those over one year have been enumerated as still below one. For the whole quinquennial group the female ratio is 967 only. We have already seen in the first part of this chapter that there are more male children among this class. From 1—2 and onward below 5, the Christian ratios of female infants to 1,000 male ones rise and fall alternately; in 1-2 the figure is nearly double of that for 'under one year,' 1,359. This phenomenon can be explained by the fact that almost all these numbers are made up of famine children taken up by the missionaries. It appears that more girls of the age 1—2 were given up by their parents or left adrift than boys. The actual figures are 39 boys and 53 girls. The average ratio for the quinquennial group is 992.

Age-period 5—10.

14. In the next age-period, 5—10, all the religions, except the Animistic, have lower ratios of girls, the greatest number being 990 for the Parsis; and leaving out of consideration the Christian ratio of girls, the least number is found among the Hindus, 908; the ratio of Musalman girls is 968, and that for the Jains is 926. As already observed before, in spite of the tendency of the suppression of female entries among the higher classes of Musalmans, they have shown higher ratios of girls than Hindus; and this fact somewhat strengthens the suspicion that there is an omission in the records of girls of this age-period among the Hindus.

Other age-periods.

15. There is a uniformity throughout, in all religions, in the age-period 10—15, in having lower ratios of females. As was observed for the same age-period in considering different provinces and countries, it exhibits the lowest proportions for females in all religions; an exception being only for the Jains. The Parsis show a better ratio than all other communities.

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In all subsequent age-periods, they show higher ratios of females, as has been already observed. In the case of Christians, it must be remembered that their number is very small in this State and, as has been said before, they are almost entirely immigrants. They come and retire at any time. It is only in a few villages in the Baroda Division that the Missionaries have taken some of the lower classes of Hindus into the fold of Christianity. The column for the Animistics shows a great variety in proportions. Up to age 10, the ratios of females are higher; then there is a heavy fall suddenly for the age-period 10—15. Though this fall is gradually retrieved, it is not till age-period 25—30 is reached, that the females again assert their superiority. But this is temporary; they reach their lowest percentage at age 30—35, and continue to be lower in proportion for all age-periods, except 40—45, until age 60 is reached.

In the first six quinquennial age-periods, 0—30, the Hindus and Jains show lower ratios of females than Musalmans, excepting only in the first, 0—5. In the three succeeding age-periods, 5—20, regarding which there has been much discussion, the Hindu females are comparatively less than the Musalman females by 60, 11 and 64 per thousand males. In the next two age-periods also, 20 to 30, the Musalmans are better off than the Hindus by 48 and 58, and the Hindus than the Jains by 10 and 60 females for every 1,000 males. These figures further show that Musalman female life is better than Hindu female life to a good extent in the early age-periods. The females start with a percentage in favour of the Hindus, but that is immediately lost; and with the exception of only 4 other age-periods the Musalman females show higher percentages and in the end the Musalman old women are nearly 10 per cent. better off than the Hindu ones. The Jain females, however, start with higher percentages than both for Hindus and Musalmans, but in the middle ages they fall; still, at the end, they regain their lost ground and show superiority for old women over those for these religions.

Divisional ratios by religions and age-periods compared.

16. In the Divisional ratios of females, by religions, I have taken into consideration the Jains only for Kadi, the Christians for Baroda, the Parsis for Navsari, and the Animistics for Navsari and Baroda; because their numbers are too small in the other Divisions, for comparison. In the City also, the Jains are only 2,266 in number; 1,221 males and 1,045 females; some of these are immigrant Marwadi traders, who are mostly males. Looking to the figures in the Divisions for these religions, it will be perceived that

Amreli Division. Sub. II (*b*) 2—5.

of female children in each year below 5 for the Hindus, and in three out of the five years, namely, the second, fourth and fifth, for the Musalmans.

Kadi Division. Sub. II (*b*) 5—8.

Kadi shows higher ratios for Jain female children for all years below 5, and also in all except 1—2 and 4—5 for Hindus; for Musalman female children, the ratios are higher

Navsari Division. Sub. II (*b*) 6—9.

only in two age-periods below 5—namely, first and fourth. In the Navsari Division the Hindu female children show lower percentages in the first three age-periods; those of the Parsis in two, *viz.*, the second and the third, and those of the Musalmans in the first three age-periods: while among the Animistics the female children predominate without exception in all these years. It is to be noted that the second period for the Parsis shows abnormally low figures, which

Baroda Division. Sub. II (*b*) 16—21.

can probably be accounted for as mentioned above. In the Baroda Division, the Hindu female children show smaller ratios in all the five years, whereas those of Musalmans do it in the three age-periods, namely, first, second and the fifth, and

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those of the Animistics in the first three age-periods. It is interesting to mark here the percentage of female children among the Christians in the age-period 1-2, *viz.*, 1,412, which is more than double of that for ' under one year,' which is 691.

5. Comparison with the Previous Censuses.

Comparison with the Census of 1891. Sub. C—7—8.

17. As usual, I now compare the results of this Census with those of 1891, for sex proportions. There has now been a decrease in the ratios of female children, in all ages below 5 throughout, and so in the whole group of age-period 0—5. The decrease is from 1,060 to 1,026. But in the twelve other quinquennial groups the decrease is found in the three middle age-periods only, between 20—35, *i.e.*, in the adult ages. In all others, namely, in the three critical age-periods, about which so much has been said and also in the last six age-periods, and, ultimately, on an average, the ratios have increased. The greatest increases are in the age-period 55—60, from 833 to 1,066, and in the last period, from 1,156 to 1,307. The increase on the whole is from 928 to 936.

Divisional ratios compared.

Amreli Division. Sub. D.

Kadi and Navsari.

Baroda.

18. Comparing the figures of the Divisions with those of 1891 and also of 1881 in the nine age-periods, the periods after 20 being grouped decennially, we find that in Amreli there is an increase in the ratios of all the age-periods, except the second and the sixth,—5—10 and 30—40, and a slight decrease in the age-period 20—30. The deficiency shown by the second age-period at the last Census is enhanced this time ; and we have a reduction of 26 per cent. against one of 12 per cent. in 1891, and of 6 per cent. in 1881. Kadi and Navsari show an increase in the three successive Censuses in this age-period ; but Baroda follows Amreli. The City is joined with the Division, as separate ratios for it of the past Censuses are not available. The City ratios are shown to have been greatly reduced. Thus, if there are any suppressions of girls in the enumeration, those in the Amreli Division and in the City are more marked. The next age-period, 10—15, shows increased ratios in all Divisions as compared with both the previous enumerations, except in Baroda in 1881. This is a good evidence of improved female statistics in the schedules ; the percentage is the highest of all ages between 5 and 50, in Amreli ; though it is not high enough in all other Divisions, and leaves room for improvement. In the next age-period, 15—20, Amreli, Kadi and Navsari show an increased ratio ; the first two over both the past enumerations, and the third over 1881 ; but Baroda shows a decrease in ratio over both Censuses. In the period, 20—30 there is a fall in all Divisions, as compared with 1891, but an increase (except for Navsari) over 1881. In 30—40 there is an increase over both years for all Divisions except Navsari. In the remaining age-periods there is generally an increase in both cases. It will also be noticed that, in spite of an increase of population in 1891, there was then found a deficiency in the proportions of females in five age-periods in Amreli, as compared with the ratios of 1881,—namely, in the 2nd, 3rd, 4th, 7th and 8th periods ; in Kadi also in five age-periods,—2nd, 3rd, 4th, 6th and 7th ; in Navsari, in the last three age-periods and in Baroda in four,—2nd, 3rd, 6th and the last. But now each of the Divisions has shown a deficiency in three age-periods only, which vary with the Divisions. Amreli, Kadi, and Navsari all show a deficiency in the 5th and 6th age-periods—*i.e.*, between 20 and 40 ; and in addition, Amreli in the 2nd, Kadi in the 1st, and Navsari in the 4th. Baroda shows deficiencies in the 1st, 2nd and 4th age-periods.

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6. DEFICIENCY OF FEMALES ENQUIRED INTO.

Deficiency of females in the age-period 5—20.

19. A conjecture was put forth in the Census Report of Bombay for 1891, that if females had been omitted to any great extent, it must be chiefly between the ages of 5 and 20 ; and that, therefore, the Divisions which showed the least number of women compared to males should also show the least number between 5 and 20, compared to the total number of females. This test was successfully applied by me in the last report, and it is found to be approximately true now also. I give here the ratios of females to 1,000 males in each of the Divisions, and also opposite to these, the numbers of females between 5 and 20 out of 10,000 females in each :—

The first order of Divisions is exactly the same as in 1891. This does not afford any conclusive evidence of great weight ; but it will be seen that the serial numbers correspond in Kadi, Baroda and the City, and not in Navsari and Amreli ; there they interchange places. The City comes conspicuously last and Baroda just above it in both the serial numbers. The number of females is so low as 853 to 1,000 males in the City, and the number of females between 5 and 20 is only 2,743, to total 10,000 females. From what we have seen in the chapter on the Movement of Population, it may be argued for the City that, as Baroda gives out more brides than it receives, the deficiency of girls in the two age-periods, 10—15 and 15—20, can be so accounted for. But this argument would not apply to the case of the defect in the age-period 5—10, when the girls, more especially among the Gujaratis, stay with their parents, even though they may be married, Carrying the train of enquiry into the age-period 5—9, where the disproportion is greater, we get the Divisions ranked in the following order according to their proportions of females out of 10,000 :—

No.	Divisions.	Number of females to 1,000 males.	Number of females between 5 and 20, out of 10,000 females.	Serial order in column 4.
1	Navsari	992	3,446	3
2	Kadi	956	3,540	2
3	Amreli	939	3,548	1
4	Baroda	891	3,140	4
5	City	853	2,743	5

Here Navsari, Kadi and the City retain their order. Amreli and Baroda exchange places.

No.	Divisions.	Number of females to 1,000 males.	Number of females between 5 and 9, out of 10,000 females	Serial order in column 4.
1	Navsari	992	1,358	1
2	Kadi	956	1,237	2
3	Amreli	939	1,149	4
4	Baroda	891	1,228	3
5	City	853	1,038	5

7. PROPORTION OF SEXES IN URBAN AND RURAL AREAS.

Urban and rural female proportions...

Sub. E.

20. Taking the proportions of females per 1,000 males for the last three Censuses, we find that the ratios of females in rural areas have invariably increased in all Divisions, Census by Census. Of the towns, those in the Amreli Division show an increased ratio over the last two enumerations ; while the City of Baroda is almost stationary as compared with 1891, and has lost in comparison with 1881. Except in the Amreli Division, the female proportions in the urban areas are seen to be higher than in the rural areas. In the previous Censuses,

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the urban ratios for females, for the State, were distinctly higher than the rural ones. In 1901 they are almost identical. The urban proportion again has been decreasing from 957 to 945 to 935, and the rural increasing from 908 to 923 to 936. It is worth remarking that the ratios have been uniform in all Censuses to a great extent. In all Censuses the female ratios, both urban and rural, have been below 1,000, in all Divisions, except only in the Kadi and Navsari Divisions, for the urban population, where they have been uniformly over 1,000. Taking the urban ratios first, they have ranged between the narrow limits of 908 and 916 for Amreli, between 1,011 and 1,038 for Kadi, between 1,010 and 1,044 for Navsari, between 878 and 899 for Baroda, and between 852 and 877 for the City. Similarly, for rural areas, the limits are 915 to 948 for Amreli, 919 to 942 for Kadi, 956 to 989 for Navsari, and 873 to 894 for Baroda. The lowest ratios are for the City, and the highest are also urban ones for Navsari and Kadi.

8. GREATER ACCURACY IN ENUMERATION.

Greater accuracy in enumeration.

21. The increasing accuracy of an Indian Census is judged by the nearer approach of the proportions of females to those of males, decade by decade. We have already seen that on a comparison of the results of this Census with those of the past Censuses, the females have increased in proportion, step by step, in the entire State as also in all Divisions ; the greatest increase in the proportion now being in Amreli—of 19 per 1,000 over that of 1891 ; the City shows the least or a nominal increase of one per cent. only. In the entire State the proportion of females has increased by 8 over that of 1891—936 for 928 ; by 19 over that of 1881 and by 45 over that of 1872. In the Divisions, the increase ranges between 6 and 19, as compared with 1891, between 16 and 29 as compared with 1881, and between 23 and 46 as compared with 1872. Sub. I.

The deficiency of females by numbers.

22. The same results are obtained by looking to the defect of females in actual numbers at each successive Census. It will be noticed that the defect of females goes on diminishing Census by Census. In 1872, for the whole State it was as high as 116 thousand ; in 1881, it was 94 thousand ; in 1891 it came to 90 thousand ; and in this Census, it is only 64 thousand, or, 44 per cent. of that in 1872. In Amreli, the defect was found to be greater in 1891 than in 1881, and in Navsari it was greater in 1881 than in the preceding Census. In the City, the deficiencies this time and at the last Census were greater than in 1881. With these exceptions, the defect is fast disappearing, Census after Census, in all the Divisions ; and in this Census the deficiency is the least. In Baroda, it is now nearly three-fifths of what it was in 1872, and three-fourths of that in 1881 and 1891. In Kadi, it is now less than one-half of what it was in 1872, somewhat more than one-half of that in 1881, and two-thirds of that in 1891. In Navsari, it is nearly one-fifth of that in 1872 and 1881, and one-half of that in 1891. In the City, the defect of females over males is now 8,228 as against 9,322 of 1891, 6,988 of 1881 and 10,774 of 1872. Sub III, 2-5.

9. PROPORTION OF SEXES BY CASTES.

Female proportions by castes.

23. We shall now examine the ratios of females to males as found in certain selected castes. I give Subsidiary Table IV showing the proportion of female children below 5 years of age, to 1,000 boys of the same age, in the State and its Divisions, by some of the selected castes of Hindus, and for one caste, Sub. IV.

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Shrimali, of the Jains, and for the whole class of the Forest and Hill Tribes forming one group of Animistics. In selecting the castes, the standard observed for this State elsewhere is numerical strength above 2,500 with the condition that they must be indigenous to the soil or must have been long settled. But in Table IV, I have taken the castes numbering not less than 10,000. This Table for infant ages is prepared for two purposes. One of them is to see how the figures agree with the climatic theory, namely, that there are more female children in coast and hilly tracts of the country, and that the converse is the case in a flat country. It must not be omitted from notice that the proportions of the children of the two sexes at age 5, as given in Table IV, are not to be supposed to be equivalent with those of male and female births ; because, it has been found in many cases that the figures have completely changed places for 0-1 and 'under 5 years old.' Baroda and Kadi Divisions are flat and away from the sea ; and Navsari may, in the case of the *Rásti* Mahals, be taken as on the coast. Amreli shows all the three features; the Talukas of Amreli and Damnagar are mostly flat ; Dhari is rocky ; Kodinar is rocky on the north and bounded by the sea on the south ; and Okhamandal is almost surrounded by the sea. The other purpose expected to be served by this Table is to contrast the infant proportions of sexes with the total ratios of sexes for the several castes. The figures in the Table are marked in Italics, where the castes are found in large numbers.

Infant sex proportions in selected castes
Sub IV.

24. It will be seen that the Anavalás and Lohanás who are local, the former confined to the Navsari Division and the latter to Amreli, show very high ratios of female children, 1,403 and 1,465 respectively. The Audichyas show an excess of female children in Kadi 1,077, but an excess of the other sex in Baroda, where the female children to 1,000 boys are only 694. The Rajputs show low ratios of female children in both Kadi and Baroda, to which places they are indigenous (the Baroda ratio is lower, 787, than that of Kadi, 933), but in Navsari, where their number is somewhat less than 5,000, the ratio is as high as 2,290. The climatic theory is apparently borne out in these cases. Both the Anjná and Kadvà Kunbis are found in the Kadi Division in large numbers ; but the proportions of sexes are at the opposite ends ; while one of the sub-castes, Kadvás, has 987 as the proportion of its female children, the other sub-caste of the same main caste, Kunbis, has so high a ratio as 1,329. The Lewá Kunbis again are found in all the three Divisions, Amreli, Kadi and Baroda, in sufficiently large numbers, above 10,000 ; but they have, in spite of the difference of climate in the Divisions, the female children in excess, without exception, in all of them ; it is to be noted, however, that the ratio in Kadi, 1,062 is higher than that in Baroda, 1,009 ; and that in Amreli, 1,063 is a little higher still. The Darzis are mostly found in the Kadi Division where the ratio of female children is 956 ; in other Divisions their number is not so large. But the Hajáms are local to both Kadi and Baroda, and show the Baroda ratio 980, *i.e.*, less than males, and the Kadi one, 1098, *i.e.* higher than male children. It will be noted that as a rule the Kadi ratios are higher than the Baroda ones. The Kumbhárs are found in numbers above 10,000 in Amreli and Kadi, where in accordance with the climatic theory, the ratio of the female children in Amreli is so high as 2,561, while that in Kadi is only 946. The Lohars obtain in the Kadi Division only and the ratio there is 1,070 for female children, but the Sutárs, who are also found there in a large

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number, above 10,000, have only 963. So also the Ravalias, who are above 10,000, have a ratio of 958 female children. The Rabaris and Waghris are found in Kadi and Baroda and their ratios in Baroda are again lower than those in Kadi, as expected, for female children. The Dheds are found in sufficient numbers in all the four Divisions, and their ratios in each strongly support the theory; for, the proportions in Amreli and Navsari, hilly and coast tracts, are so high as 1,103 and 1,257 and those in Kadi and Baroda, flat tracts, are so low as 887 and 601; the Baroda ratio being again lower than the Kadi one. On the other hand, the Kolis, who are also found in the four Divisions in numbers above 10,000, have high ratios of female children in Amreli, 1,023 and Kadi 1,017; and a low one in Baroda, 612, in consonance with the theory; but they upset it in Navsarī where the ratio is 756. The Khálpás are found in Kadi and Baroda and have a ratio of 991 for Kadi and 1,115 for Baroda. Lastly the Shrimali Jains are found in the Kadi Division alone, where the number is as high as 1,166. The Marathas who are found in large numbers in the City show a ratio of 628; in the other Divisions they are also distributed, but the numbers are not large; they show lower ratios in all Divisions, in spite of the variation in climate.

The figures viewed in another light.

25. Looking to the figures in another light, we find that five castes, Lohaná, Lewákunbi, Kumbhár, Koli and Dhed, which are indigenous to Amreli, have invariably shewn higher ratios of female children. Out of 19 castes local to Kadi, 11 have shewn lower ratios of female children and eight higher; those showing higher ratios are:—Audich, Ánajná Kunbi, Lewá Kunbi, Hajám, Lohár, Koli, Bhangi and Shrimáli Jains; while those showing lower ratios are:—Sárasvat, Rajput, Kadvá Kunbi, Darzi, Kumbhár, Rabári, Sutár, Ráwalia, Wághri, Dhed and Khálpá. Of the four castes indigenous to Navsari, three *viz.*:—Anávalá, Talávia and Dhed shew higher ratios of female children and one only, Koli, shows a lower one. Lastly, out of 11 castes local to Baroda, 7 show lower ratios, namely, Audich, Rajput, Darzi, Rabári, Wághri, Koli and Dhed; while 4 only shew high ratios:—Kadvá Kunbi, Báriá, Bhangi and Khálpá. I have turned to this use Table IV, suggested by the Census Commissioner. This State, after all, is too small for drawing inferences in regard to male and female numbers by climatic changes; but it will have been perceived that the proximity to the sea or distance from it, and hilly or flat situations have generally borne out the theory in regard to the Divisions taken as whole units, and in tolerable uniformity for selected castes. If we turn to this Table merely to see the sex proportions in the children of the different castes in those places in which the members are found in sufficiently large numbers, we can arrange them, in order, as follows:—

Those exhibiting lower ratios for female children:—Maráthás 628; Rabári 883; Rajput 933; Darzi 956; Ráwaliá 958; Sutár 963; Sárasvat 971; Wághri 982; Kadvá Kunbis 987.

Those exhibiting higher ratios for female children:—Taláviá 1,034; Báriá 1,038; Lewá Kunbi 1,062; Lohár 1,070; Audich 1,077; Hajám 1,098; Bhangi 1,125; Shrimáli 1,166; Ánjaná 1,329; Anávalá 1,403; Lohaná 1,465.

The Koli, Dhed, Khálpá and Kumbhár show greatly varying figures in the different Divisions, in regard to the female child.

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Female children ratios compared with total female ratios by castes.
Sub. IV.
Sub. V.

26. We shall now use this table to see what change of ratios occurs in the female numbers, compared with 1,000 males in the infant ages below 5, and in the total of all ages. As a general rule, the ratios have greatly decreased for the total females from what they are for female children. The ratios for the latter are generally over 1,000, *i. e.* the girls under 5 are more numerous than boys; but for the total females, it is in very few castes that the female proportion is higher than 1,000. Of the three sub-castes of Kunbis, the Lewás have been reduced in the female percentage from 1,022 to 841 only; the reduction has been about 17 per cent., that is to say, the females have suffered to that extent, in the struggle of life, as compared with the males. Where the males have lost a certain number in passing through all the age-periods, the females have lost, for the same number, 17 per cent. more. We shall take up soon the case of the Lewá Pátidárs, as of special interest. The Ánjanás, too, have lost heavily in their female numbers; the ratio per 1,000 boys having gone down from 1,318 to 980, *i.e.*, by over 25 per cent. The Kadvá Kunbi females, being reduced from 995 to 966, have suffered comparatively less,—only by less than 3 per cent. The females of the large caste of Kolis have been reduced from 936 to 918, or by less than 2 per cent., as compared with males. The Rajput female ratio has fallen from 955 to 921; while the Mahráthá ratio has increased from 635 to 890. This is due to the fact that the Mahráthás are not indigenous to Baroda. Large numbers of females immigrate into this State from the Deccan and Konkan, after marriage. The Bhangi ratio has fallen from 1,065 to 996; but that for Dheds has increased from 895 to 996. The Rabárí females also have increased from 883 and 940. The Mahráthás, the Rabáris and the Dheds, are the only castes that have increased female ratios as compared with males. From the latter two castes the conclusion that can be drawn is that there is a greater proportion of deaths among males than among females. Taking the Anávlás and the Audich among the Bráhman sub-castes, we find that the female ratio for Anávlás has decreased from 1,327 (at age below 5) to 872 (for total females). This is a great fall—of over 34 per cent. The Audich Brahman female ratio has fallen from 1,056 to 986. These few instances illustrate the general rule mentioned above; the tables may be consulted for the details of many other castes and sub-castes.

Female numbers varying inversely as the status and strength of caste.
Sub. F.

27. I had mentioned in my previous Report, giving illustrations, that the proportion of females varied inversely as the status and strength of caste. To see whether the same tendency appears this time also, a subsidiary Table F is given for showing the proportion of sexes by selected castes of Hindus. For the purpose of this Table, I have selected castes numbering not less than 20,000 and they are arranged in the order of the proportion of their females, giving also their numerical strength. It is remarkable that the same general tendency is apparent at a glance this time also to a great extent. The Kunbis who number 411 thousand human beings, show the number 911 of females to 1,000 males; which, leaving the Wághris out of consideration, is the smallest. Next come the Kolis; they too, show an equally poor proportion of females, 918 to 1,000. Next in the order of deficiency are the Brahmans, Rajputs and Vanias, each of them having an identically low proportion of females to 1,000 males, 921. With the Brahmans and Vánias there is an actual paucity of females among some sub-

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castes. Báriás and Rabáris and Khálpas come next with 934, 940 and 945, respectively. It will be perceived that the castes mentioned in the Table shew that the greater the numerical strength the lower is its proportion of females to 1,000 males. In fact, if we exclude the Waghris, Kumbhárs and Dheds, the descending order of the numerical strength becomes identical with the ascending order of female ratios. Another noteworthy point is that the higher or more affluent classes like Kunbis, Brahmans, Rajputs and Vániás shew the lower ratios; Báriás, Rabáris and Khálpás occupy an intermediate position; while the five in the list which shew the highest proportions, are the Sutárs, Kumbhárs, Hajáms, Dheds and Bhangis, the lowest in status, and the unclean castes.

The very low female percentages among Kulin Lewa Kunbis.

28. In the last Census Report, it was conjectured, from the very low ratios of females to males, that the Lewa Pátidárs of certain Kulin (aristocratic) villages were responsible for something much more than mere suppression of female entries. The black stigma of perpetrating female infanticide has been branded on this caste, from olden times; the reasons being family pride and lavish marriage expenditure. A table was given in the last Report shewing clearly how the female numbers sank very low when compared both with the female ratios generally in each of these noted villages and with the female percentages of the other Hindus in them. A similar Table is given now, revealing again the same state of facts. The seven villages given in the Table are Sub. G. the Kulin Charotar villages, under this State, and there are 6 more close to them under British Government. Comparing the Lewá female numbers with those of the other Hindus, we find that Nar has 129 less per thousand, Savli 353, Sojitra 172, Bhadran 55, Dharmaj 84, Pihej 172 and Vaso 87. For 1,000 males the highest number is 818 females for Vaso; Bhadran taking the 2nd place with 750 only, or $\frac{3}{4}$ of the males; Nar and Savli coming to only $\frac{2}{3}$ of the males. It may be deemed satisfactory, in a way, that in five cases there is an improvement over the figures of last Census, and a further fall in two only; but this very fact shows that the evil does exist, though some improvement forces itself with more advanced times and better education. I repeat that serious enquiry is necessary.

Summary.

29. It will be seen that the proportion of sexes is the touchstone to test the accuracy of enumeration. Summarising the results in the words of Mr. Baines, we find that here as in India there is still a tendency, though in a lesser degree, to omit from the Census record girls of from 9 to 15, and perhaps, some married females of adult ages. The girls below 5 years old are more numerous than boys of that age. After that period, apart from wilful or ignorant omission, there is probably a real deficiency in the number of females, more or less, and due to neglect, functional excitement, premature cohabitation, and unskilful midwifery. At a later period, hard work as well as the above influences and, amongst some classes excessive fecundity, tell on the female constitution, producing greater relative mortality than prevails in the other sex; though towards the end of life the latter succumb to old age sooner than the survivors from amongst their mates. It is also probable that either from difference or inferiority in nutrition, or from climatic influences, female life is, on the whole, better on the coast and hills than on the hot or dry plains. In addition, we find that Musalman female life has proved to be better than that of both Jains and Hindus, and the Jain female life is better than that of the main bulk of the population.

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10. SEASONS OF MARRIAGE ; AND SEXES AT BIRTH.

Seasons of marriage.

30. It remains now to consider the suggestions made, in his additional note on sex, by the Census Commissioner. He thinks that it is possible that the birth statistics, if examined with relation to the period of conception, may throw some light on the subject of sex at birth. He wishes to know in fact—

(1). The seasons deemed propitious for marriages among the various religions and the considerations by which they are determined in each case, and

(2). The seasons deemed propitious for the commencement of married life.

Under the second head it is to be ascertained—

(*a*) whether these seasons are determined by astrological considerations, or

(*b*) by the expiry of a certain period, so many months or years after the marriage ceremony, or again

(*c*) whether there is no fixed period at all, the matter depending simply upon the bride attaining maturity, and

(*d*) whether there is a second ceremony.

(1). It is conjectured that in old times, when perhaps, marriages were entered into at the proper advanced age, the *Vasanta* (Spring) and *Grishma* (Summer) seasons, the amatory seasons of the poets, were the marriage seasons. They were the most convenient also for an agricultural people. The *Shishir* (Winter) season also must have been in vogue with the higher classes, the month of *Kartak* being the one in which the marriage of the Tulsi plant was celebrated with the emblematic Vishnu. Among the Gujarati Hindus, and generally in this State, the first, second and fourth months of the Gujarati year, *Kartak*, *Magsar* and *Máh*, and the sixth month, *Chaitra*—the end of winter and the season of Spring and the beginning of Summer,—are recognised as the proper seasons of marriages. These marriages are the formal ones, the bride being generally an infant or just entering her teens. For the other religions, there are no special months in vogue, except in so far as races like the Mahomedans and Parsis may be influenced by the customs prevailing among their rich and numerous Hindu neighbours. But there exists this main difference between them and the Hindus, that they do not, except in rare cases, indulge in infant and, therefore, merely ceremonial marriages. With them the conjugal relations commence soon after the marriage ceremony is performed.

(2) With regard to the second query—of the seasons deemed propitious for the commencement of married life,—it may be stated that there is no formal ceremony, among the Hindus of this State, commensurate in any way with the initial laborious one, so well known to all. Nor do the conjugal relations commence at the expiry of any fixed number of months or years after the first formal marriage, for the simple reason that as the ages of the brides range from ' below one ' to 10 or 11, it would be impracticable to fix such periods. The matter depends upon the bride attaining maturity ; which is considered by the Dakshinis to be soon after menstruation ; but the Gujaratis do not wait for that event, if it does not take place at about age 13 or 14. It is true that the stars are consulted; but that is for fixing the exact day within about a month's time. Neither would

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the superstitious Hindus take such a serious step without consulting the stars and omens, nor would the money-seeking astrologers allow their *Yajmans* to take this important step in their children's life without claiming their perquisites. But, wherever it could be arranged without much waiting or other inconvenience, the time of *Vijaya Dashmi*, 10th day of *Ashvin*, is selected for the commencement of connubial life ; or any auspicious day in that month. *Chaitra* and *Vaishak* are also in favour. The lower castes do not wait for propitious months or days.

As these questions are asked in reference to the preponderance of male or female births, it will be seen that as the seasons and times of actual married life are not fixed, no deductions can be drawn one way or the other, so far as this State is concerned.

Sex at birth.

31. Lastly, we take up the consideration of the question of sex at birth, regarding which many conjectures, some of them amusing, are advanced by anthropologists. As is to be expected, so soon as one of them puts forward his theory, with a certain amount of plausibility, there is another prepared to upset it by arraying the figures of other tribes or localities. Repeated instances of such contradictions are met with in Westermarck's "History of Human Marriage." As said by Professor Conrad of Halle, the whole question must be regarded as still unsolved, and shrouded in complete obscurity. The various theories, as found in Westermarck are :—

(1) More boys are born if the husband is older than the wife, and more girls if the wife is older.

(2) The less the difference of the age between the parents, the greater is the probability of boys being born.

(3) Polygamy leads to the birth of a greater proportion of female children.

(4) Organisms when unusually well nourished produce comparatively more female offspring ; in the opposite case, more male.

(5) The male births are in greater excess in country districts, the population of which is often badly fed, than in towns, where the conditions of life are more luxurious.

(6) A similar excess is found among poor people as compared with well-off classes.

(7) In the highlands, comparatively more boys are born than in the lowlands.

(8) The mixture of races produces an excess of female births.

(9) The temporarily superior parent produces the opposite sex.

(10) Unions between related individuals or, generally, between individuals who are very like each other, produce more male offspring.

In considering these theories in regard to this State, we find that the first two cannot be judged of, as the ages of the contracting parties at the time of marriage are not known. There being no particular castes among whom polygamy prevails as a special feature, the third also cannot be put to the test. The eighth cannot be tested, as no mixtures of races are allowed in marriages ; nor can the ninth theory, about the temporary superiority of the male or female parent, be judged from the materials on the hands of a Census Reporter. The tenth theory about the unions between related individuals may be put to trial, as the Hindus, though endogamous, strictly shun marriage between cousins, how-

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ever distant, while the Musalmans, Christians and Parsis allow them. But a reference to Tables II (*a*) and (*b*) hardly affords any conclusive evidence on the point. Two theories, the fourth and sixth, are upset by our statistics, for we have found, both in the last Census and the present one, as already stated at some length above, that female births vary inversely as the status and strength of a caste. The poorer castes have uniformly shown the highest ratios of females, and the richer and more luxurious castes lower ones. The only theories to which some support is lent by our figures are the 5th and 7th; for it has already been shown above (Sub. E) that in rural areas there are more males and more females in towns. The difference is large enough to lead to the inference for births. Generally speaking, the effects of climate and locality are observable; as has already been stated, there are more male births in inland districts, with sultry climate as in the case of Baroda and Kadi, and more female births in coast regions. To show, however, the figures more definitely, I give a separate Table (Sub. H) to contrast the female births in the coast Talukas with the inland Talukas. The female births are supposed to be in the same ratio as the female ratios below one year. In the coast Talukas of Navsari and Gandevi, in the Navsari Division, the ratios of females under one are only, 905 and 538 respectively; while in the Kamrej Taluka, also on the coast, to some extent, it is so high as 1,439. In the coast Taluka of Okhamandal in Amreli again, the ratio is 943 only ; while in the other coast Taluka, Kodinar, it is so high as 1,313. In the important inland Petlad Taluka of the Baroda Division, the ratio is only 734. So also in the Siswa Taluka, where it is 647; while in the coast *Petá* Taluka of Tilakwada it is 1,167. In Dhari, which is hilly, the percentage is high for girls. So we see that the theory is true for the Baroda Division ; in the Navsari Division, it is true for Kamrej only, and not for the Navsari, and Gandevi Talukas ; in the Amreli Division it is true for Kodinar, but not for Okhamandal.

Sub. H

11. FINAL REMARKS.

Final Remarks.

32. I deem it best to close this section by quoting the interesting remarks of Mr. Baines, Census Commissioner for India, for 1891, which apply generally to this State also. "The above resumè of some of the more obvious factors affecting the distribution of sex in India does not, it may be noticed, take into consideration the influence of two elements to which there is no doubt, but that some weight should be attached. The difficulty with regard to them is that they are not mutually exclusive, and the sphere of their influence, is, at best, but vaguely definable from the available data. The factors in question are, of course, climate and nutrition. A review of the whole field of statistics resulting from the Census inquiries seems to afford ground for the following deductions, which, however, are not put forward for the present as more than conjectural. The ratio of females to males, taking the whole population in existence at one time, has a tendency to be higher along the coast or within the influence of sea-air, to an extent beyond what can be accounted for merely by the temporary absence of a certain number of males at sea. It runs higher, too, in hilly tracts, as a rule, than on the plains, and it seems to be depressed by a dry and hot climate, particularly if accompanied by a considerable range of temperature. On the other hand, we find traces of the influence of nutrition, which in some cases may

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fairly be held to neutralise that of climate. It is difficult to prove beyond a doubt any of the above tendencies, for the reason given in the beginning of this Chapter, that in determination of sex so many factors probably enter that, in the present state of information, the relative influence of each cannot be accurately discriminated. Then, again, in a country like India, there must be anomalous cases in every such conjecture, which obscure the view of the operation of the general rule, if one there be."

Mr. Baines cites instances to show the difficulty of dealing adequately with the subject. Confining our attention to the Baroda State we also realise that Navsari, Surat and Broach, which are nearer to coast tracts and, as a rule, highly fertile, have shown the general predominance of females in population, attributable chiefly to good nutrition as well as climate or situation. The hilly tracts of Navsari, which are mostly inhabited by the Animistics, have shewn even a greater predominance of female sex below one; their number for female children, 'under one year', being 1,163 to 1,000 male ones. The same is the case in the Amreli Division. The intervening tracts show a preponderance of males in one case and almost an equality of the sexes further north. Thus the conjectures may be said to apply so far in a general way; though on an examination of the statistics of castes, they may not hold good invariably.

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Subsidiary Table I.

General proportion of the sexes by Natural Divisions, Districts and City.

Natural Divisions, Districts or City.	Females to 1,000 males.			
	1901.	1891.	1881.	1872.
1	2	3	4	5
Natural Division, Baroda (Exclusive of City)..	941	932	920	895
Navsari Division	992	985	963	957
Kadi Division	956	950	938	911
Amreli Division	939	920	914	899
Baroda Division (Exclusive of City)	891	883	875	850
Baroda City	853	852	877	830
Proportion for the State ...	936	928	917	891

Subsidiary Table II (*a*).

Number of females to 1,000 *males by Religions, for the State.*

Age-period.	All Religions.	Hindu.	Jain.	Parsi.	Musalman.	Christian.	Animistic.
1	2	3	4	5	6	7	8
0— 1	1,004	982	1,092	1,147	966	688	1,163
1— 2	976	951	1,203	625	963	1,359	1,086
2— 3	1,028	1,016	1,161	887	935	969	1,110
3— 4	1,060	1,056	1,083	1,040	1,030	1,090	1,093
4— 5	1,032	1,021	1,152	1,020	1,027	967	1,081
0— 5	1,026	1,013	1,135	967	988	992	1,109
5—10	922	908	926	990	968	867	1,012
10—15	828	822	857	898	833	609	879
15—20	850	842	799	1,098	906	610	893
20—25	945	942	932	1,231	990	870	921
25—30	918	901	841	1,897	959	970	1,063
30—35	895	906	860	1,621	839	660	855
35—40	898	891	931	1,236	947	1,005	918
40—45	1,026	1,028	1,050	1,612	995	871	1,019
45—50	984	979	940	1,294	1,055	951	962
50—55	1,029	1,032	1,168	2,148	1,006	883	922
55—60	1,066	1,107	1,076	1,524	964	1,051	865
60 and over.	1,307	1,293	1,481	1,770	1,452	1,264	1,194
Total ...	936	929	951	1,265	956	819	971

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Subsidiary Table II. (*l*).

Number of females to 1,000 males at each age by Divisions and Religions.

Age-period.	Amreli Division.				Kadi Division.				Navsari Division.				Baroda Division (Exclusive of City).				Baroda City.				
	All Religions.	Hindu.	Jain.	Musalman.	All Religions.	Hindu.	Jain.	Musalman.	All Religions.	Hindu.	Jain.	Parsi.	Musalman.	Animistic.	All Religions.	Hindu.	Jain.	Musalman.	Christian.	Animistic.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28
Under 1 year.	1,170	1,201	1,474	976	1,023	1,016	1,101	1,066	1,056	938	1,190	1,146	899	1,196	892	885	801	978	691	932	927	944	1,833	1,333	792	750	667
1—2	1,185	1,197	1,583	1,071	950	944	1,154	920	999	776	889	582	976	1,193	898	873	1,489	991	1,412	864	1,184	1,301	1,000	1,000	861	1,000	2,400
2—3	1,019	1,050	1,095	838	1,023	1,033	1,064	886	1,088	944	1,133	855	983	1,194	996	992	1,456	1,047	978	875	1,014	1,034	1,786	1,000	900	1,000	200
3—4	1,134	1,145	1,128	1,054	1,064	1,071	1,027	1,005	1,043	1,096	952	1,064	1,022	1,102	1,003	995	1,397	1,054	1,009	1,040	1,010	1,005	857	833	1,035	714	1,750
4—5	1,219	1,225	1,400	1,168	973	966	1,161	966	1,259	1,644	2,055	1,046	1,147	1,078	884	858	835	946	964	1,105	1,033	1,037	1,133	818	1,009	1,000	1,750
0—5	1,147	1,163	1,274	1,026	1,008	1,008	1,099	966	1,115	1,125	1,237	976	1,013	1,130	941	926	1,156	1,002	1,000	985	1,020	1,040	1,313	923	936	880	1,118
5—10	848	830	897	976	940	940	927	949	991	967	687	988	1,046	1,012	888	880	933	906	1,037	1,025	867	835	845	909	1,088	85	900
10—15	945	954	785	903	854	853	897	843	877	895	963	914	904	871	740	735	881	735	891	917	689	680	692	650	877	42	481
15—20	900	918	1,156	834	863	858	851	970	942	968	608	1,171	1,073	896	783	784	697	810	687	889	743	761	766	600	761	183	520
20—25	956	939	923	1,102	968	966	969	994	922	897	581	1,379	1,044	917	966	962	923	1,000	949	954	707	691	948	300	810	358	293
25—30	907	917	838	865	927	927	850	969	1,036	941	688	2,241	1,135	1,108	873	871	823	889	1,003	957	859	831	903	444	1,057	793	161
30—35	806	801	806	860	956	965	870	896	901	929	632	1,872	964	843	858	866	1,005	767	654	942	796	828	771	704	734	696	132
35—40	808	789	846	981	922	917	952	966	952	955	709	1,304	1,166	923	880	876	997	894	1,058	965	859	893	787	1,227	733	562	105
40—45	984	985	1,000	972	1,079	1,062	1,084	1,050	1,052	991	990	1,607	1,366	1,025	997	1,003	1,015	940	914	1,010	831	861	912	3,750	734	500	143
45—50	873	904	693	728	1,032	1,038	1,103	920	992	871	701	1,384	1,406	1,005	947	921	764	1,314	1,148	825	989	1,053	658	765	741	211	500
50—55	903	914	687	827	1,145	1,132	1,392	1,156	1,013	901	738	2,350	1,358	910	964	974	858	916	899	946	905	960	1,000	923	741	583	151
55—60	1,398	1,606	655	625	965	934	1,362	1,074	1,056	1,289	1,000	1,819	985	846	1,053	1,056	585	1,164	1,226	928	1,188	1,305	692	375	765	286	111
60 and over.	1,330	1,297	1,250	1,609	1,307	1,256	1,631	1,468	1,366	1,330	1,465	1,824	1,624	1,281	1,254	1,244	1,279	1,336	1,329	941	1,366	1,436	1,034	1,000	1,296	1,000	667
Total ...	939	941	896	936	956	954	991	970	992	970	776	1,339	1,104	932	891	884	914	911	925	947	853	864	856	738	870	236	296

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Subsidiary Table III.

Actual excess or defect of females by Natural Divisions and Districts.

Natural Division or District.	Number of females in excess (+) or in defect (—)			
	1901.	1891.	1881.	1872.
1	2	3	4	5
Natural Division Baroda (exclusive of City)...	—56,348	—81,248	—87,031	—104,982
Baroda District (exclusive of City and Cantonment)	—31,087	—43,381	—43,577	—51,485
Kadi District	—18,702	—27,984	—31,421	—39,730
Amreli District	— 5,422	— 7,500	— 6,628	— 8,526
Navsari District	— 1,137	— 2,383	— 5,405	— 5,241
City and Cantonment	— 8,228	— 9,322	— 6,988	—10,774
Total ...	—64,576	—90,570	—94,019	—115,756

Subsidiary Table IV.

Number of females to 1,000 *males under* 5 *years old by selected castes.*

Caste.	Baroda State.	Amreli Division.	Kadi Division.	Navsari Division.	Baroda Division.	City.
1	2	3	4	5	6	7
Anávalá	1,327	.....	... ..	1,403	.....	.....
Audich	1,056	941	1,077	3,889	694	1,222
Sárasvat	1,024	400	971	714	1,096	1,458
Maráthà	635	685	683	683	560	628
Rajput	955	1,097	933	2,290	787	399
Lohána	1,195	1,465	1,043	.....	825	485
A'njaná	1,318	.....	1,329	886	1,000	.....
Kadavá	995	383	987	1,246	1,236	3,059
Lewá	1,022	1,063	1,062	... ...	1,009	1,500
Darzi Gujaráti	1,063	1,179	956	1,095	1,173	1,941
Hajám	1,054	1,044	1,098	1,344	980	811
Kumbhár	1,159	2,561	946	841	1,972	2,200
Lohár	1,157	1,720	1,070	1,023	1,156	1,848
Rabári	883	1,406	889	724	737	769
Sutár Gujaráti	1,043	839	963	2,323	1,073	902
Rávaliá	899	.....	958	611	727	611
Wághri	935	1,333	982	1,667	820	1,115
Báriá	1,046	.....	.....	... .	1,038	1,190
Koli	9,360	1,023	1,017	756	612	333
Taláviá	1,059	.....	.....	1,034	1,292	.. ...
Bhangi	1,065	1,491	1,125	959	1,010	676
Dhed	895	1,103	887	1,257	601	850
Khálpá	1,037	1,024	991	1,228	1,115	2,090
Shrimáli (Jain)	1,174	1,235	1,166	2,250	1,132	1,071
Animistics	1,109	500	900	1,129	985	1,117

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Subsidiary Table V.

Proportion of the sexes by caste.

Caste.	Females to 1,000 Males.	Caste.	Females to 1,000 Males.	Caste.	Females to 1,000 Males.
Sáravsat (Bárote) ...	367	Koli	918	Bháusar	973
Sádhu	447	Rajput	921	Máli Gujaráti ...	974
Gosáin	691	Mochi Gujaràti ...	921	Kokanastha Bráhman ..	977
Báwá	763	Ráwaliá	921	Hajám Gujaráti ...	979
Deshastha Bráhman ...	772	Lád Vániá	923	Ánjána Kunbi ...	980
Khadáyatá Vániá ...	832	Soni Shrimali Vániá...	931	Audich Bráhman ...	986
Lewá Kunbi	841	Lohána	934	Sathvárá	995
Khedával Bráhman ...	856	Báriá	934	Karádiá	996
Ghánchi Gujaráti ...	862	Káthi	935	Bhangi	996
Anávalá Bráhman ...	872	Rabári	940	Dhed	996
Bhoi (Káhár)	874	Tapodhan	943	Khatri (Vánza) ...	1,006
Cháran (Gadhávi) ...	875	Káchhiá	943	Jámbu Bràhman ...	1,007
Prahu Chándraseniya Káyastha	879	Khálpá (Chamár) ...	945	Nágar Bráhman ...	1,030
		Taláviá	946	Golá	1,038
Maráthá	890	Sutár Gujaráti ...	955	Darzi Gujaráti ...	1,054
Shrimáli Vániá ...	895	Nágar Vániá	956	Lohár „	1,060
Kapol	900	Disáwal Vániá ...	960	Máchhi	1,090
Wághri	902	Garásiá	961	Garodá	1,095
Vágher...	906	Mewádá Bráhman ...	963	Targálá	1,176
Modh Vániá	911	Vankar	963	*Total Hindu* ...	928
Senavá	911	Soni Gujaráti ...	964		
Modh Bráhman ...	913	Kumbhár Gujaráti ...	965	Osvál	788
Áhir Gujaráti	914	Kalavá	966	Shrimáli	959
				Purvál	1,034
				Total Jains ...	950

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Subsidiary Table A.

Proportion of females to 1,000 *males in the Provinces of India* (1901).

Country or Province,	Females to 1,000 males.	Province, &c.	Females to 1,000 males.	Province, &c.	Females to 1,000 males.	Province, &c.	Females to 1,000 males.
India	963	Burma	963	*States and Agencies* ...	943	Kâshmere State	884
British Provinces ...	969	Central Provinces	1,034	Baluchistan Agency ...	882	Madras States	996
Ajmere-Merwara ...	899	Coorg	801	**Baroda State** ...	**936**	Cochin State	1,004
Andamans and Nicobars ...	318	Madras	1,027	Bengal States... ...	971	Travancore State	981
Assam	949	North-West Frontier Province,	833	Bombay States... ...	966	Mysore State	980
Baluchistan	726	.....	...	Central India Agency ...	949	North-West Provinces States...	935
Bengal	999	N.-W.-P. and Oudh	937	Gwalior State	906		
Berar	975	Punjab...	858	Central Provinces States ...	1,019	Punjab States	834
Bombay	937	.....	...	Hyderabad State ...	964	Rajputana States	905

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Subsidiary Table B.

Proportions of females per 1,000 *males in the Baroda Territory, in the neighbouring British Zillas, Kathiawar group of Native States and in the Divisions of the Bombay Presidency, by age-periods.*

Age.	Baroda Territory.						Neighbouring British Zillas.					Kathiawar group of Native States.	Bombay Presidency.				
	Baroda State.	Amreli Division.	Kadi Division.	Navsari Division.	Baroda Division.	City.	Ahmedabad.	Broach.	Kaira.	Panch Mahals.	Surat.		Northern Division.	Central Division.	Southern Division.	Sind.	—
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18
0—5	1,026	1,147	1,008	1,115	941	1,020	986	1,044	827	1,079	1,049	1,006	1,001	1,067	1,044	907	
5—10	922	848	940	991	888	867	902	987	867	968	989	973	939	993	988	866	
10—15	828	945	854	877	740	689	804	845	783	849	844	860	809	843	862	689	
15—20	850	900	863	942	783	743	841	861	796	875	954	901	876	982	836	829	
20—40	916	875	945	952	895	802	955	949	945	966	1,034	965	948	1,010	1,073	804	
40—60	1,021	982	1,074	1,026	982	925	1,000	1,037	1,054	1,078	1,025	990	1,020	983	986	832	
60 and over	1,307	1,330	1,297	1,366	1,254	1,386	1,432	1,363	1,397	1,443	1,223	1,321	1,301	1,102	1,288	958	
Unspecified	...	...	...	...	...	...	972	213	713	800	1,086	...	925	918	110	...	
Total ...	936	939	956	992	891	853	956	964	907	979	1,004	961	947	990	1,026	822	

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Subsidiary Table C.

Females to 1,000 *males in some of the Provinces of India and European Countries.*

Age.	1901.		1891.			Baroda State.	
	Bombay Presidency.	Madras Presidency.	India.	England and Wales.	Aggregate of European Countries.	1901.	1891.
1	2	3	4	5	6	7	8
0—1	977	1,041	1,020	.....	.....	1,004	1,015
1—2	1,031	1,053	.....	.....	.....	976	1,057
2—3	1,037	1,058	.....	.....	.....	1,028	1,077
3—4	1,039	1,067	.....	.....	.....	1,060	1,118
4—5	994	1,039	.....	.....	.....	1,032	1,039
0—5	1,015	1,051	1,038	1,011	990	1,026	1,060
5—10	960	1,008	936	1,005	993	922	917
10—15	819	902	795	1,000	988	828	781
15—20	889	944	930	1,014	1,013	850	828
20—25	1,050	1,248	1,071	1,123	1,047	945	1,002
25—30	928	1,122	989	1,093	1,036	918	921
30—35	939	1,122	962			895	912
35—40	873	893	867	1,069	1,031	898	851
40—45	978	1,035	940			1,026	964
45—50	890	877	845	1,095	1,057	984	852
50—55	999	1,063	993			1,029	957
55—60	880	877	908	1,197	1,076	1,066	833
60 and over ...	1,197	1,170	1,187			1,307	1,156
Unspecified age ...	936	.....	.....	.....	.....	.....	.....
Total ...	946	1,028	958	1,064	1,026	936	928

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Subsidiary Table D.

Number of females to 1,000 males at each age-period by Divisions compared.

Age-period.	Amreli.			Kadi.			Navsari.			Baroda.		
	1901.	1891.	1881.	1901.	1891.	1881.	1901.	1891.	1881.	1901.	1891.	1881.
1	2	3	4	5	6	7	8	9	10	11	12	13
0—5 ...	1,147	1,051	1,009	1,008	1,081	1,026	1,145	1,073	1,041	952	1,025	1,052
5—10 ...	848	931	952	940	918	900	991	967	934	885	889	911
10—15 ...	945	782	848	854	803	832	877	866	838	733	711	763
15—20 ...	900	810	827	863	811	819	942	989	930	776	802	790
20—30 ...	933	935	912	948	1,003	956	974	1,041	990	895	895	876
30—40 ...	807	834	830	926	934	939	926	999	914	861	831	835
40—50 ...	943	909	944	1,063	974	978	1,025	928	936	961	878	870
50—60 ...	1,035	901	974	1,096	955	981	1,028	1,022	1,033	988	877	874
60 and over...	1,330	1,288	1,205	1,307	1,149	1,147	1,366	1,180	1,260	1,283	1,128	1,156

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Subsidiary Table E.

Proportion of females to 1,000 *males in Towns and Villages.*

Division.	Urban.			Rural.		
	1901	1891	1881.	1901.	1891.	1881.
1	2	3	4	5	6	7
Amreli	916	908	912	948	923	915
Kadi	1,011	1,020	1,038	942	936	919
Navsari	1,010	1,044	1,040	989	977	956
Baroda, exclusive of City ...	878	899	898	894	881	873
City	853	852	877	.....	.....	.....
Total ...	935	945	957	936	923	908

Subsidiary Table F.

Statement showing the proportion of Sexes by Selected Castes—Hindus.

Caste.	Numerical Strength.			Number of Females to 1,000 Males.	Number of Wives to 1,000 Husbands.
	Total.	Males.	Females.		
1	2	3	4	5	6
Wághri...	23,264	12,228	11,036	902	917
Kunbi	411,018	215,114	195,904	911	1,006
Koli	229,102	119,391	109,711	918	1,020
Bráhman Total	144,635	75,305	69,330	920	1,010
Rajput	59,410	30,915	28,495	921	1,020
Vániá Gujaráti	47,861	24,916	22,945	921	870
Báriá	44,034	22,768	21,266	934	935
Rabári	39,593	20,407	19,186	940	1,002
Khálpá	29,746	15,287	14,459	945	957
Sutár Gujarati	22,441	11,489	10,952	955	1,006
Kumbhár Gujarati	41,232	20,973	20,259	965	1,015
Hajám Gujaráti	24,578	12,416	12,162	979	1,020
Dhed	94,376	47,281	47,095	996	1,102
Bhangi	23,978	12,009	11,969	996	1,015

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Subsidiary Table G.

Proportion of females to 1,000 *males in the Kulin Lewa Villages in the Charotar.*

Name of Village.	Lewa Kunbis.		Number of Females to 1,000 Males.			
	Males.	Females.	For Lewa Kunbis.		For other Hindus.	For entire Population.
			1901.	1891.		
1	2	3	4	5	6	7
Nár	2,378	1,485	625	659	754	674
Sávli	382	236	618	686	971	899
Sojitrá	2,140	1,569	733	700	905	843
Bhádran	1,690	1,267	750	707	805	765
Dharmaj	1,934	1,420	734	722	818	753
Pihej	1,627	1,210	744	725	916	808
Vaso	1,384	1,132	818	751	905	884

Subsidiary Table H.

Proportion of female-children to 1,000 *males below* 5 *years of age for some of the Mahals in the Divisions.*

Age.	Navsari Division.			Amreli Division.			Baroda Division.		
	Navsari Taluka.	Gandevi Taluka.	Kamrej Taluka.	Dhari Taluka.	Kodinar Taluka.	Okhamandal Taluka.	Petlad Taluka.	Siswa Taluka.	Tilakwada Taluka.
1	2	3	4	5	6	7	8	9	10
0—1 ...	905	538	1,439	1,054	1,313	943	734	647	1,167
1—2 ...	754	817	1,207	1,083	1,527	1,091	830	871	1,000
2—3 ...	902	1,075	1,185	1,045	1,200	856	810	981	1,214
3—4 ...	1,078	861	1,311	1,019	1,112	939	870	873	1,098
4—5 ...	1,596	1,238	1,469	1,043	1,412	899	851	798	1,424
0—5 ...	1,083	898	1,335	1,045	1,290	934	820	839	1,215

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CHAPTER IV.

PART III.

CIVIL CONDITION.

1. General Observations.
2. General Figures and Ratios.
3. Comparison with the previous Censuses.
4. Comparison with other Countries.
5. Distribution by Civil Condition of 10,000 of each main Age-period for each sex, and Comparison with earlier Censuses.
6. Civil Condition by Religions.
7. Civil Condition of 10,000 of each Sex, by Districts and Age-periods
8. Child-bearing Capacities.
9. Mean-age in each Civil Condition.
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CHAPTER IV

PART III.—CIVIL CONDITION.

1. GENERAL OBSERVATIONS.

General observations.

1. Mr. Baines says in his General Report 1891 :—"As in the case of languages to the philologist, so as regards the study of the branch of ethnology that concerns itself with marriage customs, there is no field more varied and worthy of research than that presented by the population of India. It is but a minute corner of that field, however, that lies within the sphere of exploration to which the Census is restricted." A consideration of the marriage customs allows most valuable and practically useful inferences to be drawn as regards the status of women, the position of widows, and other social questions of a kindred sort in the different classes of people. The Census figures also tell us what numbers of the married, unmarried and widowed there are at the different age-periods, what ratio each bears to the other as well as to the whole, and what the position of any community is in the State, from a social point of view. Therefore, these figures are important not only to social reform preachers, but also to politicians and statesmen. From a Census point of view, the numbers of married and unmarried at the different age-periods and the periods at which they enter into married life, combined with a consideration of the number of children, would lead us to come to certain conclusions regarding the procreative powers in a community and the probable increase of population that could be expected in given periods. The subject being thus of manifold utility, instructions were issued to ensure a return as correct as possible. They were as under :—

> "Rule 6—Column 6—(Married, etc.)—Enter each person of both sexes, whether infant, child or grown up, as either married, unmarried, or widowed. Divorced persons should be entered as widowed. Persons whose nuptials have been celebrated should alone be entered as married ; but those who are simply betrothed should be regarded as unmarried. If a female, though unmarried, has children you will enter her as unmarried. Enter eunuchs as well as prostitutes as unmarried."

These instructions were sufficiently clear and the returns have been found to be correct, so far as we could judge them.

The general figures similar to those of the Hindus.

2. As in other important Census figures, so in those relating to civil condition, the preponderating Hindu population rules the percentage and the general condition of things. It may be added that, as a rule, the broad conditions of marriages among the Hindus are found among the Jains. The Aboriginals are exempt from the necessity of infant-marriages and the prohibition of widow remarriage ; but have, otherwise, in smaller details, imitated the Hindu system. Of the Mahomedans, those who are converts maintain, as has already been stated before, their old Hindu social and family rules, prevalent among them before their conversion. The foreign settlers have also been drawn, more or less, into

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the ways of those who surround them in large numbers. Thus it is that, as will be seen further on when we enter into details, the figures for the Mahomedans, for the civil conditions at different age-periods, do not differ from those of the Hindus, as we might be led to infer from the utter dissimilarity between the two races in tradition, in religion, and in marriage rules. The comparatively small community of the Parsis did not escape the influence of the Hindus, in the midst of whom they found a small corner for themselves. But their growing contact with Englishmen has suddenly effected a change in the system of early marriages and other matters relating to civil condition. Thus the general tables will be found to be swayed by the figures for the Hindus alone, which obviously depend upon the views and customs held in force by them. It remains then to see what these specially are.

The Hindu marriage system in this State; its social and economic aspects.

3. The prevailing Hindu customs as regards marriage are widely known. I transcribe here the remarks made in my last Census Report, as no change has been made, or was expected to be made, in these traditions of old times, during the past ten years, except to an insignificant degree, with the progress of reform. One of the two causes which serve to form the fundamental difference between the Hindus and all others, is the religious belief of the Hindus, which renders it incumbent upon a Hindu to have a son of his own. A " Putra " is he who saves from the torments of *Put*, hell, and thus a Hindu who dies without a son dies without a saviour. For those who favour the principle " live and multiply ", there would be nothing so favourable apparently to its development as such an ordinance of religion. It holds a premium on marriages. But in reality the effects of the ordinance are different. Whether the second cause of difference, the marriage of girls before they arrive at the age of puberty , (which means a very tender age in a country like India), is a time-hallowed custom only or whether that also is a religious injunction is a disputed point among the learned Hindus. I shall attempt to show further on that it was not in vogue in old times. But be it one way or the other, this unwise custom also must have its due place of importance in considering the system of Hindu marriages. These two, then,—a religious obligation to have a *Putra*, and the marriage of girls at a tender age,—form the foundation upon which the entire fabric of Hindu life in Gujarat is built. These lead to early and unequal marriages, to polygamy, to early maternity, to a large birth-rate and a terrible mortality among children and child-mothers, to early decay in both sexes and to a surfeit of widows. The Hindus are chainbound by these tyrannical customs. Girls are carried through a formal ceremony of marriage at an infant age, and when, as often is the case, the husband is past 15 or 16, the parents of the husband " count every day," to use an expressive native phrase, that is, hasten matters as much as they can, to bring about the happy day of consummation. To those who have freely come in contact with Hindus belonging to many of the Gujarati castes, it is no revelation to know that numbers of these girls march from the nuptial bed to the funeral pile. Nervous debility, consumption and uterine diseases create a havoc among them. It may be urged that generations of this usage and early training may have done something to mitigate the evil; but this mitigation, if at all, is of the slenderest ; for not even a constitution of steel could stand against the ravages of this barbarous system. There is undoubtedly a

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large birth-rate under these circumstances; but the children are so weak that they die off in numbers, mostly in the first year of existence, as has been abundantly testified by the age-tables. So this much-marrying and much-begetting race does not ultimately profit by a permanent large population. The insane desire of having a son leads in some cases (though they are much less than what would be expected) to polygamy, whenever this object has remained unfulfilled. This desire of having a *Putra* naturally gets hold on a man's thoughts at the ebb of his life; and that his last efforts may not meet with failure he is led to covet a young wife; in some cases, only young girls are available as wives. A veil only must be drawn on the picture of a man in the December of his days espousing a girl younger than his daughter's daughter by a former marriage or two. The prohibition of widow-remarriage presents another ghastly picture, where haply, a beautiful young girl in her prime of life is denuded by force of the charms with which nature had invested her, and is forced to curb and control the revolts of the flesh. To these primary evils are added the secondary ones, particularly in the leading Vaishnava castes of Baroda Hindus, of crushing expenditure in caste dinners, on occasions of marriages and funerals. Both these events prevailing, as has been said, at an abnormally high rate, the money wasted must be immense; and though the foresighted Bania always lays by against these wasteful days, yet many a one must be driven to incur life-long debts, to meet these caste expenses. Such, in brief, are the principles on which works the Hindu marriage system, such are its baneful effects and such the social and economic aspects of a Hindu house in the Baroda State, as far as the Civil Condition figures allow us to draw our inferences.

These customs not based on religious ordinances.

4. We shall now see if these beliefs and customs are ordained by religion. The practice of child-marriage does not appear to have been in vogue in old times; we rather find the reverse enjoined in books considered sacred. The following verses show that the custom of child-marriage was unknown in the Vedic age and that the girls were married after they had attained their youth :—

> "O Vishvavasu! arise from this place, for the marriage of this girl is over, ...
>
> Go to some other maiden who is still in her father's house and has attained the signs of marriage."
>
> "O Vishvavasu! arise from this place, ...
>
> Go to an unmarried maiden whose person is well developed, make her a wife, and unite her to a husband." (Rigveda X, 85).

Similarly, "early-marriage and child-marriage were still unknown in the Epic period; and we have numerous allusions, in the Epics and elsewhere to the marriage of girls at a proper age." (R. C. Dutt's Ancient India, Chapter VII, page 171).

Even after that time, the marriage of girls at a tender age was not prevalent. Vashistha says :—

> "A maiden who has attained puberty shall wait for three years. After three years she may take a husband of equal caste." (Vasishtha XVII, 67, 68).

Thus far we see that the Shástras did not enjoin child-marriages. It is only when we come to Manu that a little relaxation from the old rule is found;

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though credit must be given to that sage for his having not made it obligatory on all. But this little relaxation was just like the thin end of the wedge ; because, combined with other circumstances, the marriage of girls at a tender age began to be looked upon by the people as quite obligatory. The religious ordinance, which had its origin in the preservation of the Hindu primitive tribes and families, had taken such a hold upon the people's mind that boys were recognised as sons whom more civilised people would object to so recognise. But as time passed on, the Hindu population increased and began to assert its influence ; and as ideas of consanguinity and propriety grew stronger, 12 out of the 14 recognised sons were discarded, and only 2 were retained, (1) the *legitimate* and (2) the *adopted*. The discarding of these 12 sons was obtained at the sacrifice of adult marriages. Because, when other sources of procuring a son were taken away, people began to marry earlier in order to be sure of one or more sons. This gave rise to polygamy and early marriages. It is also probable that when foreign invasions took place, the people in order to be better able to preserve what they considered to be their ancient customs and the honour of their families began to form marriage connections earlier than ever. It was considered prudent to give their daughters in marriage in their own castes as early as possible ; and once the downward course was taken and competition was entered upon, it was considered more and more respectable the earlier the daughter had a husband secured to her. This pernicious custom has now prevailed so long that a majority of the Hindus think it even sinful to keep their girls unmarried after a certain age ; and it is considered a point of honour to have the sons also married early. The prohibition against widow-remarriage also has no foundation either in early Hindu law or usage. It is very probable that the change of usage on this point must have arisen from the influence of Brahmanical opinion that marriage was a sort of sacrament, the effect of which was an indelible union ; though the sentiment was all one-sided, against the weak and in favour of the strong. Westermark, in his history of Human Marriage, says that " the belief in another life is almost universal in the human race. As that life is supposed to resemble this, man having the same necessities there as here, part of his property is buried with him. And so strong is the idea of a wife being the exclusive property of her husband that among several people, she may not even survive him. " Thus remarriage might have come to be prohibited in order to preserve the fiction of the first husband's ownership.

Very slow Reform.

5. Under the present pressing influence of western culture and reformed habits of living and thinking, there are instances visible in many houses, particularly in capital cities and towns, of girls remaining unmarried up to a higher age than the orthodox limit of 11 or 12. In inland towns and villages, there is no talk in the house, where there is a girl 7 or 8 years old, but that of getting her married. The parents look about and exert in various ways to attain the object of their wishes. The girls, too, necessarily share in those wishes and aspirations. But in capital cities and larger towns, at the present day, the habits and manners of people are changing, though slowly. Fathers and mothers, who appreciate the advantages of late marriages and are afraid of the terrors of widowhood for their daughters, have been found postponing the day to as late a period as they possibly could ; regardful, however, of the remarks and criticisms of their caste-

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brethren, with whom they could not afford to sever connection. The girls having their thoughts diverted pleasantly and naturally to schools and colleges are not precocious like their sisters in the villages, and have not their brains muddled with the ideas of securing husbands. Still, these exceptional cases cannot transgress the limit of 15 or 16. But instances are known in which the parents have unfortunately to pay the penalty of their daring, by failing to secure husbands; for, unmarried boys of the age of 18 or 20 are rarely to be found. In such cases, parents have to lay aside their prejudice against marrying their daughters to widowers, which is considered somewhat humiliating. But whatever slow progress in the right direction may be observable in the matter of early marriages, the cruel rules against widow-remarriage are devotedly observed; the barriers there are unbreakable; in fact, they are hardly touched even by the most advanced. The notion of a wife being an inseparable part of the husband is so deeply rooted, the idea of a widow giving herself in marriage to a second husband is so revolting, so opposed to all notions of propriety, decency and religion that even those who are most advanced in reform, excepting some rare exceptions, shrink from taking this step. The women themselves, from habit and training, consider themselves so associated with their husbands, that they would resist any such degradation and pollution as a second marriage. This, of course, can be the case only with women who are mothers or have, at least, enjoyed connubial relationship with their husbands. Even among the followers of other religions in India, widow-remarriages are not in repute, and are entered into only in special cases. But the case of prohibition of marriage to child-widows among the Hindus cries loudly for reform; and unfortunately, the reform is not coming. None of the sentiments of attachment or devotion could be pleaded in their case; and, until they remove this stigma from their fair name, they cannot claim to put themselves on a level with other civilised nations, in spite of all their old lore and modern learning.

2. General Figures and Ratios.

Total figures and percentages of the conjugal conditions.

6. The important table in connection with Civil Condition, from which other tables of percentages by age-periods, religions or Divisions are computed, is Imperial Table VII. It gives full figures, by age and religion, of the Civil Condition of each sex, in all the Divisions, in the City, and in the entire State. It is divided into two parts. The first part gives the Civil Condition of the total population in each Division and the State by age-periods. The age-periods are annual up to four years inclusive; then quinquennial up to 60; and then "60 and over." The second part gives the same information, but separately for the Hindus, Musalmans and others. From Part I of this table we find that of the whole population there are 687,211 persons of both sexes *unmarried*, or 35·2 per cent. as against 889,992, or 36·9 per cent. in the same condition in 1891; 978,626, or 50·1 per cent. against 1,287,575, or 53·3 per cent. *married*; and 286,855, or 14·7 per cent. against 237,829, or 9·8 per cent. *widowed* in 1891. Thus we see that of the three states, the first two show a diminution and the third shews an excess. The increase in the ratio of widowed is naturally the sum of the deficiencies in the ratios of the other two states; that increase is no less than 5 per cent. Splitting up these figures into those for each sex, we find that there are 422,415 males and

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264,796 females *unmarried* as against 541,592 and 348,400 respectively in 1891 ; 487,550 males and 491,076 females *married* as against 646,315 and 641,260 respectively in 1891 ; and 98,669 *widowers* and 188,186 *widows* as against 65,076 and 172,753 in 1891 respectively. The percentages show a fall in the male and female unmarried, of 22 and 24 per cent. ; a fall in the male and female married, of 24 and 23 per cent. ; and an increase in the widowed of 51 per cent. in males and 9 per cent. in females. By thus looking at the figures we see that both the unmarried and the married have considerably decreased in numbers ; but that the widowed of both sexes have increased and mostly the widowers, as compared to 1891, in spite of the loss in total numbers, in this Census. This increase in the numbers of the widowed indicates that a large number of the married men and women must have lost their consorts during the last intercensal period.

Distribution by Age and Civil Condition.

Sub. I.

7. But to obtain more detailed ratios, we have to resort to the subsidiary tables. The first of these shows the distribution of 10,000 of each sex by Age and Civil Condition. It gives this information for all the ages that are shown in Imperial Table VII. For the unmarried, we have seen that the general percentage was 35·2. From this table it will be seen that taking the sexes separately, the male percentage is 42 and the female only 28 ; that is, taking all ages together 42 males are single at any time, including all ages, out of 100 males, and 28 females out of 100 females. In the next or married stage, the percentage of women is higher ; there are 48·34 married males out of 100 to 52·02 married females out of 100. As is well known, the ratio for females is greatest for the widowed state ; where there are nearly 10 widowers out of 100 males, there are 20 widows out of 100 females. Taken by themselves, less than half the number of males is married, 10 per cent. widowed, and nearly 42 per cent. single ; while 52 per cent. of the females are married ; so many as nearly 20 per cent. are widowed, and 28 per cent. are single.

Civil Condition by age-periods. Table VII.

Sub. I.

8. Looking to the age-periods, there are 937 boys unmarried below 5 years of age, 23 married and 3 widowers, taking 10,000 as the total number of males in the State. Out of the same number of females, there are 1,015 unmarried girls, 37 married and 4 widowed. The female numbers are thus higher than the male ones in all the three conditions in this period. It might at first sight appear strange that the ratio of unmarried girls is so much more than that of unmarried boys ; but this is due to the fact that the ratios are counted separately on 10,000 of each sex, and the total male numbers exceed the female numbers ; and also because in addition to that there are more females than males in the age-period 0—5. The actual numbers are 94,546 unmarried males out of 97,180 at that age-period, and 95,786 unmarried females out of 99,662 females. It is worthy of special note that even at this most tender infantile age-period there are 37 girls already married and 4 widowed per 10,000. In all other age-periods the numbers of unmarried males are higher than those of unmarried females, though the reverse is the case with those of the widowed. In the next age-period 5—10, the ratio of unmarried girls is less than that of boys of the same state ; 1,033 girls and 1,125 boys out of 10,000 of each sex ; but the ratios of the married and the widowed girls are greater than those of boys of similar conditions ; there are 117 married and 12 widower boys to 190 and 13 girls respectively. After this the ratios of unmarried males and females go on decreasing at every age-period,

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while those of the widowed of both sexes go on increasing, until we come to the age period 40—45, where the maximum for the widowed is reached—117 males and 316 females out of 10,000 of each sex. The fall or rise is more rapid among the females than among the males. The striking feature in the figures of the widowed of both sexes is that after 35, the ratios fall and rise alternately, and if the ages were grouped decennially the numbers for the two sexes would be found in a regular sequence. The ratios of the married males and females go on rising at each successive age-period, until we arrive at the age-period 20—25 in the case of females, and 25—30 in that of males, where the maximum number of both sexes is reached. Until we come to these age-periods the female ratios are higher than those of the males, after which they are found to fall; and the male proportions are then higher than those of females. It will be seen that re-marriage being restricted to the male sex only, the proportion of married remains higher for the males throughout the adult and the old ages: and that it being strictly prohibited to the females of the religion forming the main bulk of the population, especially among the higher classes, the proportions of widows are higher than those of widowers throughout all ages. The figures thus bring out the sharp distinction between the sexes in respect of remarriage.

Deductions from actual numbers.

Imperial Table VII.

9. But the mere ratios do not bring about the facts so strongly as the actual numbers, for which a reference should be made to Imperial Table VII. It will be seen that even before the babies are one year old, that is, while they are counting their ages by months, there are already 22 widowers and 27 widows. For the baby widowers nothing is to be said except that they will soon have the pleasure of undergoing the multifarious marriage ceremonies, at perhaps an age when they might take a more intelligent interest in the fun and bustle, and in figuring as bridegrooms. But the lot of a majority of the widows is too, too sad. There are 143 boys and 187 baby-girls married at 'below one.' For age 1—2 there are already 32 widows and 268 married girls; for age 2—3, there are 59 widows and 499 married girls; for age 3—4, there are 66 widows and 729 married girls; and for 4—5, there are 158 widows and as many as 1,851 married girls. The total for 0—5 comes up to 342 widows and 3,534 married girls. In the next age-period recorded, 5—10, there are no less than 1,242 widows and 17,897 married girls. Thus for the first decade of life there are already 1,584 baby-widows and 21,431 baby wives. In the next age-period, 10-15, there are 4,287 widows and 54,955 girl-wives. Thus before attaining the lowest age possible, at which in all other civilised countries girls are married, there are already in this State 5,871 widows, and 76,386 girl-wives. It is appalling to consider that a very large majority of these six thousand widows and a good percentage of these seventy-five thousand wives, who may have the misfortune of losing their husbands in the natural course, are destined to wear compulsorily the widow's weeds by a most unreasoning and cruel custom of the tyrant caste. It will be seen from the Table that at each age-period, the number of widows goes on increasing, until the climax is reached at age 40-45. The number of widowers is also greatest for that age, though they are only 40 per cent. of the widows; the widowers being 11,585 at that age, and the widows 29,828. Looking to the totals, out of a male population of 1,008,634 there are 98,669 widowers and out of a total female population of 944,058 there are 188,186 widows. The percentage of

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widowers is 9·7 and of widows 20. The figures for the married are heavy at all ages for both sexes. But there is a great contrast between the sexes in the columns for the unmarried. After age 30, the unmarried females do not come up to a thousand; and they are just over 2,000 for all ages from 30 up to the end; there are only 73 spinsters at the period 55-60, while there are 1,222 bachelors.

Civil Condition by main age-periods.
Sub. II-2—7.

10. The relation between Age and Civil Condition can be further elucidated and the contrast more strongly marked by an examination of the main age-periods of the people, in each conjugal state. Out of 10,000 males of all the three conditions there are 4,188 unmarried, 4,834 married and 978 widowed; whereas out of the same number of females, similarly distributed, there are 2,805 unmarried, 5,202 married and 1,993 widows; thereby indicating that the females preponderate over the males in the married and widowed conditions, and fall far short of them in the unmarried state. The proportion of widows is more than double of the widowers. Now looking to the main age-periods, we find that the numbers of the unmarried of both sexes are the highest in the first age-period 0-10, as they should be—2,062 boys and 2,048 girls, out of 10,000 of the population of each sex. The numbers fall very considerably in the period 10–15; but the falling off is more rapid among the female than among the other sex; so much so, that while the male number has fallen from 2,062 to 990, or nearly by 50 per cent., that of the females has fallen by 82 per cent.—2,048 to 573. In the third period 15-40, the females continue their downward course, but the males gain slightly over the previous period; there are 1,015 bachelors and 173 spinsters. This shows that between the ages 15 to 40 there are only 173 unmarried women, out of 10,000, while there are 1,015 unmarried, out of 10,000 males. In the last age-period, '40 and over', they both decrease; but the number of bachelors is 11 times greater than that of the spinsters—121 males to 11 females. It is worthy of note that after the age 40 there are only 11 unmarried women, out of 10,000. It will be seen later on to which religions even this small number belongs. The percentage of unmarried females is thus invariably less than that of males of the same state, throughout all the age-periods, on account of the religious doctrine obtaining among the Hindus who form the majority of the population, that females above a certain age ought not to remain unmarried. As a corollary of the above, the female percentages are higher than those of males in the married state of life in all the age-periods except the last, where the males predominate owing to the other sex being generally prohibited from remarrying. It will also be noticed that the numbers of both the sexes go on increasing with every age-period till they reach 40. There are 140 boys and 227 girls married, under 10 years of age, out of 10,000 of the population of each sex. In the next age-period, 10—15, the number of married boys is only a little less than 2½ times, while that of the girls of that condition is more than 2½ times the number in the preceding age-period—333 boys and 582 girls. In the age-period 15—40, while the male number has increased 9 times, that of the females has increased only 6 times; still, the ratio for married females is greater than that of males by about 13 per cent.; the numbers are 3,072 males and 3,451 females. The increase among the married females is comparatively less than that of the other sex, because the widowers can remarry and get again transferred into the married condition, while the widows must remain in the final civil

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condition ; and also because, as already explained in the previous part of this chapter, there may be a larger mortality among women owing to the physical changes that the females of that age have to undergo, early maternity and the resultant decay of vitality to live up to an advanced age. After 40, their numbers fall considerably ; the fall among the females being greater than among the males. The absolute reduction in numbers in the two sexes is due to mortality in the previous age-period, and the comparatively greater fall in the females is due to the additional cause of widow-hood, as mentioned above. The married males have been reduced from 3,072 to 1,289 per 10,000, and the females from 3,451 to only 942, per 10,000 females. This is the first age-period in which the ratio of married women is actually less than that of married men. As regards the remaining condition the widowers go on increasing till they reach 40 and then show a slight fall ; whereas the widows go on increasing till they reach the high number of 1,164 per 10,000 females in the last period. For the reason mentioned already, the widows exhibit higher percentages than widowers in all the age-periods without exceptions. In the age-period 40 and over, the ratio for the widows is more than 2½ times that of the widowers.

Females per thousand males.
Sub. II—8-10.

11. The facts mentioned in the previous paragraph can be further seen from an examination of the proportion of sexes under the three heads, by age periods. It will be perceived that the number of girls to 1,000 boys in the age-period 0-10, is 929 for the unmarried ; or, the unmarried boys are more than unmarried girls in the proportion 10 to 9·3. The proportions then become exceedingly lower and lower for the females at each successive age-period. In the age-period 10—15, the number of unmarried girls is only 54 per cent. of the number of unmarried boys. In the last two periods they are considerably lower still ; 164 and 84 females unmarried to 1,000 males of the same state, respectively. For all ages, the number of unmarried females to 1,000 males of the same state is 627. Looking to the proportions of widows to 1,000 widowers, on the other hand, we find that here the females are in excess of males at every age-period and their proportions increase higher and higher with the age-periods. In the period 10-15, the ratio of widows to widowers is 25 per cent. in excess, and in the period 15-40, it is 50 per cent. in excess, while for the ages after 40, it is over 138 per cent. For all ages combined, there are 1,907 widows to 1,000 widowers, or almost double in numbers. The ratio of married girls to 1,000 married boys, under 10 years of age is 1,515 ; that in the next age-period, 10—15, is still higher, 1,637 ; the proportion falls to 1,051 in the period 15—40 ; but still there is an excess of females over males ; while in the last age-period '40 and over,' there is an excess of males over females—685 married females to 1,000 married males. It is needless to repeat the reasons already mentioned. For all ages the proportion of wives to 1,000 husbands is 1,007.

3. Comparison with the previous Censuses.

Figures of the previous Censuses compared.
Sub. III (*a*)—2-4, 11-13.

12. Before we enter into a closer investigation of civil conditions by Divisions and religions, it may be useful to compare the percentages for the present and previous Censuses. Taking the population to be 10,000 for either sex, we find that the unmarried and married of both sexes show a decrease in their percentage over the two previous Censuses. In the unmarried state, the males

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have, on the whole, as at the last Census, decreased by 1·35 per cent. and the females by 1·92 per cent.; or, in other words, where out of 10,000 males and an equal number of females there were in 1891, 4,323 males and 2,997 females unmarried, there are now 4,188 and 2,805 of the sexes, respectively, out of the same number. The married of both the sexes have similarly shown a decrease of more than 3 per cent. There are now 324 less married males and 315 less married females than there were in 1891. If the males and females in the married state had shown an increase, as at the last Census, the reduction in the percentages of the unmarried could have been attributed to more marriages having taken place during the intercensal period; but that does not now seem to be the case. Looking to the age-periods, the percentages of unmarried under 10 have fallen from 2,517 to 2,062 in the case of males and from 2,442 to 2,048 in the case of females. In the last age-period '40 and over' there is only a slight fall-off of one in 10,000 in the percentage of females. There is an increase in the percentages of both sexes for the unmarried state in all the other age-periods. This falling-off in the first period can be attributed to greater mortality among persons of those ages rather than to a larger number of marriages among them; because, if the latter had been the case the married of that period would have shewn a larger number than 1891 as at last Census. The excess in the other periods indicates very plainly that a proportionately larger number of both sexes have remained unmarried owing to the very hard times through which we have passed.

Sub. III, (*a*)—5-7 and 14-16.

To the same cause is due a smaller percentage of the married in the first age period. The second period, the most important one for marriage among the Hindus, shows an excess over the two previous Censuses, 302 and 505 of 1891 for males and females respectively being changed to 333 and 582 in the present Census. But the third and the fourth periods for males show a falling-off; there are 54 males less in the age-period 15-40 and 221 less in the period '40 and over', out of 10,000 than there were in 1891. The percentages of married females have also fallen; and in the period 15-40, there are 176 less married females this time than in 1891. This can also be partly accounted for by the greater mortality among the married of those ages. The percentages of the widowed would thus naturally rise.

Sub III, (*a*)—8-10 and 17-19.

The widowers show an increasing percentage except in the last period; but the widows show a great increase throughout all the periods. This increase in the widowed of both sexes is, as we have seen above, the result of a larger number of husbands and wives having died from the epidemic diseases that, unfortunately, prevailed in this State as in the other parts of Gujarat, during the closing years of the last century. The total male widowers has increased from 5·2 to 9·8 per cent. of the male population, and the female widows from 14·9 to 20 per cent. This difference is very striking.

Comparisons of the conjugal conditions by religions will be discussed more fully further on; but in connection with the preceding paragraph I may here briefly compare the percentages of the two main religions, Hindu and Musalman, for this Census with those of the previous Censuses. The percentages of unmarried Hindu males have fallen from 42·74 to 41·15 or by 1·59; that is more than the average; and the highest loss of percentage is found in the first age-period, namely of 5·06 per cent.; in other words, out of 10,000 total males, there are now 506 unmarried boys less than there were in 1891. In the other three

Hindus.

Sub. III (*b*)—2-4 and 11-13.

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periods there is an increase of percentage ; in the second age-period, 10-15, there are 199, in the third 128, and in the last age-period, '40 and over,' 20 more unmarried males this time than in 1891. The unmarried females have also decreased on an average by 299 in 10,000 of the total female population, as compared with the figure of 1891, out of the same number. The decrease is so high as 457 in the age-period 0-10 ; but that in the last period '40 and over,' it comes to only two unmarried females in 10,000 for the two Censuses. The other two age-periods show increased percentages, the increase in the age-periods 10-15 and 15-40 being 142 and 18 respectively. Coming to the percentages of the married, we find that here also there is a decrease on the whole in the case of both sexes ; the married males have decreased by 318 and the married females by 322. The decrease is seen in all the age-periods, except the second, 10-15, for both sexes ; the greater decrease of males being in the age-period '40 and over,' 220, while that of females being in the period 15-40, which comes to 140. It is to be noted that while the married males have decreased by 220 in the last age-period, the decrease among the married females of that age-period is very insignificant. The increase in the age-period 10-15 is not so remarkable ; the married males have increased by 32, and the married females by thrice the number, in 10,000 of each sex. There is an increase of widowed of both sexes throughout all the age-periods ; the widowers have increased by $4\frac{3}{4}$ per cent. and the widows by nearly $6\frac{1}{4}$ per cent. on an average. The Musalman percentages also show a decrease among the unmarried and married of both the sexes and an increase among the widowed. The percentages of the married of both sexes having thus decreased in the two main religions, the remarks made previously, as regards the decrease among the unmarried being due to greater mortality rather than to more marriages, receives confirmation. The percentage of Musalman unmarried males has fallen greatly, namely by 329. Here also, the percentages of unmarried have fallen by 5 per cent. for both the sexes in the period 0-10. But it is strange to find that the married show an increase here, even in the very first age-period 0-10, which is not the case with regard to the Hindus. The widowed also, as said above, show an increase in the percentages over those of 1891 ; but it is worthy of remark that while the Musalman widows have increased by 3 per cent., the Hindu widows have increased twice as much ; or, in other words, where there are 311 more Musalman widows this time than in 1891, those of Hindus are twice as much more, or 621. The distinctive feature of the non-prevalence of widow-remarriages to a certain extent in one of these two religions is thus more clearly marked out by the above figures.

Sub. III (*b*)—5-7 and 14-16.

Sub. III (*b*)—8-10 and 17-19.

Sub. III (*c*).

Musalmans.

4. Comparison with other Countries.

13. Owing to the plague and other epidemics that have been prevalent in this part of the country during the last 3 or 4 years, and to the Famine of 1899-1900, the conditions have become so abnormal that it is not worth while instituting comparisons with other Provinces or Countries. Comparison of the figures nearer home may, however, be useful. With this view, the average number in each condition of 10,000 persons of each sex for the Baroda State and City, and for the Bombay Districts and City have been given, in subsidiary Table A. Keeping the cities out of consideration for the present, Sind affords the highest numbers for the unmarried of either sex, followed by the Southern Division of the Bombay

Comparison with the City and Districts of Bombay.

Sub. A.

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Presidency (Konkan and Karnatak, together). Baroda State has the least number, 322 less in 10,000 than British Gujarat for unmarried males, and 281 less for females. In the proportion of the married, this State is exceeded only by the Central Division, in the ratio of married males. British Gujarat comes after the Central Division in the ratio of married among both males and females, with 4,690 and 4,986 respectively. Sind naturally falls much behind, as it has already showed such high figures for the unmarried. Higher than Sind is again the Southern Division, which differs much from the remaining Districts and from the Baroda State. The proportion of widowers is also highest for this State and it is followed by that for British Gujarat, 800. The proportions of widows are high in this State and in British Gujarat, the latter closely following this State ; but both of them are surpassed by the Southern Division, 2,061. Sind has the least number of widows, 1,322. The cities, having a large number of married adults immigrating from different places, are expected to show a large percentage of the married ; and hence a low percentage of the singles. This will be seen generally to be the case for the two cities, Bombay and Baroda. Bombay City has the highest number of the married of both sexes.

Baroda City has the lowest percentages of the unmarried and exceeds all the Divisions of the Bombay Presidency in married males, but comes between the Central Division and the British Gujarat for married females. As regards the widowed of both sexes this State comes off the worst of all others in the table, the ratios being as high as 1,044 for widowers and 2,836 for widows. Bombay has the least number of widowers ; and it has less widows than this State and British Gujarat. Baroda City seems to have lost the married of both sexes, in large numbers from plague ; but the great contrast between the ratios of the widowers and widows is, as mentioned above, due to the prohibition of widow remarriage.

Percentage of males and females in each Civil state.

14. In the previous paras., the proportions of males in each condition were calculated on the total number of males, and so for females. We shall now turn only to the civil conditions and examine what percentage of the total in each condition is distributed between males and females. For instance, taking the total unmarried persons to be 10,000, we have 6,147 or more than $\frac{3}{5}$th males and 3,853 or less than $\frac{2}{5}$th females ; that is, for every 61 single males there are only 39 single females. That shows that there is a surplus of unmarried men, on the whole, and also in all the age-periods. Nearly half the number of total unmarried males and three-fourths the number of unmarried females are found unmarried in the first age-period, and the difference in the numbers of the two sexes is 214. The numbers of both sexes decline at each successive age-period, but not in the same proportion ; and the divergence in the case of females is very wide in the immediately next age-period, 10—15, since the number of boys is less than half of that in the preceding age-period 1,453, while that of the girls is only 28 per cent., 787. The difference is still more marked in the third age-period, 15—40, where the unmarried male number is nearly the same as in the above age-period, 1,489, while the unmarried female number is less than one-third of that in the preceding one, 238. In these two age-periods, taking together, 10—40, there are 2,942 males out of 10,000 total unmarried and only 1,025 females ; or the females are nearly a third of the males. In the last period, the difference is still more strongly marked,

Sub. IV, 2-5.

Unmarried.

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178 males to only 15 females. Taking the same number of the married as above, we find, as is to be expected, that the percentages of the two sexes are more evenly balanced. For all ages combined, there are 49·82 males to 50·18 females. There is a slight superiority now of females ; but the converse was the case at the last Census. It was explained as being due chiefly to the fact that a large number of married men come from foreign parts for service and other occupations leaving their families behind. Another conjecture was put forth accounting for the circumstance, in some measure, by a consideration of the fact that the wives brought from the neighbouring Native States and British Gujarat return temporarily to their parent's homes, and the figures for British Gujarat supported the conjecture. The present diversity is, after all, not great. If all husbands and wives had kept within the State, there should have been 5,000 couples ; whereas there is a difference of only 18. This can be accounted for by the fact that more males emigrated in the hard times. The percentages increase in both cases with the age-periods, until they reach the climax in the third age-period, 15-40, and the females shew a greater rate of increase than the males, owing to the Shastric injunction which enforces early marriages of girls. The female percentages are thus higher than the male ones in all the age-periods except the last, where there are 1,328 males to 909 females. This is owing to the fact that the wives being generally younger than their husbands, the difference in the ages being from 5 to 15 years, the wives are counted in the earlier age-periods, and that in cases of loss of consorts, the chances of remarriage are all on one side only. Of the widowed, the numbers of widows are much higher than those of widowers; 34·4 widowers to 65·6 widows. In the first age-period, the numbers are almost identical, 53 to 55 ; but it is to be remembered that the total males, in this period, are 12 per cent. more than the females. The proportions go on increasing in each age-period at an extremely rapid pace for widows. The numbers of widows, in age-period 10-15, exceeds that of the widowers by 30, in 10,000 total of that condition. It is 1½ times higher in the age-period 15—40, the difference being no less than 863,—1,663 widowers to 2,526 widows. In the last age-period, there are 1,605 widowers to 3,830 widows ; or the widows are 2⅓ times the number of widowers ; the actual difference being 2,225. This is due partly to the comparative longevity of women, at an advanced age, but chiefly to the prohibition of widow-remarriage among the higher castes of Hindus.

Married. Sub. IV, 3-6.

Sub. IV, 4—7. **Widowed.**

15. We may now compare the percentages of males and females, in the three Civil Conditions, for the Baroda State and the City, with those for the Divisions and the City of Bombay, the Madras Presidency, and India as a whole, and with those for two European Countries. The figures for India and England are taken for 1891, and those for France for 1881. It is noteworthy that leaving aside the Capital Cities, the ratios for the Presidencies and Districts and all India are almost alike ; ranging from 59·9 to 61·5 for unmarried males ; and consequently, ranging from 40·1 to 38·5 for unmarried females. For England, the ratio tends to an equality for the sexes ; 50·9 : 49·1 ; and for France the difference is greater ; but even that proportion is no more than 52·2 males to 47·8 females. This difference of percentages in the Indian and European Countries arises from the fact, which we have already noticed, of a much greater tendency towards marriages in India, and from the fact of there being

Percentages of sexes in each Civil Condition, compared with those of other Provinces and Countries. Sub. B, 2—7.

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more females than males in the European countries and of the reverse being the case in India; for, naturally, the ratios of the males and females in the married stage must tend towards equality; and in the last stage the numbers are proportionately much less than in the first two, and that state also follows the married one. Hence, on whichever side the scale leans, the effect of it must be perceptible principally in the first stage. If there be an excess of males over females, a large number of males must remain single, and of females under the reverse condition. In the City of Baroda, the percentage of unmarried males is higher, 62·2, and that in the Presidency town it is the highest, 68·2. The percentages of females are complementary and are comparatively very low. This may be due to the fact that to large Capital Cities, many young men, not yet married, resort from distant places in pursuit of various occupations or for education. As I have already stated, the percentages of males and females in the married state should oscillate slightly on either side of the number 50. If there were no migrations in or out of a District, the ratio would be exactly one of equality, in Districts where polygamy was not prevalent. The latter being practised, though on a small scale, in India the male percentage may be expected to be less than the female one; and for all India, this is found to be the case; for, here migration can hardly play any part. The ratio there, is 49·8 males to 50·2 females. But in the Provinces and smaller sub-divisions of India, so also in this State and other Native States this element, besides polygamy, must have due consideration, in accounting for a less number of married males than of married females *viz.*—a greater emigration of males than of females. But the ratio for this State, as also for British Gujarat, is exactly identical with that of India as a whole. Deccan also approaches very closely to this State and the British Gujarat in this respect. In the Southern Division and Madras Presidency the ratios of males are lower. Sind sides with the European countries, where there is an excess in the ratio of married males. For European countries this may perhaps be due to larger immigration of married males than of married females. It will be further observed that, for reasons already mentioned, the numbers for married males are much higher than those of married females in the cities; that for the Presidency town being so high as 63·6. In the widowed state there are more widows than widowers, for the obvious reasons already mentioned above, in all countries; but in European countries, owing to late marriages and marriages by choice, the ratios of inequality are less than those prevalent in Indian Divisions. The effect of hard times allowing less re-marriages of widowers is more clearly marked in the percentages of widowed males for this State and British Gujarat, which have gone very high this time. The ratios of widows are relatively reduced. This State has even surpassed France, while British Gujarat just approximates to England in this respect.

5.—DISTRIBUTION BY CIVIL CONDITION OF 10,000 OF EACH MAIN AGE-PERIOD FOR EACH SEX AND COMPARISON WITH EARLIER CENSUSES.

Distribution by Civil Condition at each main age-period.
Sub. V—2, 5, 8, 11, 14, 17.

16. We shall now take 10,000 of either sex at each main age-period and see how many there are of each civil condition. It appears that at the early age-period below 10, out of 10,000 boys, so many as 632, or 6⅓ per cent. are married, and 68 are widowers. The proportion for the girls of the same age is so

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high that 991 out of 10,000 or a little less than 10 per cent. of the girls of this tender age, are already married, and 74 are found in the widowed state, a large majority of them destined to be life-long widows. In the next age-period, 10—15, nearly one-fourth the number of boys and a little less than one-half the number of girls are in the married state, while $2\frac{1}{2}$ per cent. boys and $3\frac{3}{4}$ per cent. girls are widowed. Of the males aged between 15 to 40, there are only 22 per cent. remaining unmarried ; but, of the females, only about 4 per cent. are found in the unmarried state ; while more than two-thirds of the males and more than three-fourths of the females are married. The widowers come to 10 per cent. and the widows to $17\frac{1}{2}$ per cent. In the last age-period, '40 and over,' while 650 out of 10,000 males, or $6\frac{1}{2}$ per cent., are unmarried, the unmarried females form an insignificant percentage of 52 in 10,000. Of the males, nearly one-fourth are widowers ; the percentage being exactly the same as that of married males at age 10—15 ; and 55 per cent. females are widows. It may be noted that while 44 per cent. of the females are in the married state, 25 per cent. more of the males are in that state at the last age-period. This is due to the facts of the males at this age having married women younger than themselves, and of the widows being more than double of the widowers at '40 and over.' Taking all ages together, as has already been observed, less than half the number of males and more than half the number of females are in the married state ; nearly 10 per cent. are widowers and twice as many widows, while 42 per cent. of the males are bachelors, the percentage of spinsters being two-thirds of that for males.

Figures compared with those of the previous Censuses.

17. A comparison of these figures with similar percentages of the previous decades would be of interest, inasmuch as they disclose the general tendency of the people towards early marriages. Subsidiary Table V gives the distribution by Civil Condition of 10,000 of each sex at each main age-period for the two previous Censuses also. From the figures of 1891 we find that the unmarried of both sexes have increased in all age-periods, except in the last, where there is only a very slight decrease in the percentage of females. The numbers of married have, consequently, decreased at all age-periods, except the last, where there is a slight increase in the percentage of females. It will thus be seen that child marriages are relatively less numerous during the decade under review than during the one preceding it. Again, the married are relatively less numerous and the unmarried are more numerous at all ages generally. So far the result shows some improvement; but the figures for the widowed are heavier throughout the age-periods, except the last, where for the females they are almost stationary. Compared with 1881, the unmarried and the married show smaller ratios generally, and the widows very heavy ones throughout. The married females have decreased for 10,000 in the first age-period from 1,510 to 990; in the second, from 5,309 to 4,851; in the third, from 8,720 to 7,857; and in the fourth, from 4,637 to 4,452.

Sub. V—2-19.

6. Civil Condition by Religions.

Civil condition by religions.

18. We now come to a review of the numbers of unmarried, married and widowed of the two sexes, in all the important religions.

Imp. Table VII. Hindus.

Among Hindus 527,537 persons, 330,078 males and 197,459 females are unmarried ; 784,516 persons, 292,264 males and 392,252 females are married ; and 234,939 are widowed; 79,799 males and 155,140 females. Thus 34 per cent. of

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the total Hindu population are unmarried, 51 per cent. married and 15 per cent widowed. Taking the sexes separately, 41 per cent. of the males are unmarried, 8 per cent. more are married and 10 per cent. are widowers; of the females 26 per cent. only are unmarried; but more than twice as many, or 53 per cent. are in the married state, while the widows are 21 per cent.

Jains. Among the Jains 16,530 of the two sexes, or the same percentage as that of Hindus, namely 34 are unmarried; 23,297 persons, or 48 per cent. are married and 8,463 persons, or 18 per cent. are widowed. Their ratios for the widowed are thus higher than among the Hindus. Analysing these figures into those for the two sexes, 10,296, or 42 per cent. males and 6,234, or 27 per cent. females are in the unmarried state; 11,908 males and 11,389 females, or 48 per cent. of the two sexes, are married; and 2,553 males and 5,910 females, or 10 and 21 per cent. of the sexes respectively, are widowed.

Musalmans. Of the Musalmans, 60,322 persons, or 37 per cent., are unmarried; 79,833, or 48 per cent., are married; and 24,849, or 15 per cent., are widowed. If we take the figures for the sexes separately, 36,119 males, or 43 per cent., and 24,213 females, or 30 per cent., are in the unmarried state; 39,613 males and 40,220 females or 47 per cent. of the former sex and 50 per cent. of the latter sex, are husbands and wives; of the remainder 8,607 males or 10 per cent., are widowers, while 16,242 females, or 20 per cent. are widows.

Parsis. Among the Parsis there are 3,616 persons unmarried, 2,034 males and 1,582 females; 3,684 persons are married, of whom 1,466 are males and 2,218 females; while 1,109 are widowed, 212 widowers and 897 widows. Taking the percentages, we find that the ratio of unmarried is 43 per cent., being less than that of the married by only 1 per cent.; the widowed form 13 per cent. of the total population. Of the males, so many as 55 per cent. are unmarried, 39 per cent. married and 6 per cent. widowers; while of the females 34 per cent. are unmarried, 47 per cent. are married and 19 per cent. are widows.

Animistics. Of the Animistics 76,744, or 44 per cent. are unmarried, of whom 42,255 are males and 34,489 females; their male and female percentages on the totals of the sexes come to 47 and 40 respectively. In the married state there are 39,939, or 45 per cent. males and 42,854, or 49 per cent. females; the total comes to 82,793, or 47 per cent. In the last of the Civil Conditions 7,229 are widowers and 9,484 widows, in all 16,713; the percentages are 8, 11, and 9, respectively, on the total of each. The other religions need not be considered as their figures are very small.

Percentages, by sexes, of the Civil Conditions in all religions. Sub. C.

19. From these figures it will be seen that the general average follows closely upon the average for the Hindus in this as in other averages. Taking the percentages, we find that, in the total percentage, the Hindu unmarried ratio is less by one per cent. and the married one greater by ·59 than the general average for these conditions. The same sort of inequality, though not in the same proportion, is observable in the percentage of unmarried and married males. The males unmarried are ·74 per cent. less and the married ·58 per cent. more than the average. This shows that among the Hindu males there are nearly 6 per 1,000 more married than the average for the State. The married percentage having thus risen, the unmarried falls naturally, if not in the same ratio. The Hindu ratio of widowed is also in excess of the general ratio of the State for that condition by ·5 per cent.

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From this it follows that there are 5 per 1,000 more widowed among the Hindus than the average for the State. The Hindu widowers exceed their average for the State by ·16 per cent. Among the Hindu females, there are 1·54 per cent. less single, and ·61 per cent. more married than the average ; or there are 154 per 10,000 less single females and 61 more married than the average for the State, including the Hindus. The Hindu widows exceed the average by 9 per 1,000. In the percentages for the total, the Musalmans are 1·37 per cent. more for the unmarried, 1·74 less for the married and ·37 per cent. more for the widowed state, than the general average. In the percentages for males, they are ·95 per cent. more for the unmarried and 1·37 less for the married than the general average for males; they are also ·42 per cent. more for widowers and, what is more remarkable, ·2 per cent. more for the widows. Compared with Hindu males they are 1·69 per cent. more for the unmarried, 1·95 per cent. less for the married, and ·26 per cent. more for the widowed state. In females the unmarried are 2·8 per cent. less, and the widows ·7 per cent. less than the percentages for the Hindu females. It will be seen that the percentages of widows is very high for the Jains, and that for high-caste Hindus is probably still higher. Still, there is no doubt that considered absolutely by themselves, the widows are very many among the Musalmans and closely approach the ratio of Hindu widows. Though there is no prohibition among them against widow remarriage, still with the *Purdáh* system prevailing among them and the cherished notions of respectability, very few widows go in for remarriage. This and polygamy may account for the high percentage of Musalman widows. Marriages not being a religious necessity, as with the Hindus, the ratios for the unmarried of either sex are higher than among the Hindus.

The Jains are peculiarly situated ; their ratios for the unmarried are slightly in excess of those of the Hindus ; but those for the widowed are very high and, consequently, those for the married are low. Among the males the bachelors and the married have the same percentages nearly as the Hindus ; but the ratio for the widows is as high as 25 per cent. of the females. In addition to the pernicious system of early marriages, there are one or two other customs in regard to marriages among them which swell the number of widows. The Jains being a trading class, in marriages as in other worldly occupations, their thoughts are more towards striking a bargain ; and large sums of money, have to be paid ' to purchase ' a bride. It thus happens that an old bridegroom with a long purse has preference over the needy youngster ; and the old husband passing away in the course of nature leaves a young widow behind. Many such cases occur ; but long usage and the frequency of such instances allow the parents to look on with unconcern to their daughters tying the conjugal bond which bids fair to snap in the course of a very few years or months. It is also to be noted that among two of the largest Shrawak Communities it is customary to marry the girls to Meshri (Hindu) Vanias of the corresponding castes. These girls at their husbands' houses are included among Hindus ; hence, there is a great disproportion between the unmarried males and females among the Jains. This fact also contributes to give a higher percentage to the widows in two ways, first by these women being not included among the Jain females while they are in the married state, and secondly, by returning to their parental home generally, when they are widowed.

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In the total percentages, as well as in those for the sexes, the Parsis and the Animistics shew higher ratios for the unmarried and lower ones for the other two conditions, as compared with the other religions. Thus these two religions are better off in all conditions. The Christians shew the least ratios of the unmarried and widowed ; and consequently, the highest of the married.

Civil Condition by sex and religion in each Division and the State.

20. For illustrating the Civil Condition by sex in all the different religions for each Division and for the State, I append diagrams ; one for "all religions" combined, that is, for the State, and one for each Division and sex for each of the important religions—Hindu, Mussalman, Jain, Parsi, Christian and Animistic.

Diagrams.

The diagrams easily explain themselves. Each unit of percentage is represented by a rectangle, which for convenience, may be called a square. The deep-coloured squares shew the percentages of the married, the high-coloured of the widowed and the blank ones of the unmarried.

All religions.

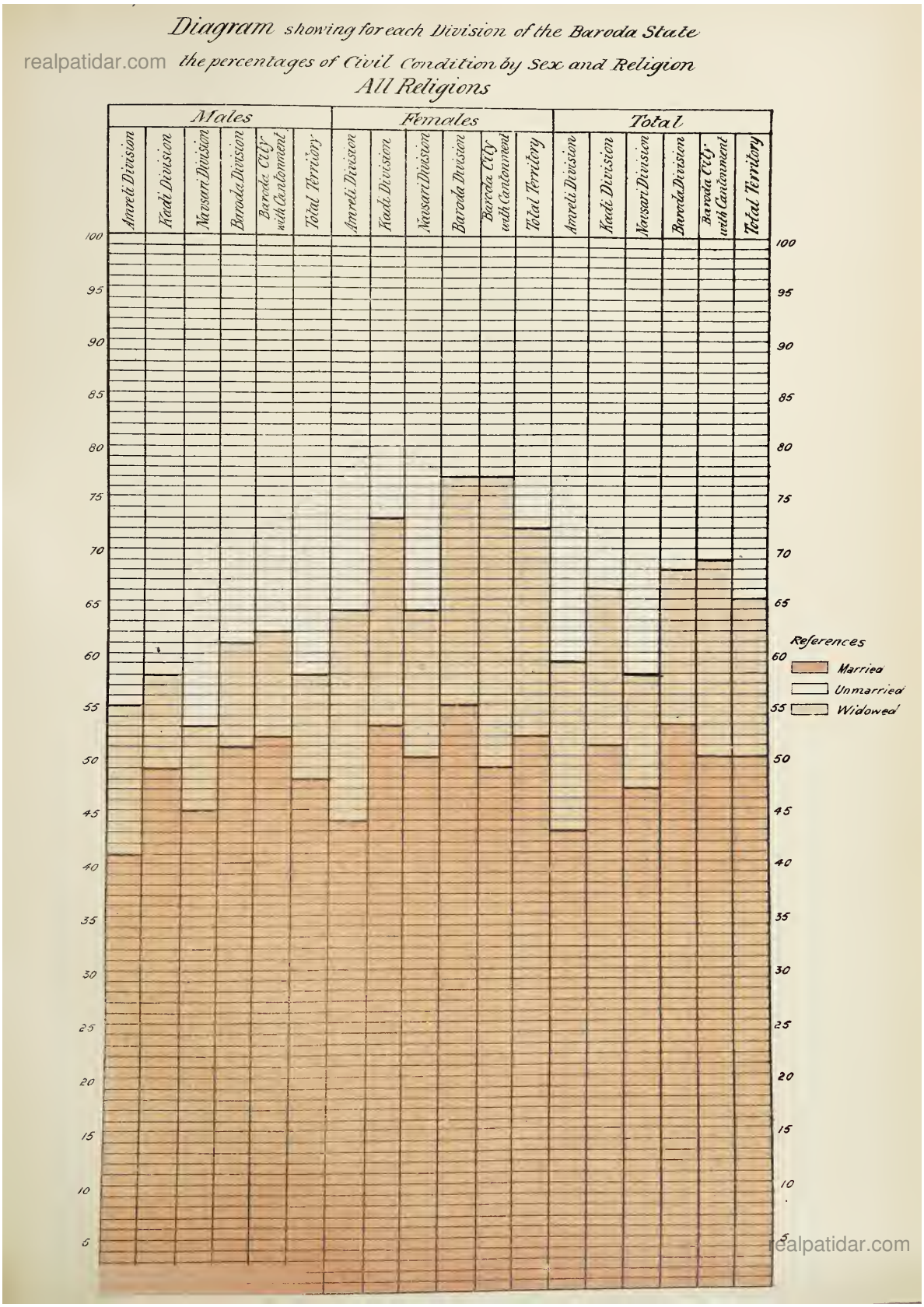
Referring to the diagrams for "all religions", it appears, at first view, that the unmarried females column is smallest for Baroda Division and the City ; from 100 it comes down to a little over 77, or includes less than 23 squares ; or as many per cent. (the percentages being represented by squares). The unmarried male and female columns are longest for the Navsari Division, occupying the space from 53 to 100 ; or more than 47 squares for males and 37 squares for females ; the unmarried male numbers are thus more than double the number for Baroda City unmarried females. It also appears, at once, that there are everywhere more squares for the unmarried males than for unmarried females. As for females so for males, the lowest percentages of the unmarried are for Baroda Division and City. The percentage of Amreli unmarried females is almost identical with that for Navsari. For the total unmarried of the two sexes, the column for Navsari is the longest; Amreli following it close. The Navsari percentage of total unmarried of the sexes exceeds the general average of the State by 7 squares, and that of Amreli exceeds the average by 6 squares ; Kadi has one square less, Baroda 3 and the City 4 than the State average. For the married males, the highest percentage is for the Baroda City, 52, and it is followed by the Baroda and Kadi Divisions, 51 and 49, respectively ; these are all higher than the male married average ; while those for Navsari and Amreli are lower, the latter being the lowest ; 45 and 41 respectively. For married females, the Baroda and Kadi Divisions, as in the case of married males, show the highest percentage, and exceed the average, Baroda by 3 squares and Kadi by 1 square. Navsari falls below it by 2 per cent., Baroda City by 3 and Amreli by 8. The respective columns for males and females are generally, as is to be expected, of nearly equal length ; the female ones being longer than the male ones. Generally speaking, this difference, wherever it is found, is due to the greater emigration of males; for Baroda City, the reverse is the case, owing to a greater immigration of married males. For the total average, Amreli and Navsari are lower and the other two Divisions are higher for the sexes combined. The percentage for Baroda City for the sexes is identical with the general average. For the last condition, it will appear at a glance that the columns for females everywhere are longer by far than those for males. Amreli has the largest percentage of widowers of all other Divisions ; as many as 14 squares, and Navsari the least, 8 squares. Kadi exceeds Amreli by one square and is lower in

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Diagram showing for each Division of the Baroda State the percentages of Civil Condition by Sex and Religion

All Religions



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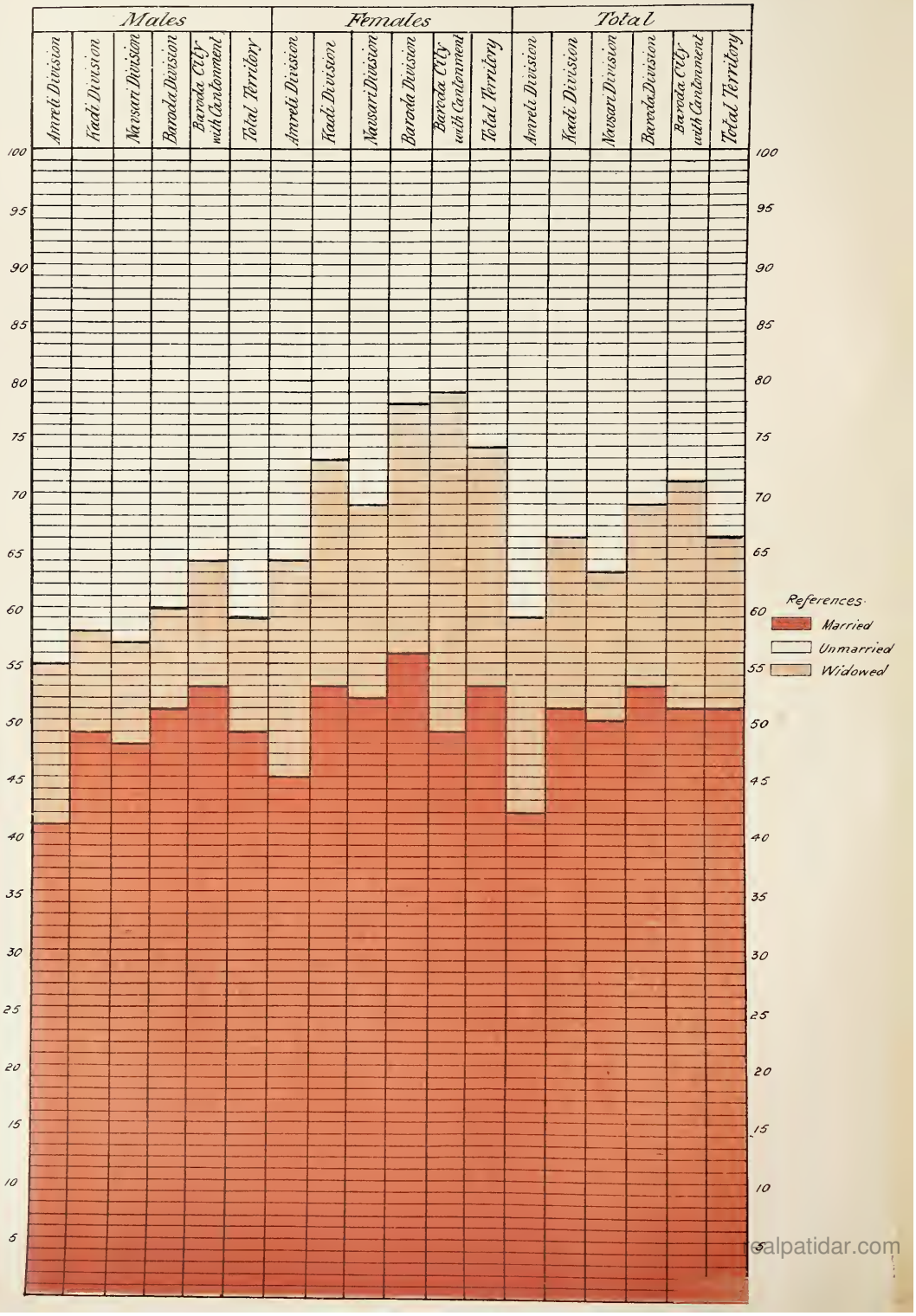
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Diagram 14, Chapter IV, Part III

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Diagram showing for each Division of the Baroda State the percentages of Civil Condition by Sex and Religion

Hindus



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this respect than the average also by one square. The percentages of widowers in Baroda and the City are the same as the general average percentage, 10 ; while for the widows, the column for Baroda City comprises so many as 28 squares. Baroda Division follows with 21 squares for the widows ; as for the average, so for Amreli and Kadi, there are 20 squares and for Navsari 6 squares less. For the widowed condition of the sexes combined, Kadi and Baroda go with the general average, 15 squares; Amreli has one more and the City 4 ; while Navsari has 4 less than the average.

Hindus.

We turn now to the coloured diagram for the Hindus. It will be noticed that the general average follows closely upon the average for the Hindus, in this as in other averages. For the Hindus, the column for unmarried males is longest for Amreli, coming down to 55 ; that is, being 45 per cent., or as much as the average of unmarried males for all religions. Navsari follows it close, being behind only by 2 per cent., while Kadi falls back still by one per cent. more ; the lowest percentage of unmarried males being for the City, about 36 per cent. only. Baroda shows 40 per cent. of the unmarried males or one per cent. less than the general average of the sex for the same condition. The average for married males is about 48 per cent. It will be seen here also, that the columns for unmarried females are everywhere smaller than for males in the same condition. The smallest are for Baroda City and Division, being only 21 and 22 per cent. respectively. As for males so for females the lowest percentage of the unmarried is for Amreli, 36, which is followed again by Navsari with 31 per cent. The average comes to about 26 per cent. In the totals for the combined sexes also Amreli and Navsari are highest ; Amreli has just the same percentage of unmarried as the general average of unmarried males, and Baroda City and Division are the lowest. For the males in the married state among Hindus, Amreli has the lowest percentage and its column reaches 41 squares ; Navsari is better by 7 per cent., and Kadi by 8 per cent., coming up to the general average of the married males for the State ; while Baroda City and Division are better than the general average by 2 and 4 per cent., respectively. As usual, the married females occupy nearly the same space as the married males for each Division, excepting the slight oscillations already noticed as generally prevalent. The average for the total also, which must be between the two, cannot differ from either to any extent. The disproportion of the spaces coloured light, in the male and female sections of the diagram, again draws our attention, forcibly marking the very high ratio of the widows, both absolutely and as compared with the widowers. The highest percentage of widowers, represented by 14 squares in the diagram, is in the Amreli Division. The City follows Amreli with 11 per cent. These two are higher than the average Hindu percentage of widowers for the State, 10 per cent. The three other Divisions are identical in percentages of widowers, one per cent. less than the average. The average for widows is a column twice as long as that for widowers. The Navsari column for widows is the smallest ; but it comprises not less than 17 squares. Amreli exceeds by 2 per cent. more, and Kadi by 3·2 per cent. The column of average for widows is higher than that of Kadi by one per cent. and the City column is just $1\frac{1}{2}$ times as long, 30 per cent. The high percentage of widows for the City is already accounted for. In Kadi, also, where there is a large population of the Shrawak

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and Meshri Vanias, the percentage of widows is high. In Navsari with its Forest tribes the percentage is low.

Jains. Generally, the bachelors predominate among Jains as compared with those among Hindus. In the diagram, 50 per cent. are unmarried males in Navsari. Amreli follows it with 6 per cent. less. These two Divisions have ratios of unmarried males higher than the average, which comes to 42 per cent. Kadi has 1 per cent., and Baroda Division and the City have, respectively, 2 and 5 per cent. less than the average. In the unmarried females also Navsari shows the greatest percentage, 34 ; the least being in Baroda City and Division, 22 each. The average for the spinsters comes to 27 per cent. The largest number of Jains being in Kadi, its ratio of spinsters is equal to that of the average. Amreli has 5 per cent. more of the spinsters than the average. The column for widowers is sufficiently long to take up 16 squares in Amreli. The City comes next in order with 11 per cent. The percentages in Kadi and Baroda are identical with the average percentage, 10 squares ; and Navsari has one square less than the average. Compared with the Hindus, the percentages of widows are generally greater everywhere ; Kadi and the City each has one per cent. more than the average—26 per cent ; Amreli has 3 per cent. more ; while Baroda and Navsari have, respectively, 1 and 3 per cent. less than the average.

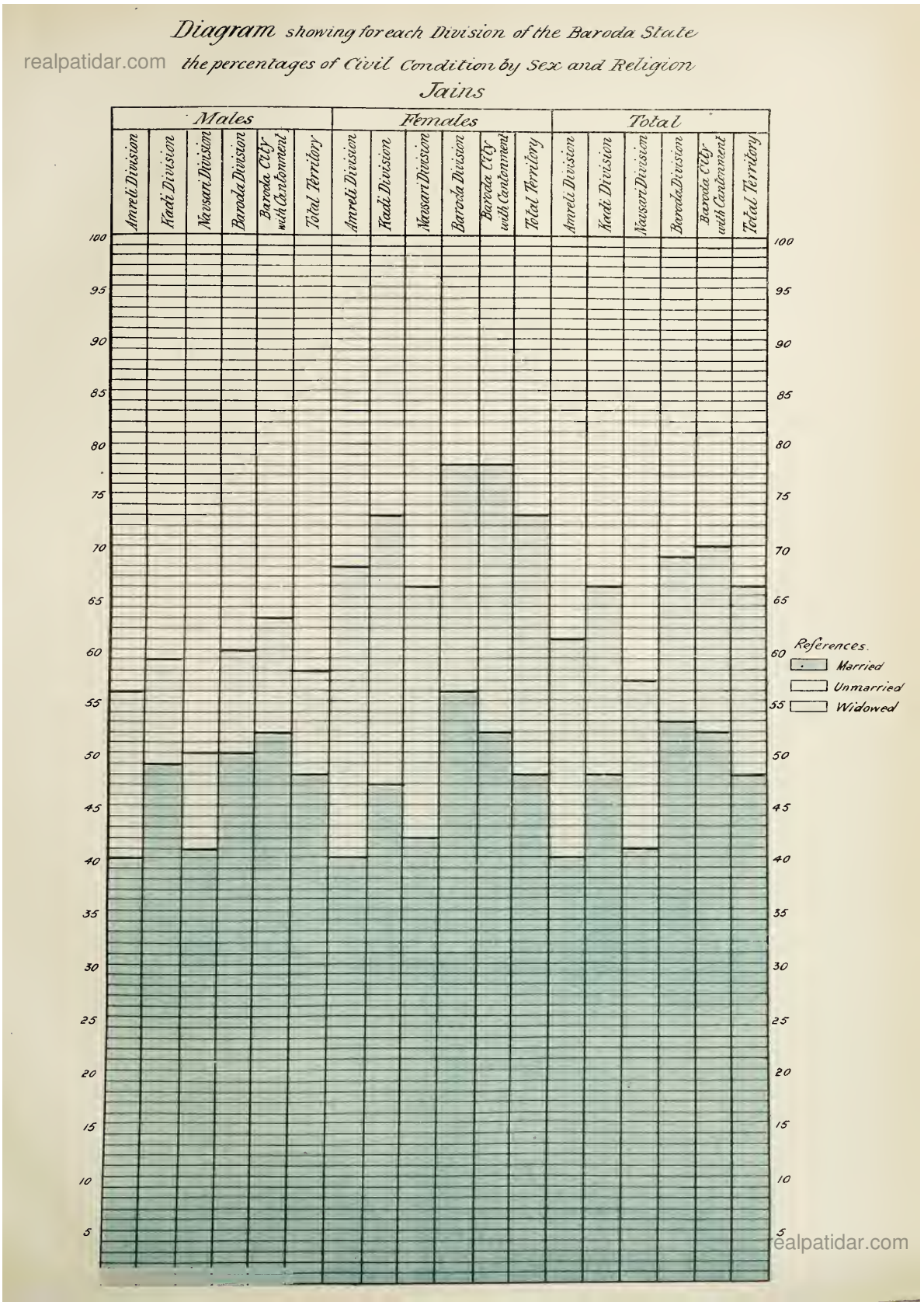
Musalmans. As contrasted with the diagram for the Hindus, we find that in the one for Musalmans the percentages of the unmarried of either sex are greater everywhere. In respect of the large proportion of widows there is a general resemblance. The married percentages are comparatively low. The proportion of unmarried males (as in the case of Hindus also) is greatest for Navsari, being 47 per cent. to 43 per cent. of the Hindus. Amreli has one per cent. and the City 3 per cent. less than Navsari. The average of the unmarried males is 42 per cent. Kadi and Baroda have 1 and 3 per cent. less, respectively, than the average. Of the married Musalmans the highest percentage is for Baroda, 49, and the least for Amreli, 41. The City follows the Division with one per cent. less, and the Kadi percentage is identical with that of the City. For the average, the column of the married males occupies 48 squares, and the Navsari column has two squares less. Amreli and the City have equal percentages of the married females. The Baroda percentage for the married of either sex tends to equality ; and, in the City, the married males preponderate over the married of the other sex by one per cent. In all other Divisions there are more married females than males ; this is the result, to some extent, of polygamy among the Musalmans. The Amreli percentage of widowers is generally greater for all religions. For Musalmans there are 13 squares. Navsari and the City have each of them 8 per cent. of widowers ; Kadi has 2 per cent. more—equal to the average ; and Baroda has one per cent. more than the average. The percentage of widows is highest in the Baroda Division and the City. For the Division it is so high as 23 per cent., and the City has 2 per cent. less. The Navsari percentage is three-fourths of that for Kadi or the average—15 per cent., and Amreli has one per cent. more.

The other religions need not be entered into minutely. Diagrams, however, have been given for all except for the Christians as they are found in this

Parsis. State. For the Parsis, the only Division that should be considered is Navsari.

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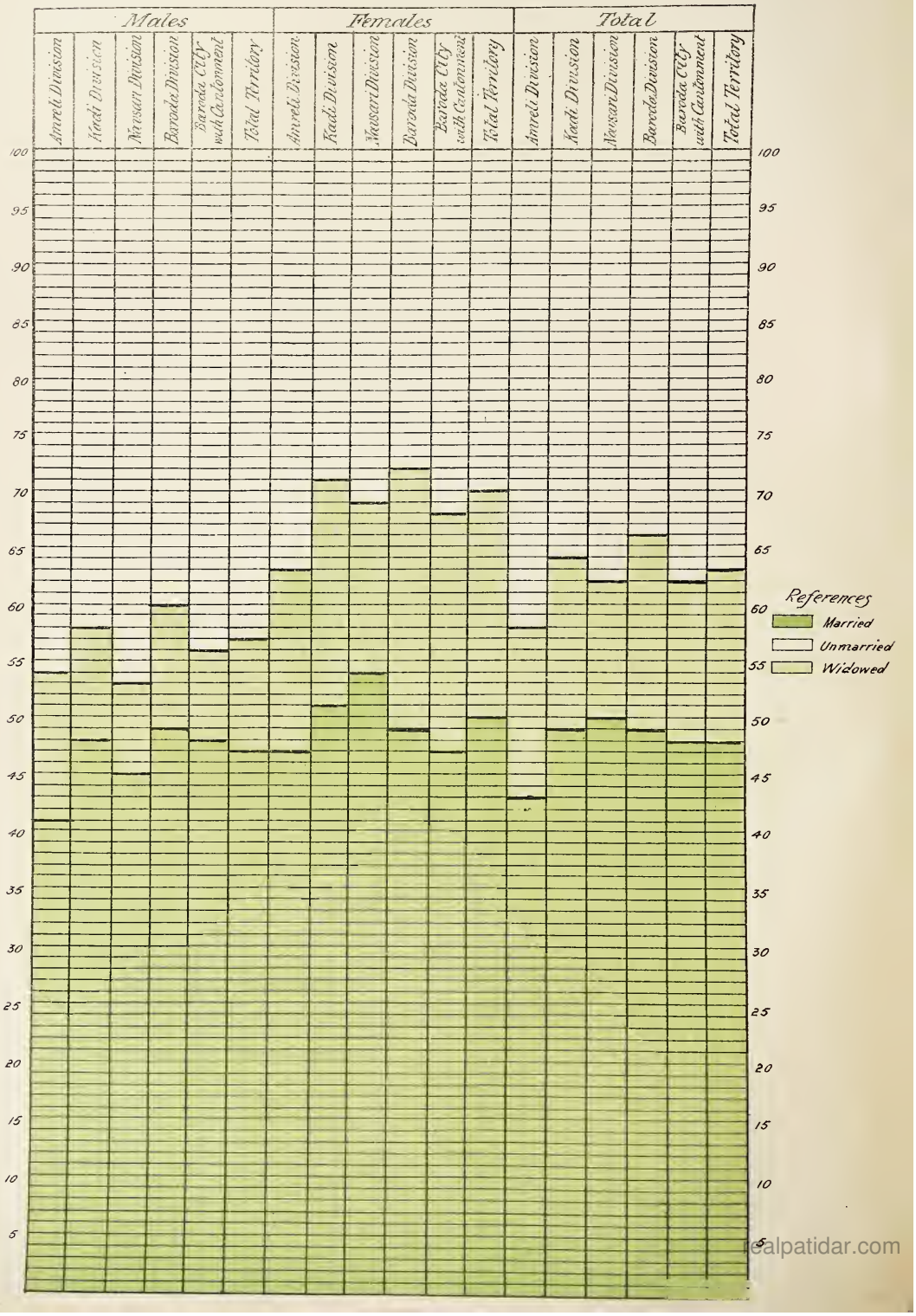
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Diagram 16 Chapter IV - Part III.

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Diagram showing for each Division of the Baroda State the percentages of Civil Condition by Sex and Religion

Musalmans



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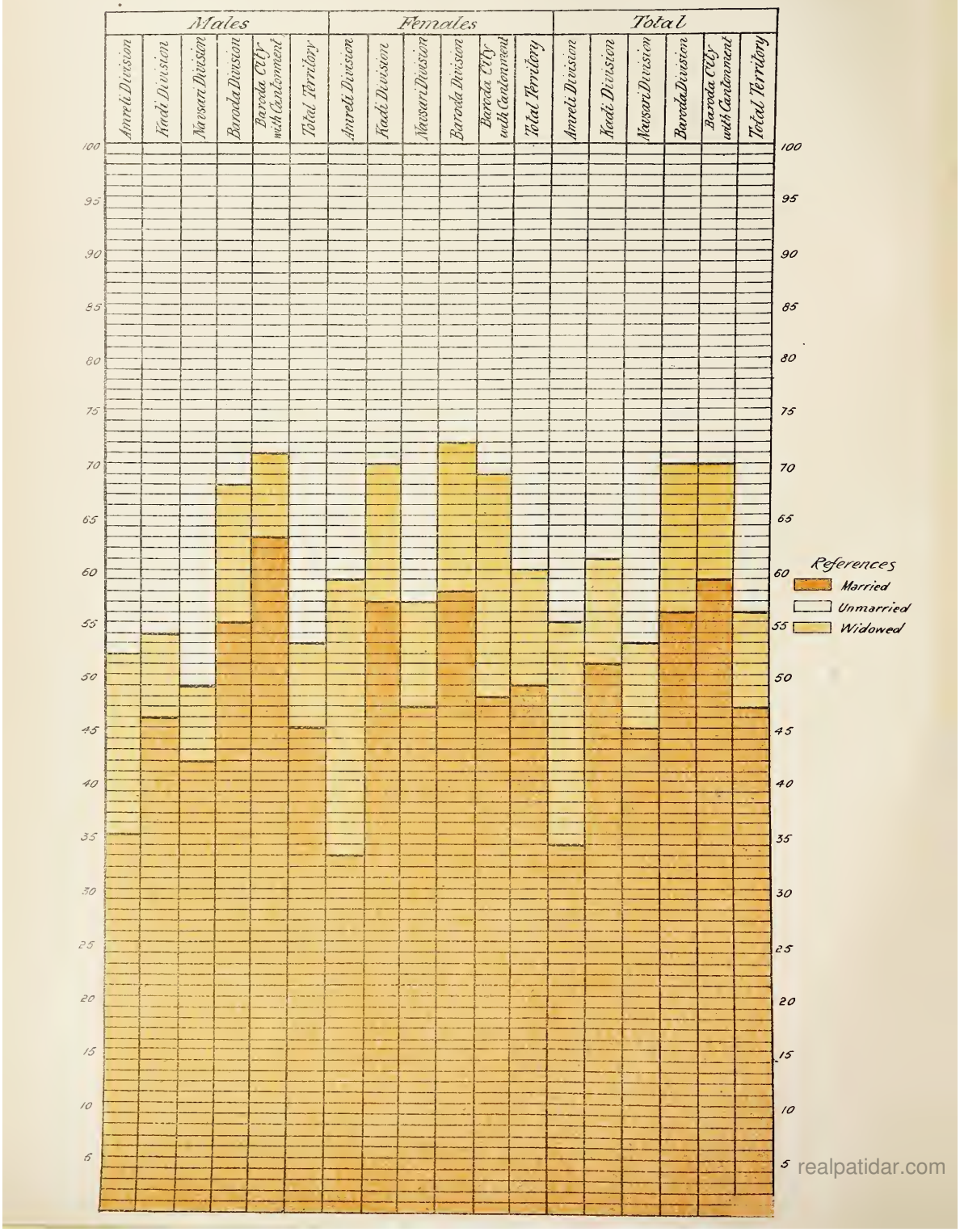
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Diagram 18, Chapter IV - Part III

Diagram showing for each Division of the Baroda State the percentages of Civil Condition by Sex and Religion

Animistics



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There we find 56 per cent. of unmarried males, 38 per cent. married and 6 per cent. widowers. The comparatively large percentage of the unmarried shows that marriage does not take place among them in early ages. Among the Parsi females of Navsari, 33 per cent. are spinsters, 47 married and 20 per cent. widows. This large number is already explained.

Animistics.

For the Animistics, also, as in the case of the Parsis, the only Division to remark upon is Navsari. In the other Divisions, they are either not found at all or in very small numbers. In that Division, the unmarried males are 51 per cent., married 42 and widowers 7 per cent. This shows a very high percentage of the unmarried in a rough and hardy people, who do not indulge in early marriages and marry only when they are strong enough to support themselves. Among the Animistic females of the Navsari Division, 42 per cent. appear from the diagram to be spinsters, 47 married and 10 per cent. widows. Among them the unmarried are not only in greater ratios but approach to, or surpass, the married in numbers, and the percentage of widows also is comparatively very small.

Relative proportions of sexes, by religions.

Sub. VI—2.

21. We shall now proceed to examine the relative proportions of the sexes, in the three Civil conditions, for all religions. The number of married females of all ages to 1,000 males of the same condition is one of equality for Hindus, 906 for Jains, 1,513 for Parsis, 1,015 for Musalmans, 914 for Christians and 1,073 for Animistics. The numbers among the Hindus, being equal for both sexes, require no explanation ; though, of course, the identity of figures does not imply that all husbands and wives live in the State ; but it shows that the migration is pretty much the same, consideration being bestowed on the fact that a certain portion of the Hindus indulge in more wives than one. The Jains show a smaller number of wives, due perhaps to their brides living with their parents in the British territories. The Parsis show an abnormally high figure, for the reason that a large number of the males go out into British India, as a rule, and to other distant parts for trade and occupation. The Musalmans show a marked improvement over 1891 ; since for 986 wives then, they now exhibit 1,015. This shows perhaps that they are becoming less chary in allowing their wives' names to be entered in the Census schedules. This excess of wives over husbands may be partly due to polygamy and partly to the emigration of the male members. To polygamy alone must be attributed the excess of wives over husbands among the Forest tribes of this State.

Sub. VI—3.

The number of spinsters to 1,000 bachelors among the Hindus is the smallest—*viz.*, 598, owing to the prevalence of infant-marriages among them. The proportion is very striking ; of 6 spinsters to 10 bachelors ; from the combined effect of 3 separate causes must this result arise—(1) the male population being greater than the female population, (2) freedom of remarriage to widowers and prohibition to widows, and (3) polygamy. There are 57,000 more males among the Hindus, but there are 125,000 more bachelors than spinsters, and 75,000 more widows than widowers. The Jains come immediately after, with 605 spinsters to 1,000 bachelors. The Hindus and Jains have interchanged the places they had occupied in the last Census ; this may be due to the reduction now from the Hindu totals of a large number of Animistics. The Musalmans with 670 spinsters are better off than the Hindus and the Jains. The Musalman males are

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3,000 more than females in the total, and the widows are 8,000 more than widowers. This accounts, in a great measure, for the spinsters being 12,000 less than the bachelors. The Parsis continue a high percentage of spinsters, 777, as against 849 in 1891; but it will be seen that they are the only race to have more women than men; 1,109 females as against 1,289 in 1891 to 1,000 males. The system of late marriages among them has been also instrumental in bringing about this favourable result. But the best off in this matter are the Animistics. They show such a high percentage of spinsters as 816. They exhibit remarkably uniform figures for the sexes. There are 10,185 married males to 10,134 females; 2,347 widowers to 2,550 widows, and 6,055 bachelors to 4,912 spinsters. Their totals for the sexes also are very near—18,587 males and 17,596 females.

Sub. VI—4.

For the widows also the Parsis are abnormally in the front again; 4,231 widows to 1,000 widowers. The actual numbers are 897 widows and 212 widowers. This large proportion may be due to the widowed women coming to settle at their old houses in Navsari, on the death of their husbands. Next to them come the Jains with 2,315 widows to 1,000 widowers. The actual numbers are 5,910 widows and 2,553 widowers. This high percentage arises from the pernicious custom of early marriages, with prohibition of widow remarriage and the great disparity in age at marriage. It will be seen from the table, that the figures for widows are very high from an early age; the reasons for this have been given in the previous paragraphs. The Hindus come next with 1,944 widows and the Musalmans follow them with 1,887. Here also the Animistics are the best off with only 1,311 widows to 1,000 widowers.

Civil Condition by religions and age-periods,
Sub. VI, 5—7.

22. We shall now discuss these figures as distributed in the various age-periods. In the first period, 0-10, we find that the Hindus have the smallest number of spinsters, *viz.*, 928; and, therefore, stand the lowest; or, in other words, for 1,000 bachelors there is the smallest number of spinsters among the Hindus. Next to them come the Musalmans with 947 spinsters to 1,000 bachelors. The Zoroastrians come third with 973 spinsters to 1,000 bachelors. The Jains follow them with 1,043, due probably to the fact of the Jain boys having married girls in their own country beyond this State. The Aborigines show the greatest number of spinsters among them, owing to a larger number of females at this age-period than of males; there being over 25,000 girls and less than 24,000 boys. As regards the married, the Parsis show the greatest figure by ratios, but the actual numbers are 8 boys and 12 girls. After them come the Hindus with a ratio of 1,577, the actual figures being 11,614 boys and 17,968 girls. Then come the Animistics with a ratio of 1,420; the actual numbers are 581 boys and 825 girls. The Musalmans have 1,267 wives to 1,000 husbands and Jains the least 1,265. As the husbands are generally older than the girl-wives, it is but natural that the married girls in this age-period are more than the boys; the husbands of many of these girls being of the higher age-period. From the large actual numbers, however, among the Hindus in this State, we see how prevalent among them is the pernicious custom of marrying infant girls, with the foregone result that many of them will be child-widows. The largest ratio, 1,188, of widows of this State is found among the Musalmans. This does not mean a large absolute number; there are 152 widows to 129 widowers; but a few deaths more among the married boys as compared with

Age-period, 0-10

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the deaths in the married girls raises the percentage. The Hindus follow them in mere ratio with 1,066; but the actual numbers are 1,345 widows and 1,263 widowers. The Animistics have 727 widows to 1,000 widowers at this age-period; the numbers being merely 8 widows and 11 widowers. The Jains have 63 widows and 110 widowers, or a ratio of 57·2. In the next important age-period, 10-15, about which so much has been said, the Hindus are the first in the ratio of their unmarried, which is the greatest; there being only 503 spinsters to 1,000 bachelors. When we see further that there are altogether 90,000 girls of this age-period to 110,000 boys, the ratio appears more striking. The actual numbers for this age-period for the girls are 39,622 unmarried, 46,893 married, and 3,980 widows, making a total of 90,495; while out of 110,046 boys, 78,761 are unmarried, 28,205 married and 3,080 widowed. The large numbers of the married and widowed girls as compared with boys in the same condition will be seen properly from these numbers. The spinsters, again, are only half the number of bachelors. The Jains follow them as regards the ratio of the unmarried and the married, but show a small ratio for widows, 442. The Musalmans follow the Jains as regards their unmarried and married females with 667 and 1,364 per 1,000 males respectively, but precede the Jains as regards the widowed, with a ratio of 667 widows. Out of a Musalman female total of 9,203 at age 10-15, there are 5,542 unmarried, 3,447 married, and 214 widows; and out of 11,053 boys, there are 8,309 unmarried, 2,526 married and 218 widowed. The Animistics have a ratio of 1,750 wives and 1,273 widows to 1,000 of each of the other sex and of 703 unmarried girls to 1,000 boys. Out of 10,180 girls, there are 6,828 unmarried at this age-period, 3,310 married and 42 widowed; and out of 11,576 boys there are 9,652 unmarried, 1,891 married and 33 widowed.

Sub. VI—8-10.

Age-period, 10-15.

We now come to the longest and most important age-period, 15-40, wherein a large majority of the population is in the married state, and there are comparatively few unmarried. In this period there are only 129 spinsters to 1,000 bachelors, 1,039 wives to 1,000 husbands and 1,527 widows to 1,000 widowers among the Hindus. The actual numbers for this age-period for the females are 16,382 unmarried, 325,697 married and 72,447 widows, making a total of 414,526; while out of 459,911 males, 102,319 are unmarried, 309,893 married, and 47,699 widowed. Among the Musalmans there are 261 spinsters to 1,000 bachelors, 1,106 wives to 1,000 husbands, and 1,547 widows to 1,000 widowers. Out of a Musalman female total of 34,947 at age 15-40, there are 2,630 unmarried, 26,296 married and 6,021 widows; and out of 37,606 males 10,040 are unmarried, 23,756 married and 3,890 widowers. Among the Animistics, there are 326 spinsters to 1,000 bachelors, 1,101 wives to 1,000 husbands and 1,166 widows to 1,000 widowers. Taking the actual numbers, we have 2,898 females unmarried, 28,809 married and 3,699 widowed, thus making a total of 35,406 females at age 15-40; while of a total number of 38,183 males in the same age-period, there are 8,866 unmarried, 26,146 married, and 3,171 widowers. Lastly, among the Jains, there are only, 95 spinsters to 1,000 bachelors, 1,036 wives to 1,000 husbands, and so many as 2,084 widows to 1,000 widowers. In the absolute numbers out of a total number of 10,263 females, only 312 are unmarried, 7,698 married and 2,253 widows; whereas out of 11,795 males, 3,287 are in the unmarried state, 7,427 married and 1,081 widowers. The Parsis may be left out of consideration as

Age-period, 15-40.

Sub. VI—11-13.

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they have shown throughout better results in all conditions. The figures for Christians and others are not worth considering for purposes of any useful deductions. On a comparison of the proportion of sexes given above, for each of the conditions in these four religions, it will be observed that in this age-period the ratio of spinsters to 1,000 bachelors is the least among the Jains and the highest among the Animistics. Poverty, late marriages, and hardy habits among the Animistics have contributed to a high percentage of spinsters among them. The ratio is less among the Musulmans and Hindus, and still less among the Jains; they being generally rich very few females remain unmarried among them. The ratios of wives to 1,000 husbands among the Hindus and Jains are very nearly alike, that for the Jains being less by only 3—1,039 wives to 1,000 husbands among the Hindus and 1,036 among the Jains. Similarly the ratios for the Musalmans and Animistics are nearly alike, that for the latter being less by 5—1,106 and 1,101 wives to 1,000 husbands, respectively. This shows that polygamy is practised to a greater extent in the two latter religions than in the first two, *i. e*, Hindu and Jain. The Jains again come to the front as regards their ratio of widows to 1,000 widowers; it is as high as 2,084. The Musalmans come after the Jains with a ratio of 1,547 widows to 1,000 widowers; the Hindu ratio for widows being 1,527. Lastly, the Animistics have the least ratio, 1,166 widows to 1,000 widowers.

Age-period, 40 and over.

Sub. VI.—14-16.

The last period is one, wherein we would expect to find very few unmarried women. This expectation is realised. Among the Hindus there are only 604 unmarried, out of a female population of 157,528. At age 55-60, there are only 54 unmarried females. The obvious inference is that every woman that can possibly marry is married, excepting only such who are physically or morally debarred from marriage. The only ones, perhaps, who form an exception to this are the Rajput women, who have been forced to remain single, from failure to get suitable husbands, either from want of means or from want of mates in families of equal rank. While out of the same female population, 157,528, there are no less than 89,654 widows!

Among the Jains there are only 6 unmarried, out of a female population of 5,971 at this age-period! There are only 3 at the period 40—45, only 1 for each of the periods 45—50 and 50—55; *none* for the period 55—60, and only one for 60 and above! But the widows in the same period are 3,567. Comments on these figures are superfluous; and no pen can describe the situation more eloquently than the bare figures 6 and 3,567 for the unmarried and widowed females, out of a population of 5,971.

Among the Musalmans, there are 352 unmarried females and 9,855 widows in a population of 18,667 females. The ratio of widows here also is very great, due to many of the native Mahomedans following Hindu social customs.

Among the Animistics there are 60 unmarried and 5,735 widows in a population of 15,705 females.

From the comparative ratios between the sexes, it will be observed that in this age-period there is an excess of males over females in the married and unmarried state in all the religions, except Zoroastrianism, where the ratio of the married of both sexes is almost one of equality, 1,023 wives to 1,000 husbands; while there is a considerable excess of widows over widowers throughout.

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Among the Animistics there are 875 wives to 1,000 husbands, or the wives are to husbands in the ratio of 7 to 8. Among the Musalmans the ratio of married females is nearly three-fourths that of married males or, more accurately, there are 18 wives to 25 husbands. There are 658 wives to 1,000 husbands among the Hindus, or 6·6 unmarried females to 10 unmarried males. The Jain married males are nearly 1½ times their married females, or 27 wives to 40 husbands. The proportion of unmarried females is considerably low as compared to the males; that among the Jains being so low as 14 spinsters to 1,000 bachelors; there are 59 unmarried females among the Hindus, 289 among the Musalmans and 182 among the Animistics to 1,000 unmarried males.

Of the four main religions of this State, Hindu, Jain, Musalman and Animistic, there are so many as 2,741 widows among the Jains and 2,485 among the Hindus to 1,000 widowers, while among the Musalmans and Animistics there are 2,255 and 1,428 widows to 1,000 widowers in each; in other words, the excess of widows over widowers is 174 per cent. among the Jains, 148 per cent. among the Hindus, 125 per cent. among the Musalmans, and nearly 43 per cent. among the Animistics.

Ratios of Civil Condition by sexes in the Divisions by religions and age-periods.
Sub. VI.
Hindus.

23. Looking to the proportion of sexes for the Divisions in each Civil Condition, by main religions and age-periods, we find that for all ages among the Hindus, the unmarried women are usually less in numbers and ratios than the bachelors in all Divisions, without exception. They reach from about one-half of the unmarried males in the Baroda City and Division to nearly three-fourths in Amreli. In Kadi the ratio of spinsters is three-fifths; while in Navsari there are 7 spinsters to 10 bachelors. In the case of the wedded there is a general excess of wives over husbands, owing to the migration of husbands, leaving the wives at home, except in the City and the Division of Baroda, where there is an excess of husbands over wives. The sex proportions for the widowed vary more than for the other conditions. The average for the State is 1,944 widows to 1,000 widowers. In the Divisions the ratio ranges from 1,297 for Amreli to 2,328 for the City. In Kadi, it is so high as 2,090; in Baroda it is 1,967; and in Navsari there are 1,839 widows to 1,000 widowers. It is worth notice that the very high proportions of widows "are chiefly attributable to the accidental cause of famine, a calamity before which, as has been remarked already, the so-called stronger sex seem to fall sooner than the more patient" and the Divisions rank themselves according to the degree of sufferings in each.

The proportion of sexes among the Musalmans in the three conditions shows very much the same results as those among the Hindus. There is an excess of bachelors over spinsters throughout, in all Divisions; and of wives over husbands in all, except in Baroda City and Division, as in the case of Hindus. There is similarly an excess of widows over widowers in the same varying proportions.

Among the Jains, the unmarried females are similarly less than the bachelors in all the Divisions throughout, but the ratio of spinsters is not higher than of 6·5 to 10 bachelors. But in the wedded Jains a contrast is noticeable in all Divisions without exception; there is an excess of husbands over wives among them. The proportions of widows are considerably heavy throughout in the Divisions. In Kadi, the proportion of widows to 1,000 widowers is so high as 2,617; and in the City, 2,052; in Navsari 2,007; in Baroda 1947; and in Amreli 1,552.

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The proportion of sexes among the Animistics should be considered for the Navsari Division alone. The spinsters to bachelors among them are in the ratio of 8·2 to 10. The wives and widows are in excess of the husbands and widowers respectively ; there are 1,107 wives to 1,000 husbands, and 1,425 widows to 1,000 widowers. It may be noted that the ratio of widows is not so high among them as among the other three religions.

We shall now examine the proportion of sexes in each condition by age-periods. In the first period, 0-10, the Hindus of Baroda, Navsari and Kadi marry girls from 72 to 93 per cent. more than the boys. The City has 1,195 married girls and Amreli 780 to 1,000 married boys. This indicates that infant marriages prevail among the Hindus of Kadi, Navsari and Baroda in a much greater degree than they do in Amreli. But unfortunately for Amreli, it has the largest number of girls for widows and the city the smallest. In the second period 10—15, almost the same state of things exists as regards the married ; but as regards the ratio of widows, Amreli with 1,518 girl-widows to 1,000 boy-widowers, stands next to Navsari which has 2,158 as the ratio of widows ; in the City, the ratio comes to 1,351 girl-widows to 1,000 boy-widowers. Baroda has the smallest ratio, 1,222 and Kadi a little in excess of it, 1,262. In the age-period 15—40, Amreli for the first time shows a greater ratio of married females than males, 1,124 and the smallest, 1,056, of widows.

Similarly Kadi, Navsari and Baroda show an excess of wives as compared with the previous age-period. The City differs from all the Districts, principally because it contains a number of immigrants in the Military service of this State, who leave their families behind. The ratio of unmarried females to 1,000 males is naturally far less than in the other periods since, except among the lowest caste, no Hindu female would remain unmarried beyond the age of 12. The widows show an excess over the widowers owing to the prohibition of widow-remarriage among certain castes of the Hindus ; and also because those castes that have no such restriction try to follow the castes that have it. The last period shows a deficiency of females over males for the married as well as the unmarried states, for causes noted previously, with the resultant increase in the ratio of widows in all Districts.

Jains. Among the Jains all the Districts, including the City, show a smaller ratio of wives for the total of all ages in all Divisions ; but an excess, generally, of wives in all Divisions, in all age-periods except the last. This may be attributed to heavy female mortality in ages after 40. The percentage of widows as compared with the widowers is generally heavy for the widows. The ratio of the unmarried females is only 60 per cent. of the males ; a fact clearly indicating the great desire for having the girls married in young age, though it would appear that in the very first age-period, 0—10, there are more spinsters than bachelors. As regards the married, Kadi stands first, with 961 wives, and Baroda the last, with 810 wives to 1,000 husbands, for all ages. After Kadi comes Amreli with 898, followed by the City, 848, and by Navsari with 812 wives to 1,000 husbands. As regards the unmarried, Amreli stands at the top, followed by Kadi, Navsari, the City and Baroda. But as regards the widows, Kadi again comes to the fore and Amreli brings up the rear ; the City, Navsari and Baroda intervening.

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Now taking the four age-periods we find that in the first 0—10, all the Divisions show an excess of married girls ; while it is only the City that shows a defect ; Baroda being herein the greatest defaulter, with 2,206 child-wives to 1,000 boy-husbands ; and, consequently, a very large ratio of widows, namely, 2,142 to 1,000 widowers. The City does not show any widows. Kadi shows only 242 widows to 1,000 widowers. Just as wives are in excess, so are the spinsters in excess in all Divisions, including the City, except Baroda. In the second period, 10—15, the ratio of the married has increased and that of the spinsters has naturally decreased in all Divisions, save Baroda. The City does not show in this period also any widows ; and in Navsari the widows are the same in numbers as the widowers. But Amreli shows an excess of widows. This excess of widows goes on increasing with age in all the Divisions, save Baroda, where it shows a defect in the last period over the ratio in the period 15—40. The ratio of spinsters has also naturally gone on diminishing, so much so that they do not find a place either in Kadi or Navsari. The ratio of the married has also diminished with age-periods.

Animistics.

The Animistics should be discussed only as regards the Navsari Division since it is only there that they are found in large numbers. Their married females show an excess in all periods, except the last, chiefly on account of the prevalence of polygamy among them. The widowed show very small ratios as compared with the other main religions, as widows can re-marry. In the first two age-periods the widows are actually less than the widowers, showing that the young widows can easily re-marry. In the first age-period, the ratio is only 272 widows to 1,000 widowers; in the second period, 950 ; in the third, 1,234 and in the last 1,592.

The Musalmans show wives and widows in all age-periods in high ratios equalling the Hindus. The Musalmans live side by side with their Hindu neighbours ; and are, therefore, influenced, as has already been said, by the customs and manners obtaining among the Hindus.

Infants married and widowed, in different religions. Sub.—D.

24. To be able to judge clearly to what religions the infant-husbands and wives of the first age-period, 0—10, and infant-widowers and widows belong, we shall look to the statement of their numbers, by religions. As is to be expected, the swelling numbers under these heads are those of Hindus. 11,614 little boys and 17,968 little girls are husbands and wives below 10 among the Hindus. The Musalmans also have rather high figures in comparison with their population. There are 1,345 widows among the Hindus, at this tender age ; almost all of them to wear the widows' weeds through life. The Animistics have also high numbers of 581 boys and 825 girls married below 10. They have the least number of widowed children, as compared to the population, only 11 boys and 8 girls ; but all can re-marry. The Jains, like the Hindus, show large ratios, as compared to their population ; there are 260 husbands and 329 wives already before the age of 10, and 110 widowers and 63 widows. All these 63 and those out of the 329 child-wives who, in the natural course will lose their husbands, will be widows for life.

Married babies for each year up to 5 in each religion Sub.-E.

25. To estimate this question of baby-marriages still more accurately, I give figures from Imperial Table VII of married babies for each age up to under 5 years, for each religion and the total. For under one year, there are 143 boys and 187 girls married ! Of these the largest majority or nearly three-fourths of

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the number are Hindus. There are 97 husbands and 138 wives among the Hindus, who count their period of existence by days and months only, having not finished one full year ; there are 45 and 48, respectively, among the Jains. There are none among the Parsis, Christians and Animistics.

For age 1—2 there are 122 husbands and 225 wives among the Hindus; 41 and 39 among the Musalmans; and 1 and 3 among the Jains. For the next three years of life, there are 286, 325 and 973 husbands among the Hindus, and 395, 614 and 1,631 wives. The total of husbands below 5 is 1,803 and of wives 3,003. Among the Musalmans the husbands and wives for age 2—3 are 79 and 88 ; then 85 and 90 ; then 123 and 147; total below 5 years, 373 husbands and 412 wives. The Jains have a few husbands and wives in each of these years; they have 37 and 40 at age 4; and a total of 62 and 66 below 5. The Parsis have only one girl married at age 5. The Christians (converts), have 15 boys and 25 girls married below 5. The Animistics show a total of 44 boys and 27 girls. It is strange that in all years among them the married boys are more than the married girls. This can only be accounted for by boys marrying girls older than themselves, if the figures are correct.

Proportions of wives in urban and rural areas by religion.
Sub. VIII.

26. Subsidiary Table VIII need not be discussed; as it is in part a repetition of Table VI. In connection with this Table, it only remains to compare here the proportion of sexes in the married state for cities and rural areas. The Natural Division Baroda, exclusive of the Capital city, may be taken to represent the rural area for this chapter. The contrast is observable at a glance. As is expected, there is an excess of husbands over wives in the city in all religions for the reasons already mentioned before ; while the contrary is the case in the Natural Division Baroda, where the females predominate over the males in all religions, except among the Jains and the Christians. In the city, the excess of married males over females is 20 per cent. for all religions taken together ; the excess is 20·4 per cent. among Hindus, 15·2 per cent. among Jains, 26·4 per cent. among Parsis, 13·7 per cent. among Musalmans, 59·8 per cent. among Christians and 77·4 per cent. among Animistics. In the rural areas, the excess of wives over husbands is 2 per cent. for all religions taken together. Taking the religions separately the excess of wives over husbands is 1·3 per cent. among the Hindus, 59·7 per cent. among the Parsis, 3·6 per cent. among the Musalmans and 7·8 per cent. among the Animistics.

7. CIVIL CONDITION OF 10,000 OF EACH SEX BY DISTRICTS AND AGE-PERIODS.

Civil Condition by Districts & age-periods.
Sub. VII.

27. We now come to the distribution by civil condition of 10,000 of each sex by Districts, to see how many persons there are of each sex of each of the three conditions in all ages, and in each principal age-period. Taking all ages first, we find that in Amreli there are 4,515 unmarried, 4,883 married and 1,402 widowed out of 10,000 males ; there are in Kadi 4,181, 4,889 and 930 ; in Navsari 4,743, 4,473 and 784 ; in Baroda 3,889, 5,104 and 1,007 ; and in the City 3,750, 5,206 and 1,044 respectively, out of 10,000 males in each. This shows that the largest ratio of the unmarried is to be found in the Navsari Division and the smallest in the City. Next to Navsari come Amreli, Kadi and Baroda in order. As regards the married, the City stands first in the ratio, followed immediately after by

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Baroda and then by Kadi, Navsari and Amreli in order. If the number of marriages were an indication of prosperity, then the said Divisions may be classified for prosperity in the order mentioned. But marriages in Gujarat are, as has been already remarked, entered into without any notion of ability to maintain a family. The ratio for widowers is highest in Amreli and lowest in Navsari; the City comes just after the first and Kadi just above the last. The average for the State being 978, it would not be wrong to say that the Divisions showing a higher number of widowers do so on account of more deaths among the married.

Now looking to the figures for the spinsters we find that the various Divisions of this State stand in the same order as they do as regards the bachelors. Of wives, Baroda has the largest number and Amreli the smallest; between these two come Kadi, Navsari and the City in order. In this particular, the City changes the position occupied with respect to the husbands, owing probably to the fact of its having a large number of married immigrants. The other Divisions show the same order of precedence as they did in the case of males. As regards the widows, the City stands at the top and Navsari at the bottom of the ladder; the second step is occupied by Baroda, the third by Amreli, and the fourth by Kadi. The first three Divisions show a number above the average, the fourth is a little less than the average and the last is far below the average and thus comes off best. This may partly be due to the tolerance of widow re-marriage in a large portion of the population of Navsari, and partly to its comparative freedom from famine diseases. This is borne out by the very low figures for widowers also. The varying numbers in the other Divisions are due to their being more or less restricted in widow re-marriage and more or less exposed to epidemics.

In the first period, 0-10, we have in every 10,000 males 1,424, 579, 296, 676, and 672 boys married and 29, 82, 14, 61 and 277 widowers in Amreli, Kadi, Navsari, Baroda and the City respectively. The large number of the married has its usual evil consequences, the most harmful of which is the turning of married girls to widows. The large number of widowers may not signify much, as they can re-marry. The greatest harm is done in this respect by Amreli and the least by Navsari. Amreli being far away has made the least progress apparently, and Navsari being in good touch with many centres of reform and having many non-Hindu tribes and communities living in it, shows the best figures for the unmarried and widowed.

When we take the married girls of 0-10, into consideration, we find that Baroda here heads the list followed in order by Amreli, Kadi, the City and Navsari. Comparing these figures with those for the boys we find that all the Districts, save Amreli, show larger proportions of married girls than of married boys. As regards the girl-widows, the City, in spite of its being the Capital and being presumed to be under healthy influences, shows the largest ratio. This may be due to the City containing proportionately a larger number of Brahmans, Vanias and others who regard it a point of honour to get their girls married at a tender age.

In the second period, the ratio of the married boys has increased in all the Divisions, but not in the same proportion; thus showing that the conditions as regards marriage are different in different districts; because whereas in Amreli the rise is only from 14 to 16 per cent., that in Kadi, Navsari, Baroda and the

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City is from 5·8 to 24·7, 3 to 20, 6·7 to 30·5 and 6·7 to 20 per cent. respectively. Thus we find that the greatest number of marriages in this period has taken place in Baroda and the smallest in Amreli. Kadi and Navsari stand almost on an equality, and the City ranks just above Amreli. The ratio of the unmarried has proportionately decreased. But such is not the case as regards the widowers. Their ratio has increased in all the districts, though not uniformly.

In the same period the ratio of married girls has increased in all the four districts, though that also not uniformly. The increase is the highest in Baroda, from 13 per cent. to 60 per cent. and the lowest in Amreli, from 11 to 15 per cent. After Baroda comes the City with a rise from 8·8 to 51 per cent. Kadi and Navsari come next in order. These percentages show that marriages of girls between 10 and 15 are much more favoured in Baroda and much less in Amreli than in the other Divisions of this State. It is but natural that when the ratio of marriages has increased in all districts, the ratio of the unmarried should decrease. The ratio of widows has, as can be expected under the circumstances, no doubt increased ; this increase is also varying in each Division, but is almost proportionate to the increase of percentage among the married. Because the increase among the widows is in Navsari ninefold and in Amreli only about 2½ times as much as it was in the first period. In the City it is threefold and in Kadi and Baroda it is more than five times the number of widows in the first period. The period 15—40, shows a higher ratio of both the married and the widowed males and a smaller one of the unmarried as compared with its predecessor. The last period shows the highest ratio of the married and the widowed, and the lowest of the bachelors ; these last being likely to remain so, till the end of their lives, since in this period only a few will think of marrying and fewer still may be able to secure wives. The fate of the widowers, at this stage, can be said to be almost similar to that of the bachelors.

As regards the females, the penultimate period presents the highest number of the married, as is quite natural, having regard to the marriage customs obtaining among the Hindus and others. Their rise over the preceding period is very large, *i. e.*, over 1,500 per every 10,000 females in all Divisions. Amreli shows the largest increase, since from 1,515 it comes to 7,130 ; and the City the smallest, with 7,614 from 5,154 ; Navsari with 8,051 from 4,199 comes second ; whereas the third and fourth places are taken up by Kadi and Baroda respectively. But if we look to the figures for this period only, we find that Navsari shows the largest ratio of the married females and Amreli the smallest ; the other places being serially occupied by Baroda, Kadi and Amreli. The ratio of the unmarried females in this period is the highest in Amreli and the lowest in Baroda. After Amreli comes Navsari, for reasons stated in a previous paragraph. The City and Baroda follow them in the order mentioned. The widows of this age are also found in the highest ratio in Amreli, and in the lowest in Navsari. The City follows immediately after Amreli which, in its turn is followed by Kadi and Baroda in order.

In the last period, the proportion of the married females, out of 10,000 females of that period, shows a considerable falling-off from the preceding period ; in the case of Kadi, Baroda and the City, the proportion has receded even beyond that of the second period. Except in Navsari the ratio of the widows in this period is higher than that of the married.

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Looking to the ratios of wives only in this period, we find that Navsari has the largest ratio to show, 5,556, and the City the smallest, 3,191. Amreli with 4,976 comes second, followed in order by Baroda with 4,290 and Kadi with 4,248 wives. The ratio for widows is the largest in the City, *viz.* 6,613 and the smallest for Navsari, *viz.* 4,389; Kadi with a ratio of 5,748 widows comes second, Baroda with 5,628 comes third, giving the fourth place to Amreli with 4,960 widows. The ratios of the spinsters are most insignificant, in all Divisions. In Kadi, there are only 4 unmarried women out of 10,000 of this age; the highest proportion is no higher than 196 for the City. After Kadi comes Navsari with 55, a ratio of spinsters which, in its turn, is followed by Amreli with 64 and then by Baroda, with 82. The average for the Natural Division Baroda is 42 and for the whole State is 52 out of 10,000. The number in the City is comparatively large, owing to a few physically weak women in a large capital city and a number of prostitutes, who generally are not married.

8. Child-bearing Capacities.

Child-bearing capacity in different religions.

28. It is believed that the child-bearing capacity of females in any community is obtained by taking the numbers of females, as returned by the enumerators, for the ages 15-40, these being considered as child-bearing ages, and the number of infants returned 'under one year;' the proportion which the latter figure bears to the former gives the child-bearing capacity. In a country like India, maternity below 15 is rare, but not exceptional. Still I give sub-table F, to show these figures. The table cannot be considered to be very reliable, as the female figures, as we have seen, are not accurately returned for some of these ages, and still more because the infant numbers from 0—1 are decidedly inaccurate. There may be other objections also urged against this standard of child-bearing capacities. Ratios of the previous Census also are given for comparison. It appears that all the religions have deteriorated, except the Parsis, who show the same ratio as in 1891; the Hindus and the Christians have gone down the most, since they fall from 0·18 and 0·17, to 0·08. The results obtained in this Census must be considered as exceptional, on account of the loss of virile powers, want of settled homes, and a large mortality among children, all due to the hard famine times. People had to desert their homes in search of labour, or to labour on relief-works; and so husbands and wives could not come together; nor could there be any sexual desire when they were starving for food. The table will bring these facts at once to view. While there were over 70,000 children 'below one' in 1891 among the Hindus, there are now only 21,673; while there were nearly 6,000 children of that age for the Musalmans, there are now less than half that number. The Jain children are also less than half—822 for 1,650. The female numbers also have, no doubt, decreased; but the ratios of the decrease in births are far higher than the other ratios of decrease, as the resulting figures show. It happens that the Parsis who were the worst off in 1891 are the best off now; that is because they have suffered the least from famine distresses, and have actually kept their old proportion exactly; their female numbers and births are nearly the same as in 1891. This circumstance gives some confidence in the accuracy of our figures. So the measure of the loss by

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famine can well be judged by these ratios on infants to married women of child-bearing ages. The Hindu and Jain ratios have been reduced to one-half, and the Musalman ratio has fallen in the proportion of 17 to 11.

9. MEAN-AGE IN EACH CIVIL CONDITION.

Mean-age of the sexes in each Civil Condition.
Sub. G.

29. It now remains to give the mean-age for the sexes in each civil condition. It is calculated according to the method stated in the 1st part of this Chapter, and as given in the Bombay Report for 1891. The Parsis come off first in the mean-age for all conditions, except for the unmarried males. For unmarried females, the mean-age is 9·38 among them. The Musalmans approach them very closely, having 9·22 as the mean-age for the unmarried females among them. In all other religions it is so low as 7. It is noteworthy that the mean-age for unmarried males is higher among the Jains and Hindus, 14 and 12, respectively. The Musalmans come between these two, having 13 as the mean-age for their unmarried males. It is low among the Parsis, and the reason must be that many of the unmarried boys go outside the State for education, generally in the Presidency town. The Animistics follow the Parsis, though at some distance, in this respect in all conditions. For the married females the mean-age comes between 33 for Parsis and 27 for Hindus, Christians being left out of consideration. The mean-age for the widows comes to about 45. The male mean-age is from 4 to 5 years more for the first two conditions, and about the same number of years less for the last, than for the females.

10. CONCLUSION.

Conclusion.

30. In concluding the Chapter, I may briefly remark that had it not been for the famine of 1899-1900, which has largely increased the number of widowed, the State would have shown, as anticipated, better results in the civil condition of the people. We have seen that there is some improvement as regards early marriages, and there is an effort, in some places and castes, to a small extent, to postpone marriages to a later period, though they are not able to take a long step forward. The subject of marriage is touched upon here in its general aspects and salient points. The varying customs of marriage, obtaining among the various castes, will be dealt with fully in the Chapter on Caste, Tribe and Race.

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Subsidiary Table I.

Distribution of 10,000 *of each Sex by Age and Civil Condition.*

Age.	Males.			Females.		
	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.
1	2	3	4	5	6	7
0— 5	937	23	3	1,015	37	4
5—10	1,125	117	12	1,033	190	13
10—15	990	333	34	573	582	45
15—20	479	498	59	119	740	82
20—25	240	661	97	29	856	122
25—30	150	721	107	14	786	159
30—35	90	664	115	7	618	206
35—40	56	528	95	4	451	198
40—45	43	472	117	4	373	316
45—50	24	276	80	2	213	184
50—55	24	289	106	2	174	285
55—60	12	104	51	1	99	100
60 and over ...	18	148	102	2	93	279
GRAND TOTAL ...	4,188	4,834	978	2,805	5,202	1,993

Subsidiary Table II.

Distribution by Civil Condition and main age-periods of 10,000 *of each Sex.*

Age.	Unmarried.		Married.		Widowed.		Females per thousand Males.		
	Males.	Females.	Males.	Females.	Males.	Females.	Unmarried.	Married.	Widowed.
1	2	3	4	5	6	7	8	9	10
0—10 ...	2,062	2,048	140	227	15	17	929	1,515	1,031
10—15 ...	990	573	333	582	34	45	541	1,637	1,253
15—40 ...	1,015	173	3,072	3,451	473	767	160	1,051	1,519
40 and over ...	121	11	1,289	942	456	1,164	84	685	2,387
All ages ...	4,188	2,805	4,834	5,202	978	1,993	627	1,007	1,907

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Subsidiary Table III (a).

Distribution by Civil Condition and main age-periods of 10,000 of each Sex at the last three Censuses.

AGE.	MALES.						FEMALES.					
	Unmarried.			Married.			Unmarried.			Married.		
	1901.	1891.	1881.	1901.	1891.	1881.	1901.	1891.	1881.	1901.	1891.	1881.
1	2	3	4	5	6	7	11	12	13	14	15	16
0—10	2,062	2,517	2,484	140	220	173	2,048	2,443	2,964	237	468	432
10—15	990	799	885	333	802	814	673	416	484	582	595	566
15—40	1,015	898	996	3,073	8,136	3,892	178	127	117	3,451	3,627	4,123
40 and over	121	109	65	1,289	1,510	733	11	12	3	942	917	881
All ages ...	4,188	4,323	4,430	4,834	5,168	5,052	2,905	2,997	3,068	5,302	5,517	5,491

AGE.	Widowed.		
	1901.	1891.	1881.
1	17	18	19
0—10	17	7	8
10—15	45	11	17
15—40	767	331	762
40 and over	1,164	1,137	754
All ages ...	1,993	1,486	1,541

Subsidiary Table III (b).

Distribution by Civil Condition and main age-periods of 10,000 of Hindus of each Sex at the last three Censuses.

AGE.	MALES.									FEMALES.								
	Unmarried.			Married.			Widowed.			Unmarried.			Married.			Widowed.		
	1901.	1891.	1881.	1901.	1891.	1881.	1901.	1891.	1881.	1901.	1891.	1881.	1901.	1891.	1881.	1901.	1891.	1881.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
0—10	2,018	2,534	2,450	145	236	195	16	9	8	1,973	2,480	2,805	241	511	479	18	7	9
10—15	982	788	863	352	830	843	33	8	11	592	390	445	630	684	617	53	12	18
15—40	988	860	896	3,120	3,159	3,114	491	153	176	188	120	95	3,492	3,632	3,552	805	325	408
40 and over	127	107	133	1,473	1,493	1,484	450	348	327	8	10	5	903	911	957	1,204	1,118	1,110
All ages ...	4,116	4,374	4,342	4,890	5,208	5,186	995	518	522	2,661	2,950	2,850	5,266	5,588	5,605	2,083	1,462	1,545

Subsidiary Table III (c).

Distribution by Civil Condition and main age-periods of 10,000 of Musalmans of each Sex at the last three Censuses.

AGE.	MALES.									FEMALES.								
	Unmarried.			Married.			Widowed.			Unmarried.			Married.			Widowed.		
	1901.	1891.	1881.	1901.	1891.	1881.	1901.	1891.	1881.	1901.	1891.	1881.	1901.	1891.	1881.	1901.	1891.	1881.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
0—10	1,963	2,416	2,339	189	101	82	15	3	5	1,944	2,467	2,802	260	180	180	19	3	6
10—15	985	909	1,016	299	167	193	26	5	7	687	671	659	437	330	385	27	6	12
15—40	1,191	1,192	1,247	3,817	2,899	2,813	461	152	180	326	177	183	3,360	3,641	3,518	746	373	459
40 and over	144	95	116	1,393	1,687	1,642	518	374	361	44	19	18	1,019	993	983	1,231	1,320	1,395
All ages ...	4,283	4,612	4,718	4,697	4,854	4,729	1,020	634	553	3,001	3,334	3,162	4,986	5,074	5,066	2,013	1,702	1,772

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Subsidiary Table IV.

Distribution by main age-periods of 10,000 *of each Civil Condition.*

Age.	Males.			Females.		
	Unmarried.	Married.	Widowed.	Unmarried.	Married.	Widowed.
1	2	3	4	5	6	7
0—10 ...	3,027	145	53	2,813	219	55
10—15 ...	1,453	343	119	787	562	149
15—40 ...	1,489	3,166	1,663	238	3,328	2,526
40 and over..	178	1,328	1,605	15	909	3,830
All ages ...	6,147	4,982	3,440	3,853	5,018	6,560

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Subsidiary Table V.

Distribution by Civil Condition of 10,000 of each main-period for each Sex at the last three Censuses.

Age.	MALES.								FEMALES.							
	Unmarried.			Married.		Widowed.			Unmarried.			Married.			Widowed.	
	1901	1891	1881	1901	1891	1881	1901	1891	1881	1901	1891	1881	1901	1891	1881	1901	1891	1881
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19
0—10 ...	9,300	9,167	9,331	632	802	651	68	31	18	8,936	8,373	8,461	990	1,604	1,510	74	23	29
10—15 ...	7,297	7,212	7,323	2,453	2,718	2,593	250	70	84	4,771	4,463	4,534	4,851	5,417	5,309	378	120	157
15—40 ...	2,225	2,150	2,234	6,738	7,487	7,350	1,037	363	416	395	311	279	7,857	8,879	8,720	1,748	810	1,001
40 and over ...	650	541	659	6,905	7,674	7,667	2,445	1,785	1,674	52	56	32	4,452	4,437	4,637	5,496	5,507	5,331
All ages ...	4,188	4,323	4,430	4,834	5,158	5,052	978	519	518	2,805	2,997	2,968	5,202	5,517	5,491	1,933	1,486	1,541

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Subsidiary Table VI.

Proportion of the sexes by Civil Condition for Religions and Natural Divisions.

Name of the District.	• Number of Females per thousand Males.																	
	At all ages.				0–10			10–15			15–40			40 and over.				
	Married.	Unmarried.	Widowed.	Married.	Unmarried.	Widowed.	Married.	Unmarried.	Widowed.	Married.	Unmarried.	Widowed.	Married.	Unmarried.	Widowed.	Married.	Unmarried.	Widowed.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16			
Hindus																		
Total	1,000	598	1,944	1,577	928	1,066	1,662	509	1,292	1,089	129	1,527	658	59	2,486			
Amreli	1,021	756	1,297	780	1,006	2,714	846	969	1,518	1,124	246	1,066	913	74	1,583			
Kadi	1,035	608	2,090	1,731	922	1,068	1,844	489	1,262	1,061	122	1,693	657	5	2,662			
Navsari	1,035	706	1,839	1,865	983	1,272	1,673	510	2,158	1,067	220	1,687	746	116	2,803			
Baroda (exclusive of City)	988	505	1,967	1,931	889	1,270	1,546	831	1,222	1,011	77	1,438	610	43	2,701			
City	796	459	2,358	1,195	905	676	1,761	302	1,351	865	96	1,985	475	324	2,871			
Jains																		
Total	956	605	2,316	1,365	1,019	672	1,487	691	443	1,036	95	2,084	675	14	2,741			
Amreli	898	656	1,562	1,017	1,082	833	1,388	625	1,833	1,039	252	1,496	476	73	1,916			
Kadi	961	644	2,617	1,183	1,018	243	1,297	786	947	1,080	91	2,253	724	.....	3,297			
Navsari	813	515	2,407	1,000	1,060	.....	2,411	517	1,000	819	130	1,726	610	.....	2,250			
Baroda (exclusive of City)	810	603	1,947	2,206	976	2,142	1,728	527	666	1,132	48	2,117	665	9	1,868			
City	848	511	2,052	875	1,029	.....	2,022	422	.....	1,019	22	1,791	481	80	2,202			
Parsis																		
Total	1,513	777	4,231	1,625	973	.....	1,004	861	3,000	1,915	429	3,340	1,023	.....	4,793			
Amreli	590	1,000	1,000	.....	.....	.....	.....	.....	.....	1,000	2,000	.....	200	.....	.....			
Kadi	840	880	5,000	.....	1,111	.....	.....	1,000	.....	823	686	3,000	285	.....	.....			
Navsari	1,656	619	4,497	1,142	975	.....	2,117	865	3,000	2,172	417	3,532	1,076	.....	4,836			
Baroda (exclusive of City)	623	1,125	1,333	.....	1,273	.....	.....	3,000	.....	515	250	.....	333	.....	2,000			
City	736	660	1,760	4,000	869	.....	760	659	.....	735	461	600	678	.....	2,273			
Musalmans																		
Total	1,015	670	1,887	1,267	947	1,178	1,364	667	981	1,106	261	1,547	720	289	2,255			
Amreli	1,080	743	1,171	958	1,003	.....	1,195	860	750	1,227	338	1,008	806	11	1,397			
Kadi	1,029	650	1,188	1,581	927	500	1,389	696	625	1,124	176	1,178	687	77	2,117			
Navsari	1,304	730	2,136	2,000	984	8,000	1,013	645	387	1,276	307	1,934	1,188	61	2,301			
Baroda (exclusive of City)	908	633	1,951	1,123	899	2,205	1,084	596	1,458	952	363	1,573	650	660	3,452			
City	863	624	3,217	2,000	998	3,000	2,666	683	4,250	1,129	150	1,208	373	252	2,816			
Christians																		
Total	914	513	1,095	3,632	698	1,230	1,213	258	724	878	184	89	517	923	3,190			
Amreli	625	846	2,500	...	1,000	.....	.....	3,000	.....	538	200	2,000	333	.....	3,000			
Kadi	1,000	400	...	...	666	.....	.....	500	.....	1,333	.....	.....	.....	.....	.....			
Navsari	647	1,000	2,000	...	833	.....	.....	.....	.....	769	.....	.....	250	.....	2,000			
Baroda (exclusive of City)	964	653	1,714	3,184	778	1,230	1,405	400	875	892	206	880	551	1,333	3,302			
City	402	128	1,366	200	236	.....	45	42	.....	700	166	1,200	273	.....	1,206			
Animistics																		
Total	1,073	816	1,811	1,430	1,056	727	1,750	707	1,373	1,101	326	1,166	875	183	1,438			
Amreli	882	825	1,600	...	1,000	.....	.....	750	.....	933	714	1,143	750	.....	4,000			
Kadi	1,109	585	1,409	6,750	757	.....	2,400	674	2,000	838	148	1,952	2,000	.....	1,079			
Navsari	1,107	820	1,425	1,333	1,078	272	2,265	674	950	1,138	363	1,284	686	205	1,592			
Baroda (exclusive of City)	995	811	1,086	1,401	965	.....	1,019	896	2,250	1,029	121	1,016	886	30	1,127			
City	226	810	765	5,000	893	.....	1,200	316	333	243	16	409	43	.....	1,565			

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Subsidiary Table VII.

Distribution by Civil Condition of 10,000 of each Sex for Natural Divisions and Districts.

Natural Divisions and Districts.	CIVIL CONDITION OF 10,000 MALES.													
	AT ALL AGES.			0—10			10—15			15—40			40 AND OVER.	
	Married.	Unmarried.	Widowed.	Married.	Unmarried.	Widowed.	Married.	Unmarried.	Widowed.	Married.	Unmarried.	Widowed.	Married.	Unmarried.	Widowed.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
Natural Division, Baroda ...	4,812	4,214	974	630	9,311	59	2,474	7,281	245	6,742	2,210	1,048	6,893	651	2,456
Amreli	4,083	4,515	1,402	1,424	8,517	29	1,605	8,321	74	5,536	2,752	1,712	5,744	908	3,298
Kadi	4,889	4,181	930	579	9,339	82	2,472	7,216	312	6,866	2,157	977	7,077	542	2,381
Navsari	4,473	4,743	784	296	9,690	14	1,977	7,946	77	6,796	2,443	761	7,051	487	2,462
Baroda (ex. City) ...	5,104	3,889	1,007	676	9,263	61	3,054	6,656	290	6,885	2,021	1,094	6,926	779	2,295
City	5,206	3,750	1,044	672	9,051	277	2,007	7,641	352	6,679	2,458	863	7,059	644	2,297
Total ...	4,834	4,188	978	632	9,300	68	2,453	7,297	250	6,738	2,225	1,037	6,905	650	2,445
	CIVIL CONDITION OF 10,000 FEMALES.														
Natural Division, Baroda ...	5,219	2,833	1,948	996	8,937	67	4,839	4,795	366	7,870	398	1,732	4,541	42	5,417
Amreli	4,455	3,620	1,925	1,114	8,837	49	1,515	8,375	110	7,130	805	2,065	4,976	64	4,960
Kadi	5,275	2,681	2,044	1,013	8,907	80	5,223	4,395	442	7,895	292	1,813	4,248	4	5,748
Navsari	4,967	3,658	1,375	500	9,484	16	4,199	5,656	145	8,051	771	1,178	5,556	55	4,389
Baroda (ex. City) ...	5,528	2,332	2,140	1,309	8,598	93	6,053	3,463	484	7,957	252	1,791	4,290	82	5,628
City	4,895	2,279	2,826	887	8,904	209	5,154	4,155	691	7,614	345	2,041	3,191	196	6,613
Total ...	5,202	2,805	1,993	990	8,936	74	4,851	4,771	378	7,857	395	1,748	4,452	52	5,496

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Subsidiary Table VIII.

Proportion of wives to husbands for Religions and Natural Divisions.

Natural Divisions and Districts.	Number of married Females per 1,000 married Males.							
	All Religions.	Hindu.	Jain.	Parsi.	Muslman.	Christian.	Animistic.	
1	2	3	4	5	6	7	8	
Natural Division, Baroda	1,020	1,013	962	1,597	1,036	958	1,078	
Amreli	1,025	1,021	898	500	1,080	526	882	
Kadi	1,031	1,035	961	840	1,029	1,000	1,109	
Navsari	1,102	1,045	812	1,656	1,304	647	1,107	
Baroda	965	968	810	524	903	964	995	
City	800	796	848	736	863	402	226	
TOTAL ...	1,007	1,000	956	1,513	1,015	914	1,073	

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Subsidiary Table A.

Average number in each condition out of 10,000 *of each Sex in the Bombay Divisions compared with the same for this State.*

Province.	Average number in each Condition in 10,000 of each Sex.					
	Males.			Females.		
	Single.	Married.	Widowed.	Single.	Married.	Widowed.
1	2	3	4	5	6	7
Baroda State ...	4,188	4,834	978	2,805	5,202	1,993
„ City ...	3,750	5,206	1,044	2,279	4,885	2,836
British Gujarat ...	4,510	4,690	800	3,086	4,986	1,928
Deccan or Central Division.	4,558	4,910	532	3,030	5,110	1,860
Kokan and Karnatak or Southern Division.	4,934	4,475	591	3,234	4,705	2,061
Sind	5,699	3,765	536	4,294	4,384	1,322
Bombay City ...	3,904	5,639	457	2,946	5,234	1,820

Subsidiary Table B.

Comparison with other Countries and Divisions of the percentages of Sexes in each Civil Condition.

Division or Country.	Percentage of unmarried.		Percentage of married.		Percentage of widowed.	
	Males.	Females.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7
Baroda State	61·5	38·5	49·8	50·2	34·4	65·6
„ City	62·2	37·8	51·6	48·4	26·9	73·1
British Gujarat	60·6	39·4	49·8	50·2	30·4	69·6
Deccan or Central Division ...	60·6	39·4	49·2	50·8	22·5	77·5
Southern Division	60·1	39·9	48·4	51·6	22·0	78·0
Sind	61·5	38·5	50·5	49·5	32·7	67·3
Bombay City	68·2	31·8	63·6	36·4	28·9	71·1
Madras Presidency	57·4	42·6	48·6	51·4	16·5	83·5
India (1891)	59·9	40·1	49·8	50·2	22·1	77·9
England (1891)	50·9	49·1	51·1	48·9	31·8	68·2
France (1891)	52·2	47·8	50·1	49·9	34·2	65·8

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Subsidiary Table C.

Percentage by Sexes in the three Civil Conditions in all Religions.

Religion.	Percentage of								
	Unmarried.			Married.			Widowed.		
	Total.	Males.	Females.	Total.	Males.	Females.	Total.	Males.	Females.
1	2	3	4	5	6	7	8	9	10
Hindu	34·10	41·14	26·51	50·71	48·92	52·66	15·19	9·94	20·83
Jain	34·23	41·59	26·49	48·24	48·10	48·39	17·53	10·31	25·12
Parsi	43·00	54·80	33·68	43·81	39·49	47·22	13·19	5·71	19·10
Musalman	36·56	42·83	30·01	48·38	46·97	49·86	15·06	10·20	20·13
Christian	31·26	37·58	23·54	58·12	55·23	61·65	10·62	7·19	14·81
Animistic	43·54	47·25	39·72	46·98	44·66	49·36	9·48	8·09	10·92
All Religions ...	35·19	41·88	28·05	50·12	48·34	52·05	14·69	9·78	19·93

Subsidiary Table D.

Married and Widowed at 0—10 *in different Religions.*

Religion.	Married.			Widowed.		
	Total.	Males.	Females.	Total.	Males.	Females.
1	2	3	4	5	6	7
Hindu	29,582	11,614	17,968	2,607	1,262	1,345
Jain	589	260	329	173	110	63
Parsi...	21	8	13	.....	.....	.....
Musalman	3,608	1,591	2,017	281	129	152
Christian	371	92	279	29	13	16
Animistic	1,406	581	825	19	11	8
Total ...	35,577	14,146	21,431	3,109	1,525	1,584

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Subsidiary Table E.

Married infants for each year up to 4 years and from 0—5.

Religion.	Under 1 year.		1–2		2–3		3–4		4–5		0–5	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7	8	9	10	11	12	13
Hindu	97	138	122	225	286	305	325	614	973	1,631	1,803	3,003
Musalman	45	48	41	39	79	88	85	90	123	147	373	412
Jain	1	1	1	3	8	11	15	11	37	40	62	66
Parsi	...	...	...	...	...	...	...	...	...	1	...	1
Christian	...	...	1	1	3	3	5	11	6	10	15	25
Animistic	...	...	...	...	3	2	10	3	31	22	...	27
Total ...	143	187	165	268	379	499	440	729	1,170	1,851	2,297	3,534

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Subsidiary Table F.

Showing the child-bearing capacity in different Religions.

Religion.	Number of married females between 15 and 40.		Children under 1 year of age.		Proportion of infants per married female.	
	1901	1891	1901	1891	1901	1891
1	2	3	4	5	6	7
Hindu	26,123	372,941	21,673	70,368	·08	·18
Jain...	7,698	8,378	822	1,650	·10	·19
Parsi...	1,492	1,502	219	230	·15	·15
Musa'man	26,296	35,359	2,922	5,953	·11	·17
Christian	1,273	80	103	14	·08	·17
Animistic	26,809	5,330	3,601	1,088	·13	·20

Subsidiary Table G.

Showing mean age of each Sex in each of the Civil Conditions by Religions.

Religion.	Unmarried		Married.		Widowed.	
	Males	Females.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7
Hindu	12·56	7·51	31·49	27·43	38·53	42·79
Jain	14·57	7·55	32·99	29·22	40·35	44·48
Parsi	11·65	9·38	40·11	32·74	49·35	53·66
Musalman	13·19	9·22	32·72	28·90	39·83	44·48
Christian	10·04	7·60	29·84	24·78	38·71	43·89
Animistic	10·25	7·55	33·01	30·44	44·35	45·39

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CHAPTER V.

EDUCATION.

1. Preliminary Remarks.
2. Education in Baroda State.
3. Numbers and Percentages.
4. Education by Age-periods.
5. Education by Religions.
6. Education by Castes.
7. Education by Age-periods and Sex in the Divisions.
8. English-knowing in the Divisions by Age-periods.
9. Comparison with the Previous Censuses.
10. Comparison with other Provinces and Countries.
11. Expenditure on Education Compared.

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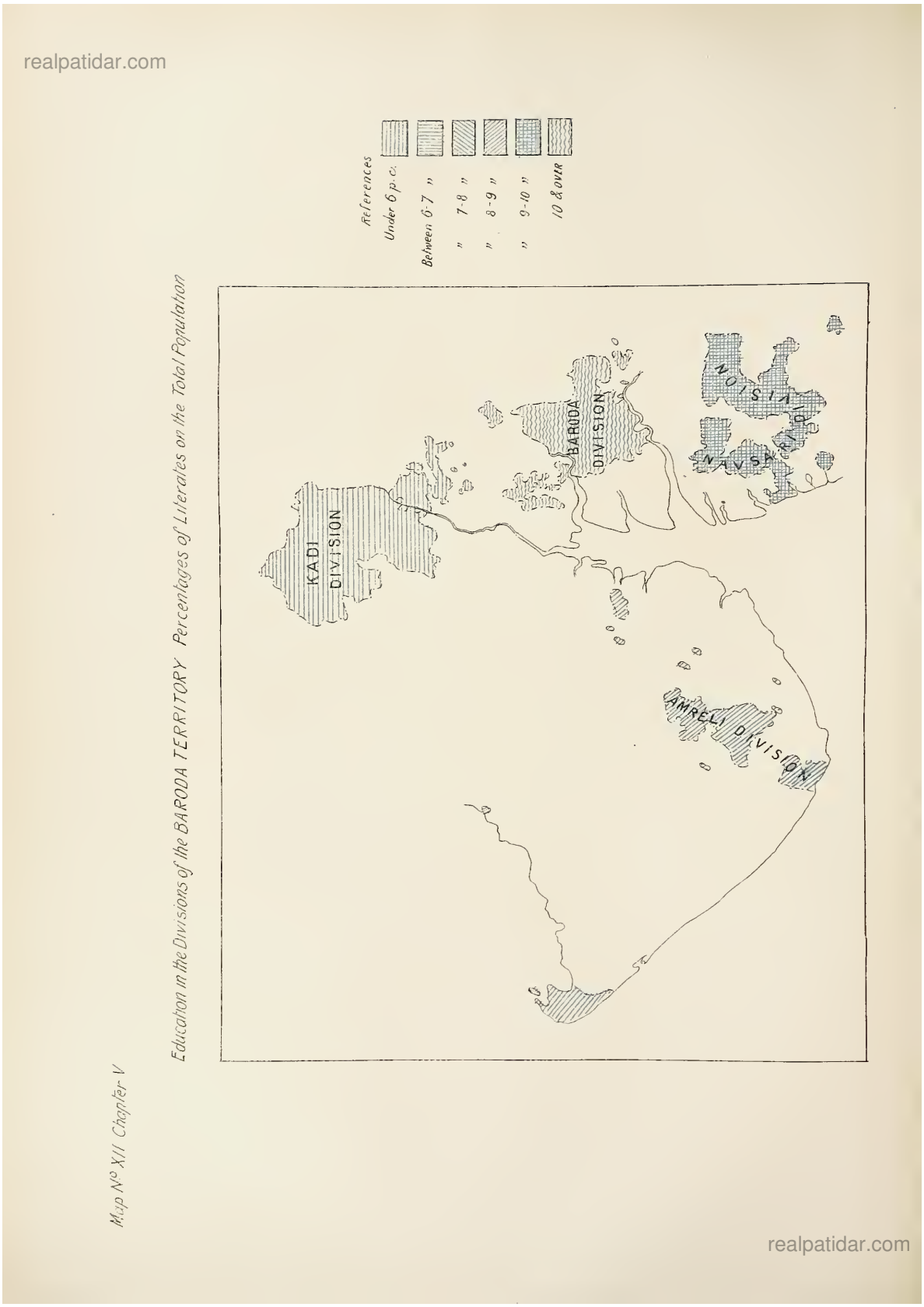
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Education in the Divisions of the BARODA TERRITORY Percentages of Literates on the Total Population

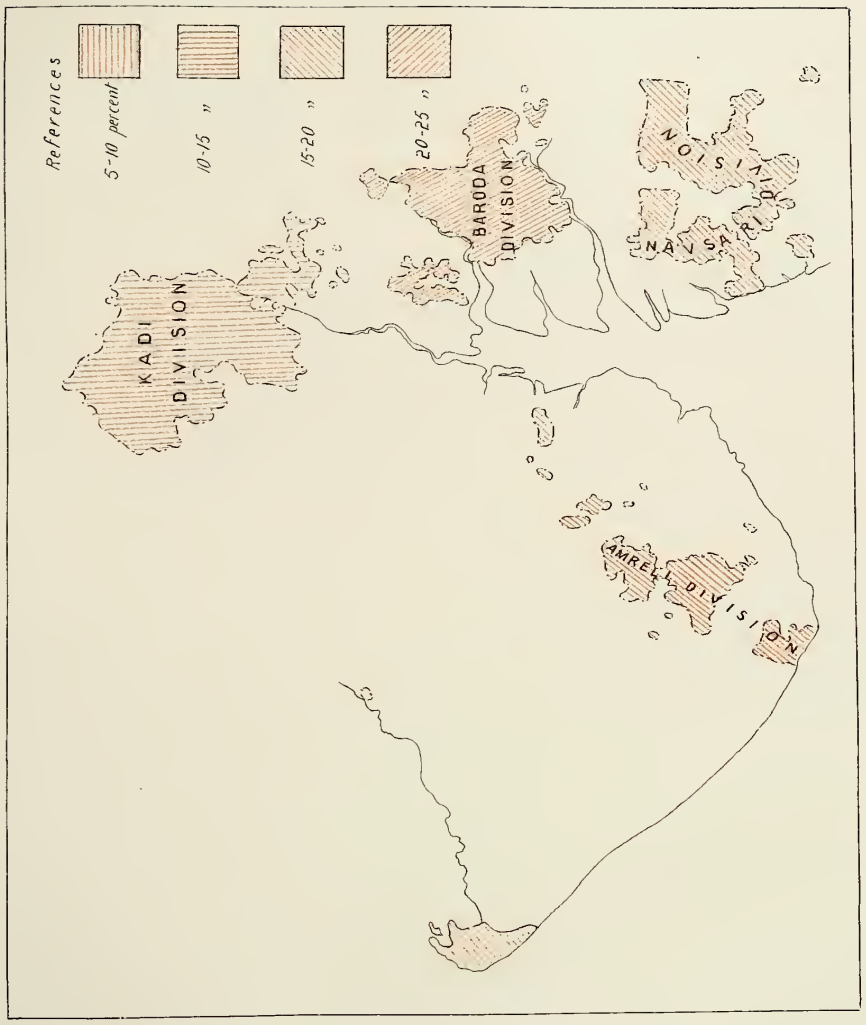
Map No XII Chapter V

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Map No XIII Chapter V

Education in the Divisions of the Baroda Territory. Percentages of Literate Males on total Male population

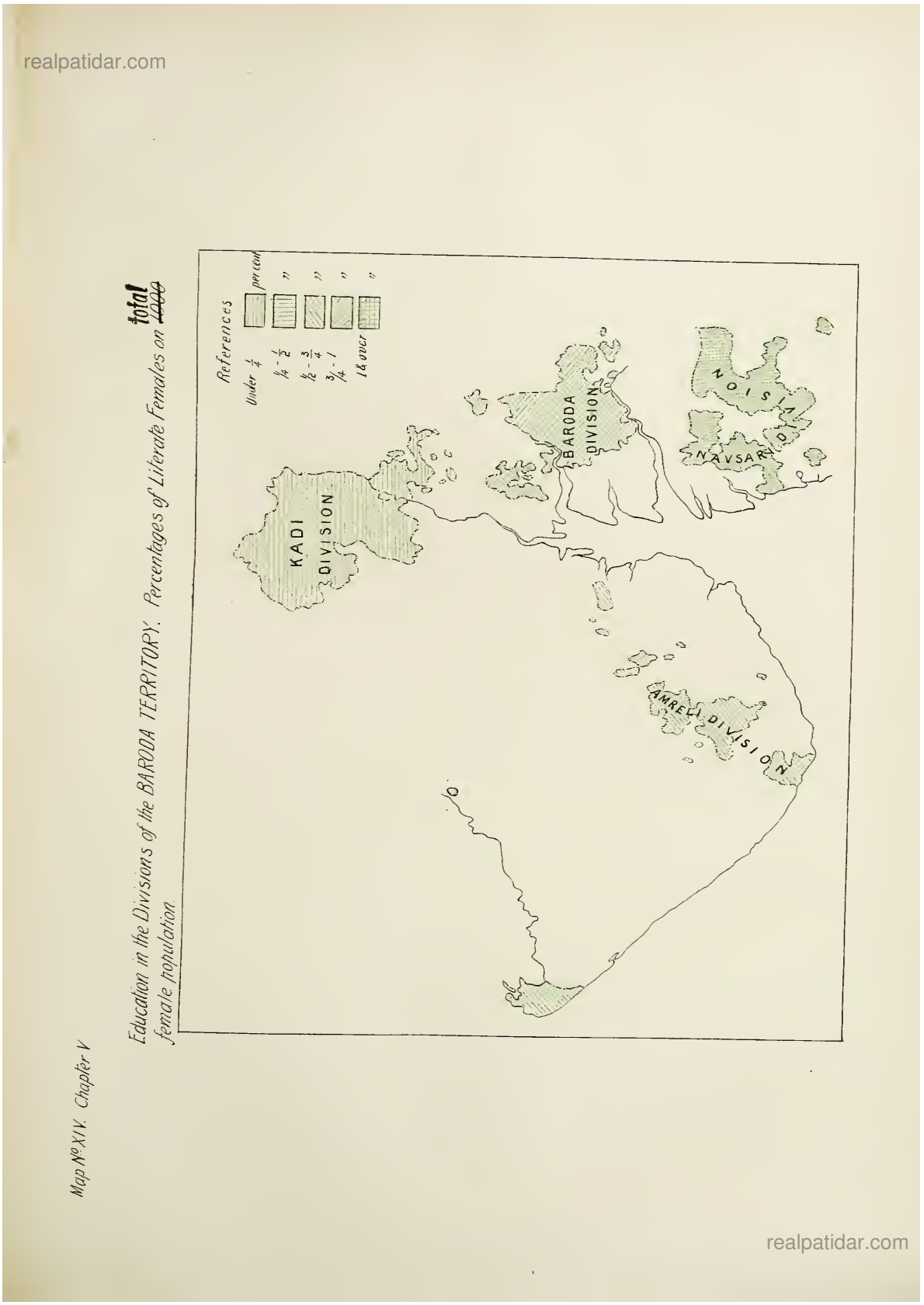


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CHAPTER V.

EDUCATION.

1. Preliminary Remarks.

Object and enumeration.

1. The present chapter, as its heading indicates, deals with the state of education, in the territories of His Highness the Maharaja Gaekwar. A large amount of information in regard to educational matters is specially necessary in a country like India, where the task of public instruction is undertaken by the Government, since it enables us to know the progress made in this matter so intimately connected with the welfare and advancement of the people. The utility of a record of the progress of this powerful moving cause in the future prosperity of the populations at large is, therefore, recognized at all censuses in India. How far this object is fulfilled will be discussed in the course of this chapter.

Scope of Inquiry.

2. In 1891, three broad classes were distinguished :—' learners, ' or those under instruction ; secondly, ' literate ' or those who were able to read and write, but not under instruction ; and lastly ' illiterate, ' or those who were unable to read and write. But experience showed that the distinction between those under instruction and those able to read and write, but no longer in a state of pupilage, was not worth the trouble undertaken, since there was a general tendency to disregard it. In the details required in this Census, the enquiry regarding ' learners ' was thus wisely abandoned.

Schedule Instructions.

3. The instructions issued this time were as under :—

" Rule 14—Column 14—(Literate or Illiterate). Enter in this Column against all persons, of whatever age, whether they can or cannot both read and write any language. Those who can both read and write any language are to be considered as ' literate,' and those who cannot both read and write any language as ' illiterate. ' In the case of literates, enter all the languages, except English, which they can both read and write, putting first the language which they know best."

" Rule 15—Column 15—(English)—Enter in this Column against all persons shown as literates whether they can both read and write English. The Column will be blank for those shown as illiterates as well as for those not knowing English."

2. Education in Baroda State.

Education in the State.

4. His Highness the Maharaja Saheb has most at heart the spread of education in his State. Facilities for receiving instruction are put within the reach of all classes of people, at great expense. Before commenting on the figures for the people educated or otherwise, some information as to the measures adopted for the spread of education and diffusion of knowledge in this State will not be unwelcome. The Educational Department of the State is divided into 2 branches,—(1) the Vernacular and (2) the English branch. The former is under the control of an officer styled Vidyádhikári, and the latter under the direction of the Principal of the Baroda College.

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Schools of different sorts.

5. At the close of the official year, there were 1,159 schools under the direct control of the Vidyádhikári. Of these schools, 583 were ordinary Government schools, 503 Grámya Shálás, 8 Special Institutions, 46 Grant-in-aid schools, 3 Fund-schools, 3 Schools under Inspection and 13 Grant-in-aid infant schools. In addition to these, there is the Baroda College, which teaches up to the highest examinations of the University of Bombay in Arts and Science, and up to the First Examination in Law. The College building, specially erected, with quarters for Resident students, has already been described in Chapter I. The Baroda High School is put in the same building. There are 5 High Schools in the State teaching up to Matriculation ; 3 of these are Government and 2 Grants-in-aid ; and 15 Anglo-Vernacular Schools, of which one is a Grant-in-aid School.

Of these schools, the only ones requiring notice in a report of this kind are the Gryámya Shálás and the Special Institutions, the others are analogous to their sister institutions everywhere else.

Gramya or Village schools.

6. The Grámya Shálás or Village Schools, were first opened in the year 1891, on the Village Service System being reformed, when the Mehtàji was recognized as one of the permanent members of the Village Service. Such schools are ordered to be opened in all villages where there are not regular schools already existing ; provided that at least 16 pupils, boys and girls, could be brought together. The teachers in this school are paid by the Revenue Department, on fixed scales, as members of the Village Service, but their work is inspected and examined by the Educational Department. They are given rewards in addition to their pay, adequate to the results they may be able to show at the end of every year. They are also allowed to accept for themselves the appointed fees from their pupils. In these village schools, boys and girls are taught to read and write the Gujaráti language and easy arithmetic. The boys in upper classes learn Revenue village-accounts and book-keeping, and a little surveying, for measuring fields and for the preservation of boundary-marks. The teachers are also useful to the villagers, in helping them in writing letters or casting accounts. There are 503 Grámya Shálás at present, maintained at an expenditure of Rs. 52,535 per year.

Special Institutions.

7. The Special Institutions include (1) the Kalá Bhavan and the Industrial Schools ; (2) the Music Schools and Classes ; (3) the Sanskrit Schools ; and (4) the night Schools. The *Kalá Bhavan* (Temple of Arts) was opened in May 1890 with the object of imparting Technical education. In this institution, there are 5 schools ; *viz.*, Schools of Art, Architecture, Mechanical Technology, Chemical Technology and Weaving. The School of Art was recognized as a centre for holding examinations by the Sir J. J. School of Art at Bombay, in the year 1892 ; and the Mechanical Engineering School was recognized under the Bombay Boiler Act in the year 1898. In addition to this Central Industrial Institution, three smaller schools have been opened at Kathor, Petlad and Patan. Music Schools, where music is taught on scientific principle, and music classes are opened in the City and in the Districts ; they are taken advantage of by pupils of both sexes. Sanskrit Schools are established for imparting a knowledge of the Shastras in Sanskrit to persons desirous of receiving instruction in the old way ; they are at Dwarka and Petlad. In addition to these there are Schools at Dwarka and

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Karnali for teaching the Vedas. There are two more Schools at Sojitra and Sidhpur, for imparting Sanskrit instruction, maintained by private funds and by grants-in-aid by the State. There are also night-schools for teaching reading, writing and Arithmetic to those persons who cannot attend schools during the day, on account of being engaged in the day's work. There are 6 night schools in the State and the number of pupils attending them is 125. There is an agricultural school, to which are attached a model farm and a dairy ; and practical farming is taught there in addition to imparting a knowledge on these subjects from books.

Female education.

8. There are 97 Girls' Schools, some of them teaching up to the highest Vernacular standards. There is an attendance of 10,279 girls, averaging from 50 girls in a school to 300. In the small girls' schools, in addition to the ordinary literary subjects are taught needle-work and singing. In the advanced and large schools are added embroidery work, drawing and singing to music. There are 5,491 girls attending mixed schools ; the total thus comes to 15,770. Kindergarten is introduced specially in all girls' schools, under trained teachers. In the City there is a Female Training College under a highly-qualified Lady Superintendent, trained in England, who has a large staff of teachers under her. The chief object of the Female Training College is obviously to train up female teachers for the girls' schools. The course extends to 3 years, with an examination at the end of each year ; failure in which naturally keeps the pupil back for a year more. Scholarships are given to all who attend these classes ; and they are provided with appointments as teachers on their passing the examinations. Those who could not proceed far are taken up in service as Assistant teachers, on salaries proportionate to their qualifications ; and those who get successfully through the full course get appointments as Head-Mistresses. There are already 47 Head-Mistresses and 9 Assistant female teachers, 56 in all. At present there are 25 pupils attending the Training College. A large number of those already employed and seeking employment are naturally widows. Nothing that has been done or is being done for education can surpass the good work that is so quietly and steadily done of illuminating the dark blank life of the poor Hindu widows, by throwing these rays of the light of hope and independence on what must otherwise be a servile and intolerable existence. To give practical knowledge of teaching, a model girls' school is attached to the Training College, which naturally holds the first place in the excellence of teaching and in the completeness of all apparatus and adjuncts for female education. The training classes and the school classes meet in a splendid building, of which mention has already been made. The vernacular school masters find it to their advantage to get their wives trained for the posts of Mistresses or Assistants ; as the Department takes care to keep husband and wife in the same village or town ; and thus the family income is easily doubled, and sometimes more than doubled, as the female teachers get higher salaries. Girls of the age of 16 and 17 attend the large girls' schools, which is an advance in the right direction and will be productive of great good in years to come. *Zenana* classes are opened for grown-up ladies, who are taught reading, writing and arithmetic, and needle-work, in convenient hours when they can be free from domestic cares. Only women teachers are employed in these classes. These classes naturally are productive of great good

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in various ways. The mere fact of respectable women of all ages and castes meeting at stated hours for the common object of reading and needle-work, useful for house-wives, is a measure the beneficial effect of which can hardly be overestimated.

Special schools for Forest tribes.

9. Special schools have been opened for the backward classes, *viz.*, the Animistics and the unclean castes. For the first, three boarding schools have been opened at their very doors at Songhad, Vyárá and Mahuvá, the Forest Mahals. In these the pupils are housed, fed and educated at Government expense. To the boarding house at Songhad, are attached an experimental farm and a simple carpentry class. For the girls of these Forest people a boarding school has been opened in Songhad, on the model of those for the boys.

In the chapter on Religion and sects are described some of the dark superstitious and barbarous ceremonies of these Forest tribes. But these schools have been the means of dragging them into the light of civilization and knowledge. It is gratifying to see the sturdy young men attending the schools go through their school-examinations, in which they show remarkable intelligence and to watch them going through severe gymnastic exercises, including their wild dance which requires powerful muscles and strength of body. The dancers arrange themselves in two rings, one enclosing another, and move to the music of their own instruments, backwards and forwards swinging their whole body. The peculiar music of their pipe can be recognized from any distance, like that of the Scottish bag-pipe; and it is said that the man playing on it should not stop even for breathing time. The younger ones in the inner ring then mount up, without a break, on the shoulders of those in the outer ring, and the music and dance continue. These schools have been silently working many reforms; one of them is the joining together at meals, twice a day. The Dhánkás and other tribes never dine *inter se*, for fear of, perhaps, the evil eye or of being poisoned. But the compulsory common dinner in the schools has effected a change silently, and it is now being imitated, to some extent, by the elders also.

Antyaja Schools.

10. The children of the *Antyaja, i.e.*, the unclean castes, are taught in schools specially established for them, as it was not possible to get them admitted into the ordinary schools. A large number of scholarships has been sanctioned as an inducement to these people to take advantage of the facilities for receiving the education offered to them. Both in the Animistic and Antyaja schools, some students have studied up to the higher vernacular standards and are employed as teachers. There are 22 Antyaja schools attended by 1,276 children, 1,175 boys, and 101 girls.

Compulsory Education.

11. As an experimental measure, compulsory education has been introduced in the Amreli Taluka of this State for some years. Every parent is bound to send the children to school; the maximum ages for boys and girls are fixed, both for admission in the schools and for detention therein. Omission to get the children admitted in schools (barring certain exceptions) renders the parents or guardians liable to fines, which are imposed and recovered by the local authorities. The system has worked well; there are 71 Compulsory Schools in the Taluka. The system is obviously a very costly one; and could only be gradually introduced in other Talukas.

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3. Numbers and Percentages.

Numbers of the literate and illiterate.

12. From Imperial Table VIII we find that out of a total population of 1,952,692 persons, 171,271 are literate and 1,781,421 are illiterate. Among the literates, there are 164,057 males and 7,214 females ; and among the illiterates the males and females are 844,577 and 936,844, respectively.

Among the literate males, there are 151,953 persons literate in Gujarati, 5924 in Marathi, 3,492 in Gujarati and Marathi both, 4,485 in other languages and 5,379 in English. Among the literate females 6,390 are literate in Gujarati, 450 in Marathi, 66 in both these languages, 337 in other languages, and 159 in English.

Numbers by Ages.

13. Taking the ages, it will be seen that, in the first age-period, 0—10, 8,418 persons are literate and 431,597 illiterate. Of the literate, there are 7,638 boys and 780 girls. Of these, 7,145 boys and 708 girls can read and write Gujarati ; 378 boys and 54 girls Marathi ; 51 boys and 7 girls both these languages ; 108 boys and 20 girls 'other languages' and 58 boys and 9 girls can read and write English. In the age-period, 10—15, there are 23,295 persons literate and 226,844 illiterate. Of the former 21,863 are males and 1,432 females ; and of the latter, 114,980 males and 111,864 females. Of the literates 20,586 boys and 1,314 girls know Gujarati ; 909 boys and 82 girls Marathi ; 171 boys and 8 girls know both ; 281 boys and 36 girls can read and write other languages, and 500 boys and 21 girls English. In the third period, 15—20, there are 22,683 literates, of whom 21,520 are males and 1,163 females ; and 170,724 illiterates, 83,002 males and 87,722 females. Of the literate, 20,168 males and 1,042 females know Gujarati ; 782 males and 69 females Marathi ; 335 and 13 both ; 414 and 38 other languages ; while 1,193 males and 26 females can read and write English. In the last age-period, the figures are important. In this period, there are 116,875 persons made up of 113,036 males and 3,839 females, who are literate. The rest 430,559 males and 521,697 females, or a total of 952,256 persons are illiterate. 104,054 males of these ages and 3,326 females know Gujarati ; 3,855 males and 245 females Marathi ; 2,935 males and 38 females know both ; 3,682 males and 243 females know 'other languages' ; while 3,628 males and 103 females can read and write English. It is interesting to note further that of the 3,558 persons who know both Gujarati and Marathi, 2,192 live in the City, while in the Divisions they are found from only 199 in Amreli to 471 in Navsari. Of the 4,822 knowing other languages also, so many as 2,068 are found in the City alone. They range from 460 in Amreli to 990 in Kadi. Of the 5,538 who can read and write English, 2,572 again are in the City ; in the Divisions they are from 279 in Amreli to 959 in Navsari. There are 5 females in Amreli, 13 in Kadi, 40 in Navsari, only 2 in Baroda Division and 99 in the City who know English ; 8 of the last are below 10 years old.

Percentages of literates and illiterates.

14. The above figures will be better appreciated by being reduced to proportions. It will then be seen that we have the huge block of 912·29 in every 1,000 of the population who are illiterate ; so there are only 87·71 persons in every 1,000 who can read and write ; or, roughly speaking, even less than one-tenth of the population is literate. That the percentage is still very low goes without saying. Out of these ratios 84·02 males and 3·69 females are literates, as against 432·52 and 479·77 illiterates of the sexes, respectively. The proportion

Sub. I.

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between the males and females in the literate class is about 22·7 ; whereas for the illiterates the proportion is not much in favour of the males, because the literates are, after all, so few. If we take the sexes separately, there are 162·65 literate males in 1,000 of the total male population ; the proportion of literate females to 1,000 of the female population comes to 7·64.

The languages of the literates.

15. If we look to the languages known to the literates it will be seen that out of 1,000 literates of both sexes 887·21 males can read and write Gujarati, the language of the natives of this State ; 34·59 Marathi, the language of the rulers ; 20·39 know both ; and 15·70 know some other language. In the same total number of literates, there are 37·31 females who can read and write Gujarati ; 2·62 Marathi ; 0·39 both and 1·79 a foreign language. The ratio of literates in English language to total literates is 32·33 for both the sexes combined, that for English-knowing males and females on the total literate of each sex being, respectively, 32·79 and 22·04. The relative proportion of sexes shows that there are 44 literate females to 1,000 literate males ; whereas there are 1,109 illiterate females to 1,000 males of the same class. There are 30 females literate in English to 1,000 males. Looking at these figures in another way, we see that the excess of literate males over literate females is 95·6 per cent., while the excess of illiterate females over the other sex of the same class is 11 per cent. The excess of males literate in English over similarly-situated females is still greater, 97 per cent.

Sub. I, 8-15.

Sub. I, 16-18.

Sub. I, 19-21.

4. EDUCATION BY AGE-PERIODS.

Literacy by sex and age-periods per 1,000 literates.

16. I now introduce the element of age-periods. Taking the total literate persons to be 1,000, the highest proportions should, of course, be found in the last age-period ' 20 and over,' 682·40. The proportions of literates are very nearly alike in the two age-periods, 10—15 and 15—20, 136·01 and 132·44, respectively. In the age-period, 0—10, there are 49·15 children who are able to read and write out of 1,000 literates of all ages. Looking to the proportions of the two sexes separately, we find that the ratio of literate boys is nearly ten times higher than that of literate girls, below ten years of age, 44·6 boys and 4·5 girls in 1,000 literates of both sexes ; that in the next age-period, 10—15, it is fifteen times higher, 127·65 boys and 8·36 girls ; it is nearly twenty times higher in the third age-period, 15—20 ; and thirty times higher in the last, ' 20 and over.'

Sub. III.

Literacy by age-periods per 1,000 of each sex.

17. In the above paragraph we have dealt with literacy by age-periods, per 1,000 literates. We may examine literacy per 1,000 of each sex by age-periods. In 1,000 persons of both sexes, we find that the greatest ratio of literates is in the age-period, 15-20, 117·28. In the percentages of literate males for every 1,000 males of each age-period, the highest ratio is in the last age-period 207·94. In the immediately preceding age-period the ratio is only slightly less,—by 2 males, 205·89. But it is worthy of note that the female ratios in the two middle age-periods, 10 to 15 and 15 to 20, are greater than in the last. There are 13 girls out of 1,000 in each of these two age-periods who are now able to read and write, against 7 in the last age-period, ' 20 and over,' out of the same number. The female ratios are thus encouraging, and it is satisfactory to note that female education has taken a step in advance in a perceptible degree during the intercensal period. We have also noted that male education has not lagged behind and we shall find further on that there is an improvement in that behalf also. On a reference to the percent-

Sub. I. 2-7.

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ages of illiterates we arrive at the same conclusions. The percentages of illiterate of both sexes are lowest in the age-period 15 to 20,—882·72. As is natural, the percentage of illiterate children below 10 must be the highest; and there are 980·87 children of both sexes in every 1,000 of that age who are illiterate. If we omit 196,842 children below 5 years of age from the total illiterates of the age-period 0—10, namely, 431,597, the percentage of illiteracy will fall to 533 ; or from 99 per cent. to 53 per cent. The percentages of illiteracy among males and females are calculated on the total population of each sex at each age-period, as in the case of literates. It will be seen that the male ratios are slightly less than the female ones,—966 boys and 996 girls, and if the boys and girls under 5 are deducted, the ratios will be reduced to somewhat less than one-half.

The first period only covers mere children of both sexes ; and hence a paucity in the ratio of literates is natural. The third period shows the highest of both the sexes because it includes the literates of the first period of the last decade as well as those who have become so in the present decade. On a similar reasoning and also because it covers a large number of years, the fourth period ought to have shown the largest ratio of both sexes ; but this is not the case, as the spread of education dates back only a generation or a little more ; and a very large ratio, therefore, of the persons advanced in life must be illiterate. In the next Census there will be a re-adjustment to a great extent and the last age-period will show the largest percentage of literates.

5. Education by Religions.

Education by religions.

18. I shall now add the element of religion to the previous considerations and give the figures and ratios for the various religions of this State. Imperial Table VIII, Part II, in its several parts gives figures of the various religions by age-periods for the State and its Divisions. Figures are also given for the Capital City. Of these various religions, we shall leave out of consideration the Sikhs and the Jews, who are found in insignificant numbers in this State.

Hindus.

Taking first the Hindus, we find that out of a total population of 1,546,992 persons, 131,889, made up of 128,046 males and 3,843 females, can read and write ; whereas the remaining 1,415,103 persons, 674,095 males and 741,008 females are illiterate. Of the literates, 117,643 males and 3,320 females are literate in Gujarati ; 3,824 males and 442 females are literate in Marathi ; 3,425 males and 63 females know both these languages ; while 1,938 males and 56 females know foreign languages. Out of these literates in various languages 3,983 males and 35 females are literate in English also.

Imp. VIII, Part II—A.

Taking the ages, we have in the first age-period, 0—10, 6,552 children literate and 334,477 illiterate. Of the literate, there are 6,067 boys and 485 girls. Of these, 5,624 boys and 427 girls can read and write Gujarati ; 375 boys and 51 girls Marathi ; 50 boys and 7 girls both these languages ; 21 boys and 5 girls know foreign languages ; and 34 boys and 1 girl can read and write English. That so many Hindu children, under 10, know English is worth noting. In the age-period, 10—15, 18,210 persons are literate and 182,331 illiterate. Of the former, 17,329 are males and 881 females ; and of the latter 92,717 males and 89,614 females. Of the literates,

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16,199 boys and 788 girls know Gujarati ; 893 boys and 80 girls Marathi ; 166 boys and 7 girls know both ; 112 boys and 16 girls can read and write other languages ; and 346 boys and 4 girls know English also. In the third period, 15—20, there are 17,457 literates, of whom 16,822 are males and 635 females ; and 136,969 illiterates, 67,020 males and 69,949 females. Of the literates, 15,661 males and 548 females know Gujarati ; 772 males and 69 females Marathi ; 332 males and 13 females both Gujarati and Marathi ; 125 males and 5 females know other languages ; and 898 males and 6 females know English also. In the last age-period, there are 89,670 persons, made up of 87,828 males and 1,842 females, who are literate. The rest, 345,688 males and 415,638 females, or a total of 761,326 persons, are illiterate ; 80,149 males and 1,557 females of this age know Gujarati ; 3,794 males and 242 females Marathi ; 2,877 males and 36 females know both ; 1,680 males and 30 females know other languages ; while 2,705 males and 24 females can read and write English. Of the 3,488 persons knowing both Gujarati and Marathi, 2,143 live in the City, while in the Divisions there are found from 199 in Amreli to 463 in Navsari. Of the 1,994 knowing other languages, nearly half the number, 976 are found in the City, while in the Divisions they are from 220 in Baroda to 283 in Kadi. The large number in the City is due to the foreigners in the State service and in the Regiments. Of the 4,018 who can read and write English, somewhat less than half the number, 1,978 are in the City ; in the Divisions, they are from 248 in Amreli to 840 in Baroda. There are one Hindu female in Amreli, six in Kadi, one in Navsari and 27 in the City who know English. Of these 27 only one is below 10 years of age. From the above figures, it will be seen that the greatest numbers are taken up by this religion, comprised of the main bulk of the population.

Animistics. Next to Hindus in number come, though *longo intervallo*, the Animistics with the least number of literates, 625 persons, made up of 613 males and 12 females. The rest, 88,810 males and 86,815 females, or a total of 175,625 persons are illiterates. Of the literates 40 boys and 6 girls are aged below 10 ; 108 boys and 1 girl are of the ages between 10—15 ; 102 boys and 1 girl between 15—20 ; and 363 males and 4 females are aged 20 and over. Of these again, 611 males and 12 females can read and write Gujarati. The remaining figures in the Table are such as to attract notice at a glance and will be viewed with special interest. There is a male who knows Marathi, another who knows a foreign language, and one who can read and write English. These are found only in the Navsari Division, owing to the establishment of schools and boarding-houses for the children of the Forest tribes, as has been mentioned above.

Musalmans. Next in the order of strength are the Musalmans, of whom 15,503 are literates, 15,019 males and 484 females ; the rest, 149,511, made up of 69,320 males and 80,191 females, are illiterates. As has been already observed, nearly one-third their number is in Kadi and one-third of this again is in the City ; in the Baroda Division their strength is $2\frac{1}{2}$ times that in the City. But of the literates the greatest number is in the Baroda Division, 4,402 ; while in the Kadi Division the number of literates is 4,250. In the City the number is less than one-half of that in Kadi. About one-fifth the number of total literates is in Navsari, 3,049 ; and one-ninth in Amreli, 1,740. About three-fourths the number of total literates are aged 20 and over, 11,130, including 10,793 males and

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337 females ; one-ninth, or 1,751, made up of 1,686 boys and 55 girls, are of the ages between 10—15 ; 1¼ times this number, or 2,063 boys and 58 girls, are of 15 to 20 years of age ; and less than one-fourth this number, or 477 boys and 24 girls, are below 10 years of age. Of the literates, 13,591 males and 254 females know Gujarati ; 58 males know Marathi ; 50 males and 1 female know both these languages, while only 2,329 males and 267 females are literate in the 'other languages,' which must be Urdu in a majority of cases ; while a small minority may be literate either in Arabic or Persian, or in both. This shows that a large majority of the Musalmans in this State speak the Gujarati language only, attesting to the fact that they are converted Hindus. 189 persons, 185 males and 4 females can read and write English ; of these, 87 males and all the females are found in the City. In the Divisions, the English-knowing males are from 11 in Amreli to 45 in Kadi ; in the Baroda and Navsari Divisions, the numbers of Musulman English-knowing males are 25 and 17, respectively.

Jains.

Of the Jains, who come next in the order of strength, 17,461 persons, 17,019 males and 442 females, are literate ; the rest 30,829 are illiterates, of whom 7,738 are males and 23,091 females. Of the literates, nearly three-fourth the number, or 12,320 persons, 12,093 males and 227 females, are in the last age-period, 20 and over ; 2,112 persons, 2,034 males and 78 females are 15 to 20 years old ; 2,188 children, 2,099 boys and 89 girls, are 10 to 15 years of age ; and 793 boys and 48 girls, making up a total of 841 children literate are of the ages below 10. The largest number of Jains being in Kadi the largest number of literates is expected to obtain in the same Division, 11,261 persons, 11,022 males and 239 females. In other Divisions the literates are from 3,168 (3,108 males and 60 females) in Baroda, to 1,093 persons, 1,029 males and 64 females, in Navsari. In the City there are 792 persons literate among Jains, 746 males and 46 females. A majority of these literates, of course, are Gujarati-knowing, of whom 16,960 are males and 439 females ; 9 males are literate, exclusively, in Marathi, who must be immigrants from the Deccan ; and 11 know both Gujarati and Marathi ; 64 males and 8 females can read and write other languages ; of whom, 37 males and one female are found in the City, and 26 males and 7 females in the Kadi Division, only one male in Navsari and none at all in Baroda. Only one female can read and write English, and she is found in the Kadi Division ; the number of English-knowing males is 211, of whom 76 are in Kadi, 61 in the City, 39 in Baroda and 35 in Navsari.

Parsis

Among the Parsis, 5,037 persons are literate ; of whom 2,770 are males and 2,267 females. The illiterates are numerically less than the literates—an instance not to be met with in any other religion. They are 3,372 persons, 942 males and 2,430 females ; or, the illiterates are 67 per cent. of the literates. In no other religion, again, is the proportion of female literates found in such a large ratio. Of these literates, 2,378 males and 2,107 females are found in Navsari. The number of literate Parsis in the City is 396, of whom 284 are males and 112 females. In the three Divisions, their number is from 18 in Amreli to 75 in Baroda ; in Kadi they are 63 in number. The number of literate females in Amreli and Kadi is half that of the literate males ; of the 75 persons literate in Baroda, 54 are males and 21 females. About three-fifth the number of literates falls in the last age-period, 1,670 males and 1,351 females. This is exceptional ;

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and shows that the Parsis have taken to education long since. 420 children, 228 boys and 192 girls, are in the first age-period, 0-10 ; 816, made up of 467 boys and 349 girls in the second, 10-15 ; and 405 boys and 375 girls, or a total of 780 children literate, are of the ages between 15 to 20. Of the illiterates, nearly half the number, or 1,342 persons, 153 males and 1,489 females have passed the age of education ; but of the 1,428 children, 706 boys and 722 girls below 10, a large number is expected to fall in the category of literates in the next Census. As a rule, Parsis take up Gujarati for their primary education, but the Table returns 9 males, who are educated in Marathi ; a male and a female know both Gujarati and Marathi ; 46 males can read and write other languages, and 795 males and 47 females, English. Of these 47 females, 28 are found in Navsari and 16 in the City of Baroda, 2 in Kadi and 1 in the Baroda Division.

Christians.

Lastly, we come to the Christians. There are 734 persons literate and 6,957 illiterate ; of the literates, 571 are males and 163 females ; the illiterates are made up of 3,657 males and 3,300 females. As has already been observed before, their largest number is in the Baroda Division. A large number of these being converted to Christianity only very recently during the hard famine time, from among the lower classes, it is no wonder that so many as 6,542 are illiterates ; the literate number being 248 of whom 180 are males and 68 females. As is expected, the largest number of their literates are found in the City, 429 persons, 354 males and 75 females. Nearly half the number is of English-knowing persons, 206, of whom 154 are males and 52 females ; while more than half, or 192 males and 24 females, making a total of 216 persons, can read and write Gujarati. For the whole State, there are 382 males and 96 females literate in Gujarati, 13 males and 8 females in Marathi, 5 males and a female in both, 93 males and 6 females can read and write other languages and 202 males and 72 females are English-knowing.

Ratios of literacy by religions.

19. We shall now, by the light of the ratios of literacy on the total strength of each religion, proceed to examine the educational status in each. There are 85·26 literates of both sexes in every 1,000 Hindus ; the ratio of literate males is 159·63 and that of the literate females is 5·16 in 1,000 of each sex. 914·74 per 1,000 Hindus are illiterates, of whom 435·74 are males, and 479 females.

Hindus.

Sub. II—3.—4.

Musalmans.

Sub. II 2—4.

The total number of literates in 1,000 of both sexes among the Musalmans is 93·95 per 1,000 Musalmans. For 1,000 males, there are 178·08 males and 6·00 females for 1,000 females. These figures indicate that the Musalmans possess a comparatively larger number of literates than the Hindus ; the Musalman males and females both show also better ratios than their Hindu neighbours. The number of illiterates is 906·05, including 420·09 males and 485·96 females.

Jains.

Among a thousand of the Jains there are 361·59 literates and 638·41 illiterates including 160·24 males and 478·17 females. There are 687·44 literate males out of 1,000 males, and 18·78 literate females out of 1,000 females. Thus this religion shows proportionately a larger ratio of literates than the two previous ones, because this religion does not contain any significant numbers of such low scums of society as would injuriously affect the percentages, as in the case of Hindus and Musalmans. The Jains generally are engaged in banking and other mercantile transactions ; and they recognise the need of education to do their business. Among the Parsis there are 599 literates on the total ; and there are 746·23

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male and 482·65 female literates out of 1,000 of each sex. The 401 illiterates per 1,000 include 112·02 males and 288·98 females. This shows excess of literates over illiterates, which is not to be found in any other religion. Among the Christians there are 95·44 literates of both sexes; there are 135·05 males and 47·07 females out of 1,000 of each sex; and 904·56 total illiterates, including 475·49 males and 425·07 females. There is one literate to 9·4 illiterates; and there are 3·6 males and 9·03 females illiterate to one male and one female literate respectively. This result surpasses that of the Hindus in the total and female literates, in spite of the large number of famine refugees; and it is due partly to the inclusion in them of Europeans and Indian Christians. Among the Animistics, there are 3·55 total literates including 3·48 males and 0·07 females as against 996·45 total illiterates including 503·89 males and 492·56 females. These figures are comparatively very low. Summing up the results separately and individually arrived at for the various religions, we find that as regards the literacy of the males, these religions stand in the following order :—Parsi, Jain, Musalman, Hindu and Christian with the number of literate males 746, 687, 178, 159 and 135, respectively, out of 1,000 males. As regards the literacy of females these religions stand in the following order :—Parsi 482, Christian 47, Jain 18, Musalman 6, Hindu 5, and lastly Animistic 0·14, out of 1,000 females. The remarkably high figure for Parsi female percentage is deserving of notice.

Parsis. Sub II.—2—4.

Christians. Sub II.

Animistics. Sub II.—2—4.

20. In the above paragraph we considered the ratios separately for each individual religion. We shall now examine them comparatively with regard to the educational status. It will be noticed that the Hindu literates being 85·26 in 1,000 of Hindus, fall short by 2·45 of the general average. Of the males, the literates are less by 3, and of the females by 2·48 in 1,000 of each sex, 159·63 males and 5·16 females, respectively. Taking the complementary ratios, the illiterates are obviously, therefore, higher by 3 in every 1,000 than the general average. Only the Animistics show a higher ratio than this, as regards illiteracy. There are at present 3·55 literates in 1,000 of their total population; and in 1,000 male population, the literates are 6·85. This shows some improvement during the decade; and as once a cleavage way is opened, in a few years education promises to make good way among them. The Christian ratio of literates, 95·44, is higher for both sexes than the general average; this is due to the high ratio of female literates among them, 47·07. The male ratio of literates comes to 135·05 in 1,000 males. The ratios would have been still higher, were it not for the inclusion of a large number of converts from the illiterate classes. The Musalmans are just 0·6 per cent. lower than the average for illiterates. They have 18·45 more literate males and 1·64 more literate females per 1,000 of each sex among them, as compared with the Hindus. It is to be observed that the average of educated is depressed and of illiterates proportionately increased in the case of the Hindus, by the inclusion of low-castes and unclean castes in the whole mass. I shall give, later on, percentages for the higher classes and castes separately. But when we find that the percentage of the educated for the Musalmans is higher than that for the Hindus, we have to remember that under the head "Hindus" fall all those who do not belong to any settled form of religion. The Parsis and the Jains stand upon a different platform altogether. Among the former the literates are 60 per cent. of their total population, while among the latter they are 36 per cent. Thus the Parsis outstrip all others and are far ahead of the Jains also. The gulf between the Parsis and Jains on one side and

Ratio of literacy by religion considered comparatively

Both sexes and Males.

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the Hindus and Musalmans on the other is very wide indeed. The Jains show good ratios for the educated, because those who are settled in this State are mostly traders or merchants; and a knowledge of reading, writing and account-keeping is to them a necessity of life. Among the Parsis, the literate males are 75 per cent. of their male population, while among the Jains they are 68 per cent.

Females.

Turning our attention to females, we find that education has made but poor way with them. For the whole State, as we have already seen, only 7 out of 1,000 can read and write; for the Hindus 2 less, and for the Musalmans 1 less than the average. These are very poor ratios, no doubt. I have said above that classing all the Hindus under one head gives no idea at all as regards the state of education in the different castes and classes, which go to make up the entire body and which differ as widely from each other at the two extremes, as any two different races or communities can do anywhere else. The Jains, too, can show no more than 18 literate females out of 1,000. This compares very unfavourably with their ratios for males; and the reason is plain; reading and writing are acquired by them only on utilitarian principles. Still, the Jain ratio is higher than in the communities we have hitherto considered. The Parsis and Christians stand apart from the others, quite far away. The Christian percentages have gone down very much this time and the reason is explained before. The Parsis have 48 per cent. educated females; while the Christian females are only 4·7 per cent. The above results have been illustrated graphically in the subjoined diagram, No. 19.

Diagram No. 19.

Literacy by age-period.

Sub II—2—4.

21. We now come to the ratios of literacy in the four age-periods for each religion, which tell more directly on the state of education, in each religion.

Hindus.

Among the Hindus, there are only 3 girls out of a thousand in the first age-period who are literate to the extent of having learned to read and write, but the males are better off with nearly 35 boys in 1,000. In the second age-period they come up to 157; the girls are 9·73. In the third age-period, the proportions of literate boys in 1,000 rises to 200·64, but the girls come down to 8·99 out of the same number. In the last age-period, the proportion of literate males is almost the same as in the preceding age-period, 202·60, but the female proportion of literates is only one-half of that in the preceding age-period. This shows that female education has taken a step in advance during the last 20 years. The Jain pro-

Jains

portions are far superior, both for males and females. In the very first age-period, there are 169·19 boys and 10 girls in 1,000 of each sex, who are able to read and write. In the second age-period, so many as 72 per cent. boys, or 717 in 1,000 are literate; the ratio of literate girls comes to 35 in 1,000 girls of that age. In the third age-period, the literate boys are 82 per cent. while the girls in the same class are 39·5 per cent. The literate males in the last period are 82 per cent., but the female ratio of literates has fallen to 15·92. In the second age-period

Christians.

there are 244 boys and 106 girls among Christians who are able to read and write. In other age-periods their ratios are not so striking, but lower than those

Musalmans.

of Hindus. Among the Musalmans, 26 boys per 1,000 are literate in the first age-period and 152 in the second; of the girls, there are 1 and 7, respectively, in the two age-periods. It will be noticed that the female ratios are almost the same

Parsis.

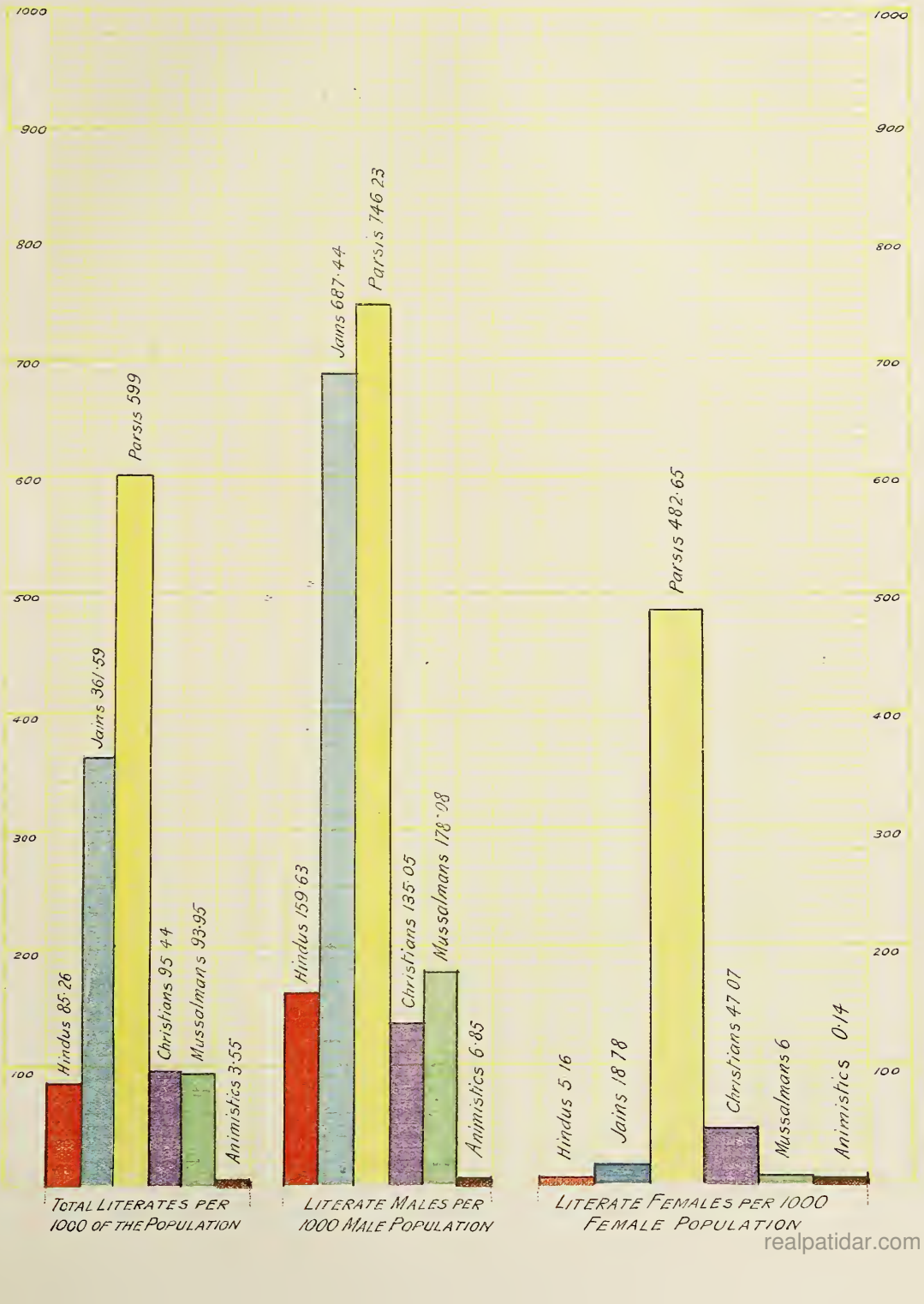
in the last three age-periods. The Parsi ratios are highest throughout in all age-periods. In the very first age-period, 0—10, there are 22·7 per cent. of both sexes who are literate; the boys are 24 per cent. of the total male population of the age and the girls are 21 per cent.; in the second period, 10—15, so many as 88 per cent. boys and 74 per cent. girls are literate. The ratios are still higher

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Diagram N°19. Chapter V

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Diagram showing Education by Sex and Religion.



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in the third period, 15—20 ; 94 per cent. boys and 80 per cent. girls ; and in the last period there are 91 per cent. males and 47 per cent. females in the literate class.

Leaving the Animistics out of consideration, the Hindu ratios are the lowest in all the age-periods throughout, except those for the Musalmans in the first two age-periods and the Christian ratio of the boys in the first age-periods. The Hindu male proportions in the third and fourth age-periods are 70 per cent. lower than those of the Parsis in the same age-periods ; the female proportions are 71 per cent. lower in the third age-period, 15—20, and 43 per cent. in the last age-period than those for the Parsis. The Musalman ratios are higher than those of the Hindus in the last two age-periods, but lower in the first two. This shows that education among the Musalman children begins later than among the Hindu ones. The Jain ratios are 5 times higher than those of the Hindus in the first age-period for both sexes. In other age-periods also they are 4 to 5 times higher than those of the corresponding ratios for Hindus.

Literacy by languages.

Hindus.

22. In 1,000 total Hindu literates there are 891·98 males and 25·17 females, who are able to read and write Gujarati, 29·07 males and 3·35 females, Marathi, 25·97 males and 0·48 females both Gujarati and Marathi, 23·84 males and 0·14 females know other languages. Thus we see that the relative proportion of female literates as compared with male literates is greater for the Marathi language than for the Gujarati. This may be due to the smaller numbers of Dakshanis, many of whom are in service. It is also worth notice that the female ratios for those knowing Gujarati, Marathi and both these languages are higher in the younger ages. This shows that female education is slowly progressing from year to year. Among the Musalmans there is a greater number of literates in the Gujarati language than in other languages which include the Urdu which is recognised by common consent as the language of the Musalmans. This result is due partly to the existence among them of a large number of Hindu converts who have retained their language and dress notwithstanding a change of faith, and partly the necessity of their receiving education in the Gujarati language on account of its being the common language of the country and of the Courts all over Gujarat. But the number of Urdu schools has largely increased during the last decade and hence the number of literates of both sexes is the largest in the first age-period. Their ratios for the Marathi language are insignificant for males and *nil* for females. In the 'other languages' the ratio for the males is 85·15 and that of the females is 14·77. These are higher than those for all other religions, because there are some Musalmans who have for their mother tongue the Urdu language. Among the Jains, the devotees of that religion belong to the Gujarati-speaking races in greater numbers than to any other ; hence they show a ratio of literates in that language as large as 971·31 for males and 25·14 for females. In the Marathi language their ratios are insignificant. Their presence in the 'other languages' is the result of some of the Jains having emigrated from other parts of India. The Parsis speak the language of the country ; and therefore it is that more than 98 per cent. of them are literate in Gujarati. The Christian population of the State consists of a very large number of Native Christians. This is evidenced by a large number of them speaking the Gujarati and Marathi languages. There are 520·44 males and 130·79 females literate in Gujarati out of 1,000 literates ; 17·71 and 10·90 literate in Marathi and 6·81 and 1·36

Musalmans.

Jains

Parsis.

Christians.

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literate in both of them. Even under the head of 'other languages' there are as many as 126·7 males and 8·17 females per 1,000 literates. This may be due to the Goanese, who speak a mixed dialect, being a mixture of Marathi and Portuguese. As regards English education the percentage must obviously be much higher than for other religions. They have 353·77 males and 441·72 females literate therein, per 1,000 literates. As the Animistics have no written language of their own, they can only be literate in Gujarati language, with only a few exceptions in the case of the Kokanás whose dialect is more allied to the Marathi than to the former.

Animistics.

English education.

Sub. II.—16—18..

23. We now proceed to consider the progress of English education in the communities of these various religions. The figures are arrived at by finding the ratios of the total number of English-knowing persons to the total number of literates for both sexes, and of English-knowing males and females to the total literates of each sex separately. Thus calculated, the number of males literate in that language among the Hindus is 31·11; and that of females is 9·11; or, in other words, the former stands to the latter in the proportion of about 4 : 1. This is a very good ratio, when we consider that female education is in its infancy; and it appears that in course of time a large number of the Hindu girls who attend schools will go in for English education. The Musalmans show 12·32 males and 8·27 females in one thousand of the literates of each sex. The Jains have a slightly higher ratio than the Musalmans for their males, but for females the ratio is very low; there are 12·40 males and 2·26 females literate in English in 1,000 literate of each sex in that community. The females of this religion do not show a single individual in three of the four age-periods. The Parsis are better off in point of English education also both as regards their males and females; there are 287 males and 20 females literate in English per 1,000 literate of each sex, which are very good ratios indeed. The percentage among Christians must obviously be much higher than for other religions. They have 353·77 males and 441·72 females literates in English per 1,000 literates. It is interesting to note that we find one male among the Animistics knowing English.

Sub. II.—16—18.

Proportion of sexes among the literate, illiterate and literate in English.

Sub II.—19—21.

24. The number of literate Hindu females to 1,000 males is 30, and of the illiterate females is 1,099; while that of the English-knowing is 9. Among the Musalmans the ratios of female literates and illiterates to 1,000 males of the same class are 32 and 1,157, respectively. The excess of illiterate females over the males of the same class is thus 15·7 per cent.; the proportion of English-knowing Musalman females to 1,000 English-knowing males is only 22. The Jains have among them 26 literate females, 2,884 illterate and 5 literate in English to 1,000 males of each condition, and thus stand in an unfavourable contrast to the two above-mentioned religions. There are 818 literate females and 59 literate in English to 1,000 males among the Parsis. This again speaks well of the spread of female education in that community. The Christians have 285 literate females, 902 illiterate and 356 literate in English to 1,000 males. These figures are less than those for the Parsis only. The Animistics have among them 20 literate and 978 illiterate females to 1,000 corresponding males of the same class. The number of literate males being very small, 613, the illiterate males outnumber the females, and consequently the proportion of illiterate females is less than of the males of the same class.

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6. Education by Castes.

Education in selected castes.

25. We now come to the percentage of literates among a few selected castes. These castes are selected on the basis recommended by the Census Commissioner in his note on Table XIV. But to make up a list sufficiently long for comparison, I have taken castes numbering 3,000 persons and more. Only ten castes of Brahmans are shown in the Table. The proportions in columns 2-4 are per 1,000 of literates on the corresponding Provincial total of literates ; these therefore do not give any indication of the relative superiority of castes in the matter of education. Those castes which have larger numbers have higher percentages also. This table gives, no doubt, the relative proportions of the literates in the different castes ; but a more important enquiry would be, the percentages of literates in any caste, on the total population of that caste. I give another table further on for these figures also, for some select castes. From the Table as it is, it appears that the Audichya Brahmans stand at the top in both male and female literates, showing 59 per 1,000 literates of the total literates, and 60 and 43 for 1,000 literato males and females, respectively. This first rank is due to the numbers of this caste being far and away the largest for all Brahman castes, being one-third of all the Brahmans of Gujarat ; nine other castes making up the remaining two-thirds. The Anávalás are next ; there being 23 per 1,000 total literates ; and 24 and 16 for the sexes. They come off twice as well as the Sárasvats, whose numbers are 50 per cent. more. The Nágars with half the numbers of Sárasvats show a percentage of literates 50 per cent. higher. Their sex percentages are 15 and 39 per 1,000 literates of each sex. The proportion of literate females among them will appear to be remarkably high. It is 13 times higher than that of the Modh females, though the latter are more numerous. The lowest percentage, one for total, one for males and ·28 for females is for the Tragalás. The Jámbus who are numerically half of the Tragalás, show 4 times better results. Among the Máharástra Brahmans, the Deshasthas, with a population of 5,694, have 14 per 1,000 of total literates, the same number for 1,000 males and 21 for 1,000 literate females. Their ratios are not much different from those of the Kokanasthas, who, with a population of 3,095 have 7, 7, and 13 for the three ratios.

Sub. V.

Brahmans.

Kshatriyas.

Looking to the selected castes in the second class, *i.e.*, the warrior and writer classes, we find that the Rajputs have 27 literates out of 1,000 total literates ; Marathas 19 and Prabhus 7 ; but it should be noticed that the Rajputs are more than 21 times as numerous as the Prabhus and $3\frac{1}{2}$ times the Marathas. In female literacy, the Prabhus with their poor numbers as compared with the Rajputs present so many as 16 females to only 4 of the Rajputs, per 1,000 literate females.

Vániás.

Among the Vániás, the Láds head the list both for males, 20, and females 12, while the Khadáyatás bring up the rear with 5 and 2 ; the Disáváls step in after the Láds as regards male literates, 14, but yield that place to the Modhs, 9, for female literates. But it should be noticed that the total population of the Láds is 8,381, of the Khadáyatás, 2,852, of the Disáváls, 7,290, and of the Modhs, 3,744. The Nágar Vániás and the Shrimális with 9 and 8, respectively, per 1,000 total literates and also male literates and 6·5 and 6 for 1,000 female literates precede the Disáváls as regards female literacy but follow them as

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regards the others. The Nagar Vániás are 4,153 in numbers, and the Shrimáli Vániás 4,123. The Kapols and the Soni Vániás immediately precede the Khadáyatás.

Summing these figures for the higher castes, we find that as regards the mere numbers of literate males out of 1,000, the Audichyas stand first, and are followed in order by the Rajputs, the Anávalás, the Láds, the Marathas, the Nagar Brahmans, the Deshasthas, the Lohánás, the Disáváls, the Modhs, the Saraswats, the Nagar Váuiás, the Shrimális, the Kokanasthás, the Prabhus and the Modhs. The Vaghels bring up the rear. As regards the mere numbers of female literates, the Audichyas again stand first and are followed by the Nagar Brahmans. The Deshasthás rank third ; the Anávalás and Prabhus being bracketed together stand fourth ; after them come in order the Kokanasthas, the Láds, the Lohanas, the Marathas, the Modhs; the Vaghels again standing at the bottom, with a zero to their credit. It may be repeated that these ranks are due to total population of each caste, and the spread of literacy among them combined.

Coming to the figures for the other castes, the Lewa Kunbis show very formidable figures owing to their large population of 170,390 souls. Out of 1,000 total literates in the State, the Lewas have 177 ; and 178 males out of 1,000 literate males and 152 females out of 1,000 literate females. The Kadavás, their brother Kunbis, though more in numbers, 175,570, follow them at a great distance : their total per 1,000 is only 42 ; and for the sexes 43 and 5. In all ratios and specially for female literates the Lewas are prominent. Among the miscellaneous Hindu castes, female education is at a very low level and does not rise to more than 4 in any caste. As regards male literates, the Ghánchis, the Káchhias, the Sutars and the Sonis, show tolerably good figures, whereas the other castes present insignificant ones. The castes of religious mendicants show literates in very small numbers only, about 4 persons out of 1,000 literates for males and 1 out of 1,000 females. The castes falling within the other three remaining groups of Hindus present very small numbers. But the Kolis, with a population of 280,493 souls, claim 28 persons out of 1,000 literates ; the same number out of 1,000 literate males, and 24 out of 1,000 literate females. Thus they contrast very poorly even with the Kadva Kunbis, in the ratio of 4 : 10 nearly. Of the unclean Hindu castes, the Dheds with a population of 94,376 souls present 3·5 for total and males, and one per thousand for female literates. Of the selected castes of the Hindus, 12 castes have no figures for female literates at all.

Jains. Among the three castes of Jains, the Shrimális, with a population of 23,292, show the best figures, 50 for males and 27 for females. The Pórwáds come next, with a population of 7,860, and 16 out of 1,000 male literates and 13 out of the same number of female literates. The Oswals have 7 and 4, respectively, from a population of 3,167.

Parsis. The Parsis show an abnormally high figure for the female as compared with male literates, owing to the absence of a large number of males outside the limits of this State, as has been already mentioned ; and also because their females must claim a large representation in the provincial total of literate females. Out of a population 8,409 they present 17 males per 1,000 literate males in the State, and the large number of 314 females out of 1,000 literate females ; or almost one-third of the literate females in the State are Parsis.

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Among the Musalmans, the Vohorás being principally devoted to trade educate their sons and daughters more liberally than other tribes do, and hence show better results than the rest. As regards other tribes, the purer Musalmans show a better result as regards both male and female literates than the converts. The Vohoras with a population of 25,372, contribute 26 literate males and 38 literate females to 1,000 literates of each sex. The Shaiks with a population of over 22,000 souls, and the Saiads with over 7,000 contribute, respectively, 11 and 5 males and 7 and 3 females to 1,000 literates of each sex. Generally speaking, the female literacy figures leave much to be desired among the followers of Islam. **Musalmans.**

The Animistics show a better result, 4, than the Christians, 3, as regards male literates ; but the Animistics have only 1·6 literate females to 14 of the Christians out of 1,000 literate females. **Animistics.**

We may now summarise the main heads of the Hindu castes. The Parsis, Christians and Animistics have already been discussed; they have been treated, each as one complete race or tribe. We may look to the figures for the whole class of Gujarati Brahmans, Mahàràshtra Brahmans, Vániás, Kshatriyas, &c., and see how many literates they supply to make up 1,000. In the Gujarati Brahmans, out of a population of 127,881 persons, there are 170 literates per 1,000 total literates for the State. The corresponding figure for the Máharáshtra Brahmans, with a population of 13,798 is 34, for the Kshatriyas (population 106,200) is 73, for the Vániás (population 47,861) is 94, for the Agricultural classes (population 411,078) is 247, for the miscellaneous castes (population 273,027) is 96, and for the unclean castes (population 168,176) is 6. **Summary.**

Out of the 82 castes selected for this table, 23 castes do not present any figure for literates in English ; and 15 more castes present no numbers at all for literates, or only insignificant ones, represented by decimals for male literates. Only 8 castes or races out of the selected ones have returned females literate in English. Herein the Parsis stand first, with 10 females literate in English out of 1,000 literates, and the Vohoras the last with 0·1. The Prabhus have 7 females literate in English per 1,000 literates in the caste, the Nagar Brahmans have 4, and the Christians have 3, the Láds have only one and the Marathas and the Shaikhs, 0·2. Among 44 of the selected castes that present figures for English education, the chief in order are :—the Parsis, 100 (with 214 males) Prabhus 92, the Kokanasthás 81, the Nagar Brahmans 46, the Deshasthas 45, the Modh Vániás 29, the Shrimáli 45, and Làd Vániás 23, and the Kapols 20. The rest show less than 20 per 1,000 ; the native Christians showing only 16.

26. But, as has already been mentioned above, the figures given in the preceding paragraph do not throw any light on the internal educational condition of the castes selected. They only show how many persons of each caste would be found in 1,000 literates taken proportionately out of the total literates in the State. They have certainly their use in showing how many individuals of each caste or race go to make up the total literates of a Province. But another table might be added to show how many in each caste are literate as compared with the total of the caste. These figures will show, in a way, the social importance of each caste relatively. In these present days of reform and progress, the best test for fixing the position of a caste or race would be its advancement in education, **Progress in Education in select castes.**

Sub A

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which, in a Census Report, can be ascertained by seeing what percentage is literate. The old tests of social status are, no doubt, different; and they find their place in the chapters on religion and castes. Subsidiary Table A gives the leading castes and races of this State, their numbers of each sex, the numbers literate, and the percentage. Percentages of the last census also are given to show progress.

Males. Taking first the figures for males, the place of honour is held by the Parsis with 74·62 per cent. literates; the Dakshini Brahmans come next with 72·77; the writer class has 63·75 per cent. literates; the Nagar Brahmans 55·89; and other Gujarati Brahmans 51·61. The class of traders and pedlars has 53·37 literates; then the Vohoras follow with 34·82 and the Marathas with 33·94. Then follow the Devotees with a percentage of 19·81, the non-Indian races (excluding the Parsis) with 14·87; the Sonis, Sutars and Lohars with 17·13. Last come the unclean castes with a percentage of 1·24 and the aboriginals with a percentage of 0·68. Thus the Parsis head the list with 75 per cent. literates; and the Dakshini Brahmans also come very close. The Gujarati Brahmans and the writer class also have over 50 per cent. of literates. All the three classes of Dakshini Brahmans show high percentages, but the Karhadas go as high as 77 per cent. for male literates. The Vadnagra Nagars rise up to 68 per cent. Looking to the figures for 1891, we find the Dakshini Brahmans heading the list with 82 per cent. for male literates; so that there is now a falling off of 10 per cent. This appears very remarkable. But it is due in the case of Dakshini Brahmans and in other cases which will be noted hereafter to the learners and learned being considered separate in the previous Census, and being combined now, for comparison, with the single head of literates. Some of those who were considered as learners in 1891 might not have been included under the head of literates obviously. The Parsis have also been reduced from 77 to 75 and the Nagar Brahmans from 65 to 55·8. The other Gujarati Brahmans have slightly increased in percentage from 49 to 51; and the Marathas also from 30 to 34. There is a remarkable falling off in the group of Shrimàli and other Vániás from 76 to 42, which could not be accounted for; the difference being too great for the cause mentioned above. The writer classes have decreased from 69 to 63; and the traders from 69 per cent. to 53. The general conclusion is that there is no great advance or retardation worth noticing in any class or race, as regards the percentage of literate males, as compared with the Census of 1891. The reduction in percentage generally observable is due to two headings of the previous Census being combined into one for comparison.

Females. Turning to the percentages for females, we find that not only do the Parsi females head the list, as in the case of males, but they stand unapproachably aloof. The nearest approach that is made to their 48 per cent. of literate females is that of the Vadnagra Nagar females with their 16 per cent.; or, the latter are only one-third as well off. The next are the Prabhus, with 8·7 per cent. Then follow in order the group of Nagar Brahmans, 6·72, of writers, 6·7, the Deshastha Brahmans, 6·25, and the Kokanasthas, 5·1, the Visnagras, 4·4, and the Anávlá Brahmans, Shrimali Vániás, Vohoras, and the Kayasthas each with a percentage of little above 2. The Sathodra Nagars, the Audich Brahmans, the group of Vanias, the Brahma Kshatris, the trader class, and the Lohanas have between 1 and 2 per cent. of literate women on the total number of women in each of these

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castes. The Rajputs, Marathas, the Soni group, and the non-Indian Asiatics have a percentage below one ; while the Molesalams, Animistics and the unclean castes are below one in a thousand. As contrasted with male literates, the female ones fall very low generally. The approximate ratios of female literates to male literates are as follows :—Parsis 62, Nagar Brahmans 12, Vadnagras 24, Visnagras 7, Dakshini Brahmans 7 (and the same ratio holds in its three Divisions also), other Gujarati Brahmans 2, Rajputs 7·5, Marathas 2·5, Writers 10·5 and Prabhus 12. Compared with the Census of 1891, there is a general decrease observable for the females as in the case of the males, and for the same reason. Otherwise, the advance made is insignificant, except for the Parsis, who have advanced from 40 to 48 per cent. This is rather discouraging. But the effect of the last two bad years has been writ so large in all our calculations, that this stagnancy may be ascribed to it.

7. EDUCATION BY AGE-PERIODS AND SEX IN THE DIVISIONS.

Ratio of literates in the Divisions.

27. We now enter into the details for the Divisions. The ratios are given per 1,000 of the population for the total and for the sexes separately. Taking the literates of both sexes, the City, as is expected, shows the highest ratio, 209. Of the Divisions, Baroda heads the list with 107, while Kadi comes the last, with 59. Navsari stands second, 94, and is followed by Amreli, 81. Turning to the ratio of literates in 1,000 of the population for each sex, we find the City, of course, far ahead of all the Divisions, as regards both male and female education ; and thus it justifies the existence of so many educational institutions in it ; the ratio of literates in 1,000 of the male population is 366·46 ; out of the same number of females, there are 24·13 who are literates. Of the Divisions, Baroda stands first as regards male education, 197 out of 1,000 males ; but in point of female education Navsari closely follows the City with 20 in every 1,000 females, and heads the Divisions. The influence of the large City in its midst and a superior class of population give its position to Baroda Division. Navsari also has a refined and enterprising population in some of its principal towns and is interlaced with the advanced Surat District. It follows Baroda, as regards male education, with 168·25 literates. After Navsari comes Amreli, which has a lower percentage of literates, 152·32 males and 6·39 females in 1,000 of each sex. Baroda follows Amreli with its 6·25 literate females ; while Kadi stands very far behind her sister Divisions in both male and female education containing, as it does, a major portion of the backward communities, the Kolis, Thákardas, Anjnás in its midst. It is well-known that in smaller districts there are more favourable ratios for the educated than in more extensive ones ; and thus it is that the extensive Kadi Division comes lowest by percentages in the educational progress of its population. Its ratio of literates, 113·18, is a little more than three-fourths of that for Baroda for males, while the ratio of literate females is only one-third for that of Baroda, 2·39. The ratio of literate males in the City is greater than twice the ratio for Navsari or Amreli, and thrice that for Kadi, while it is somewhat less than twice that of the Baroda Division. The ratio of literate females for the City is 4 times greater than that for Amreli or Baroda, and 12 times greater than that for Kadi, while it is less than 1½ times that for Navsari.

Sub. III.—2.

Sub. III.—3 and 4.

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Maps.

28. These results are represented graphically in the maps prefixed to this chapter. I give three maps, two for showing the percentages of literates among the sexes separately, and the third for the total literates of both sexes combined. The graphic scale given is the same as that prescribed for use in the Census maps.

It will be seen that in Map No. XII which gives the percentage of literates on the total population of each Division, Kadi has the lowest ratio of literates, between 5 and 6 per cent., which is shown by the scale of horizontal lines, whereas Baroda with its wavy horizontal lines denotes that it has the highest percentage of literates, 10 per cent. and over. Navsari follows Baroda, with cross lines denoting the scale of 9 to 10 per cent. for its literates, while Amreli comes between Navsari and Kadi with literates between 8 and 9 per cent., illustrated by the scale of slanting lines running from left to right. Map No. XIII gives percentages of literate males on the total male population, and Map No. XIV of literate females on the total population of that sex. The figures have been discussed in the preceding paragraph and need no further remarks. The City is here included in the Baroda Division. It is to be observed that in the map illustrating female education, all the Divisions except Navsari show the percentages of literates in fractional numbers.

Literacy in the Divisions by age-periods.

29. We shall now proceed to examine the state of education by age-periods in the Divisions. Taking 1,000 for the sexes separately in each of the age-periods, we find that Baroda stands first as regards males in all the age-periods, except the third, where Navsari claims the first place. For females the ratios are highest for Navsari and lowest for Kadi in all the age-periods throughout. In the first age-period, 0-10, the ratio for males is 39 for Baroda and 27 for Navsari. The ratios for Amreli and Kadi are identical. The City has so many as 83 literate males and 12 females in this age-period. As regards the literate females the ratio is 6 in Navsari, 4 in Baroda, 3 in Amreli and 1 in Kadi. In the second period, 10-15, the literate males in Baroda are 197 and females 14 per 1,000 of each sex. Navsari follows with 186 males and 29 females. The ratio in Amreli is 147 for males and 11 for females and that in Kadi is 107 for males and 3 for the other sex. In the City it is 387 for males and 47 for females. In the age-period, 15 to 20, the highest ratio for the Divisions, 240 males and 38 females, is for Navsari, which is followed by Baroda, 216 males and 10 females. Amreli has nearly the same ratio as Baroda, only one less for males and one more for females. The highest ratio is for the City, 449 males and 49 females. Lastly, in the age-period 20 and over, Baroda again takes the first rank in the Divisions, with 245 for males, but second for the females. Navsari with 224 males comes next. The male ratios of literates in Amreli and Kadi are 194 and 143, respectively. In the City there are 430 males per 1,000 in this age-period. In the same number the literate females are 22 in Navsari and 21 in the City, 5 in Baroda and Amreli each and 2 in Kadi. It must be observed that those under 15 must have only mastered the merest elements ; *i.e.*, they must be literate to the extent of having learned simply to read and write. Many of them may be still learning.

Sub. III.—5, 6.

Sub. III.—7, 8.

Sub. III.—9, 10.

Sub. III.—11, 12.

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8. ENGLISH-KNOWING IN THE DIVISIONS BY AGE-PERIOD.

English-knowing in the Divisions.

30. In the State there are 58 males and 9 females knowing English in the first age-period, 0-10 ; 500 males and 21 females in the second period, 10-15; 1,193 males and 26 females in the period 15-20, and 3,628 males and 103 females in the last age-period ; thus making a total of 5,538 persons (5,379 males and 159 females) for all ages. This gives the small percentage of 32·3 per 1,000 of the total literates, and the still smaller one of only 2·8 per 1,000 of the total population. The English-knowing males are 32·8 per 1,000 of the male literates, and the females are 22 per 1,000 of the female literates. The English-knowing males, again, are only 5·3 per 1,000 of the total male population, and the females are 0·17 of the total female population. In the Amreli Division, there are no females knowing English, except 5 in the last age-period, one of whom is a Hindu and 4 are Christians. There are 274 males knowing English, of whom 247 are Hindus. They are 0, 16, 56, and 202 in the four age-periods. In the Kadi Division there are 13 females knowing English of whom 6 are Hindus, 4 Christians, 2 Parsis and one Jain. The males knowing English are 759, of whom 606 are Hindus. In the age-periods they are thus divided,—7, 65, 178 and 509. In the Navsari Division there are 40 females knowing English 1, 6, 8 and 25 of whom one is a Hindu, 28 Parsis, and 11 Christians. There are 919 males knowing English, of whom 339 are Hindus, 35 Jains, 514 Parsis, 17 Musalmans and 13 Christians. In the Baroda Division, there are only 2 females knowing English, of whom 1 is a Parsi and 1 a Christian ; and there are 954 males, of whom 840 are Hindus. In the City, there are 99 females knowing English, 8, 12, 17 and 62 in the age-periods, of whom 27 are Hindus, 16 Parsis, 4 Musalmans and 52 Christians. The males are 2,473, of whom 1,951 are Hindus, 61 Jains, 218 Parsis, 87 Musalmans and 154 Christians.

Imp. Table VIII—1.

Proportions of English-knowing per 1,000 of each sex and per 1,000 literates

31. Looking to the proportions of English-knowing on 1,000 of the total population of each sex in the Divisions and the City, we find that the ratios are better in the third age-period, 15-20, than in the last in all the Divisions ; which evidently proves that English education has made a greater advance during the two intercensal periods than what it had before. Leaving aside the City for the present, which must have obviously large ratios, it will be seen that Navsari takes the lead and has 17 males literate in English per 1,000 of the male population in the age-period 15-20, while in the last age-period it has 7. In the second period it returns 5, who are literate to the extent of reading and writing the English language. In the third age-period Baroda, with 9 literates enjoys superiority over Amreli, which has 2 less ; but in the last age-period it comes after Amreli with one less male literate in English per 1,000. The Amreli ratio is 4 to 3 of Baroda. In the second age-period also Baroda with 3 for its ratio of literate males in English, takes rank above Amreli, which has only one literate male knowing English. Kadi has one in the second age-period, 3 in the third and 2 in the last. None of the Divisions shows any figure for the first age-period. Navsari alone presents some ratio for female literates in English ; but these also per 1,000 being only in decimals under a unit, we can appreciate them only if they are considered per 10,000 of the population. It will then be found that Navsari has 3 female literates in English in the second age-period, 6 in the third, and

Sub. IV—2-9.

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3 in the last. In the City, where greater facilities are obtainable from High School and College education and where the number of the State Officers and others knowing English must be large, we get 3 in males in the first age-period, 32 in the second, 87 in the third and 51 in the age-period 20 and over, who are able to read and write in English, per 1,000 of the male population ; the ratios for females are 3, 4 and 2, respectively, in the last three age-periods. For the whole State the ratios are 3 males in the second age-period, 11 in the third and 6 in the last. The female ratios are not in any appreciable degree. Taking the ratios per 1,000 total literates of the sexes separately for each age-period in each Division, Amreli has 20 females, only in the last age-period, who are able to read and write English and the ratios of 8, 31 and 21 for males in the last three periods. In Kadi, the ratios for females are 16, 7 and 17 in the last 3 periods and 2, 10, 25 and 16 are the ratios for males. In the Navsari Division the female ratios are 3, 11, 15 and 14, and the male ones are 15, 30, 73 and 14. In the Baroda Division, the female ratio is 2 for the last period, and the male ratios are 2, 14, 35 and 2. For the City, the female ratios are 7, 60, 88 and 96, and the male ones are 35, 83, 194 and 119. For the State, the total ratios are 7 for males and 11 for females for the first age-period, 22 and 14 for the second, 55 and 22 for the third, and 32 and 27 for the last.

Sub. IV.—10-17.

9. COMPARISON WITH THE PREVIOUS CENSUSES.

Remarks.

32. It is necessary to know what progress has been made in education during the past two decades. This can be ascertained by comparing the present results with those in the two earlier censuses. But the distinction between 'learners' and 'literates,' which existed in the previous Censuses being now disregarded, the subject presents much difficulty for comparisons. Contrasting the actual numbers of 1901 with those of 1891 and 1881 we find that the progress is very great. Taking the actual figures of variations we find that, comparing the present numbers with those of 1891, there has been an increase of 27,693 male, and 2,662 female literates ; and that as compared with 1881, there has been an increase of 64,589 males and 5,702 females. But these figures certainly must be erring in the direction of excess, because the literates in this Census and in the two previous ones do not include the same class of individuals. There cannot be a doubt that many of those who were enrolled in the previous Censuses merely as learners have been counted now as literates ; *e. g.*, College and and High School students. Nor could we combine the 'learners' and 'literates' of the previous Censuses to compare with our present 'literates,' because they would include many who are now returned as 'illiterates,' like smaller boys and girls at school. All the comparisons, therefore, are vitiated necessarily, if we compare simply the 'literates' of the three Censuses, without taking any account of the 'learners' of the two previous enumerations. The results would naturally be indicative of a greater development than must actually be the case. It would be difficult to fix the fractional ratios, splitting up the 'learners' of the previous Censuses, into 2 portions, one to be added to the literates of this year, and the other to the illiterates.

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33. For a more accurate conception of the progress of education, I shall refer to the following remarks of the Census Commissioner. In para. 6 of his Note (thirteenth) he observes :— **Approximately accurate comparison attempted.**

> " For the purposes of this Table it seems to me that persons shown as ' learning ' in former Censuses should not be treated as literate. From some of the returns of the present Census which have come before me it is pretty clear that on this occasion enumerators have not entered learners as literate and it is a reasonable inference that in 1881 and 1891, with a separate category for learners, they must have been even less likely to have done so."

In his Circular No. 630, dated 4th October 1901, he observes :—

> 2. " On further consideration it occurs to me for purposes of Subsidiary Table VI the best plan probably would be to take age as a test and to assume that all persons of more than 15, who were shown as ' learning ' in 1891, and, (where age figures are available) in 1881, were literate to the extent of having learned to read and write. By thus limiting our comparison to persons over 15 we should, of course, restrict our view of the subject by leaving out all literates under 15. On the other hand the limited comparison made would be based upon definite data and the element of mere guess-work would be reduced to a minimum. "

Following the above suggestions, I give in subsidiary Table VI figures of the total population and the literates by sexes for the age-period ' 15 and over, ' for the three Censuses. Columns are added giving ratios per 1,000 of the population for each sex. It will be perceived that there is a marked improvement both in the male and female literates. For males the number of literates is almost the same in 1901 and 1891—134,556 and 134,957, respectively, though the male population of the period has decreased from 770,157 to 648,117. As compared with 1881 also, when the population was 698,114, the literates have increased from 96,961 to 134,556. For females, the literates have increased from 4,008 on a population of 714,906 in 1891, to 5,002 in a smaller population of 614,421. As contrasted with 1881, with its population of 641,917, the increase is from 1,309 to 5,002, which is great indeed. Taking the ratios, in every 1,000 of the male population there are now 32 more literates than there were in 1891 ; 207·6 literates now as against 175·2 in 1891. The result is satisfactory. Female education also shows a remarkably fair progress. It has increased 44·6 per cent. while the male figure has increased 18·5 per cent. There are 2·5 more literate women per thousand now than there were in 1891, and 6·1 more than in 1881. Sub. VI.

Looking to the Divisions, there has been a marked improvement throughout. Amreli shows 7 more literate males now than in 1891, or 196, and 26 more than in 1881, in every 1,000 males. The backward Division, Kadi, has also made good progress. There are 18 more educated in 1,000, over the figures of 1891 and 39 more over those of 1881 ; the present ratio is 143·3. Navsari and the City are far advanced ; the former has 226·4 literate males ; or, 20 more than in 1891 and 58 more than in 1881. In the City there are 432·6 literate males ; and this is an **Divisions.** Sub. VI.—8-13.

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increase of 22 over 1891 and of 89 over 1881. Of all the Divisions, the greatest advance relatively made is by the Baroda Division; there are 246·4 literates per 1,000 now as against 188 in 1891 and 138·3 in 1881; thus, the increase is of 58 over 1891 and 108 over 1881. The figures are encouraging. The female ratios have improved fairly in all Divisions, except in Kadi and the Baroda City. Navsari has 11 more educated females now; 24·5 against 13·3 in 1891, and 5·7 in 1881; Amreli has 6 females literate in every 1,000 and thus shows an increase of 2 over 1891 and of 5 over 1881. Baroda also has 2 more; 5·5 for 3 in 1891; its ratio in 1881 was 9·8. It must be remembered that these figures are for those aged 15 and over.

Diagram No.20.

34. The results in the preceding paragraphs have been shown graphically in the accompanying diagram, No. 20, for the Divisions, separately for the sexes and Divisions. The whole block represents the literates of 15 and over for 1901. The portion in each block marked with horizontal lines, gives the literates for the same period as derived from the calculations according to the method suggested in the preceding paragraph. The portion marked with vertical lines shows the excess of male literates in 1891 and that marked with slanting lines denotes their excess in 1901. Both these combined would show the advance made during the past two decades. The same progress is observable as regards education among the other sex, in all Divisions except Kadi and the Baroda City, where the ratios have slightly decreased. In these two, the whole block represents the state of education in 1891, and the portion marked with slanting lines shows the improvement over 1881, while that with vertical lines shows the deficiency over 1891. In order to bring out the ratio of females more prominently I have had recourse to use a different scale in their case; each square denoting the scale of tens in the case of males is used to denote the scale of unit, as regards females.

10. COMPARISON WITH OTHER PROVINCES AND COUNTRIES.

Comparison with British Gujarat.

35. We now compare the percentages for the Educational status with those for British Gujarat. I give the percentages of literates of all ages for 1891 also, which include learners aged 15 and over. The percentages for British Gujarat are better than for Baroda as regards the literates by 2·58 per cent. The advance made over 1891 by British Gujarat is 6 per cent. more than by Baroda, 49 per cent.; that shown by our State is 43 per cent. In the previous decade the advance made in British Gujarat was 25 per cent. and in this State 26 per cent. During the last intercensal period the progress is nearly double. From the age-periods, it will be seen that British Gujarat enjoys a superiority over this State in all the periods of life. As education has been of a comparatively later growth in this State than in British Gujarat, it is not to be wondered at that Baroda falls behind it.

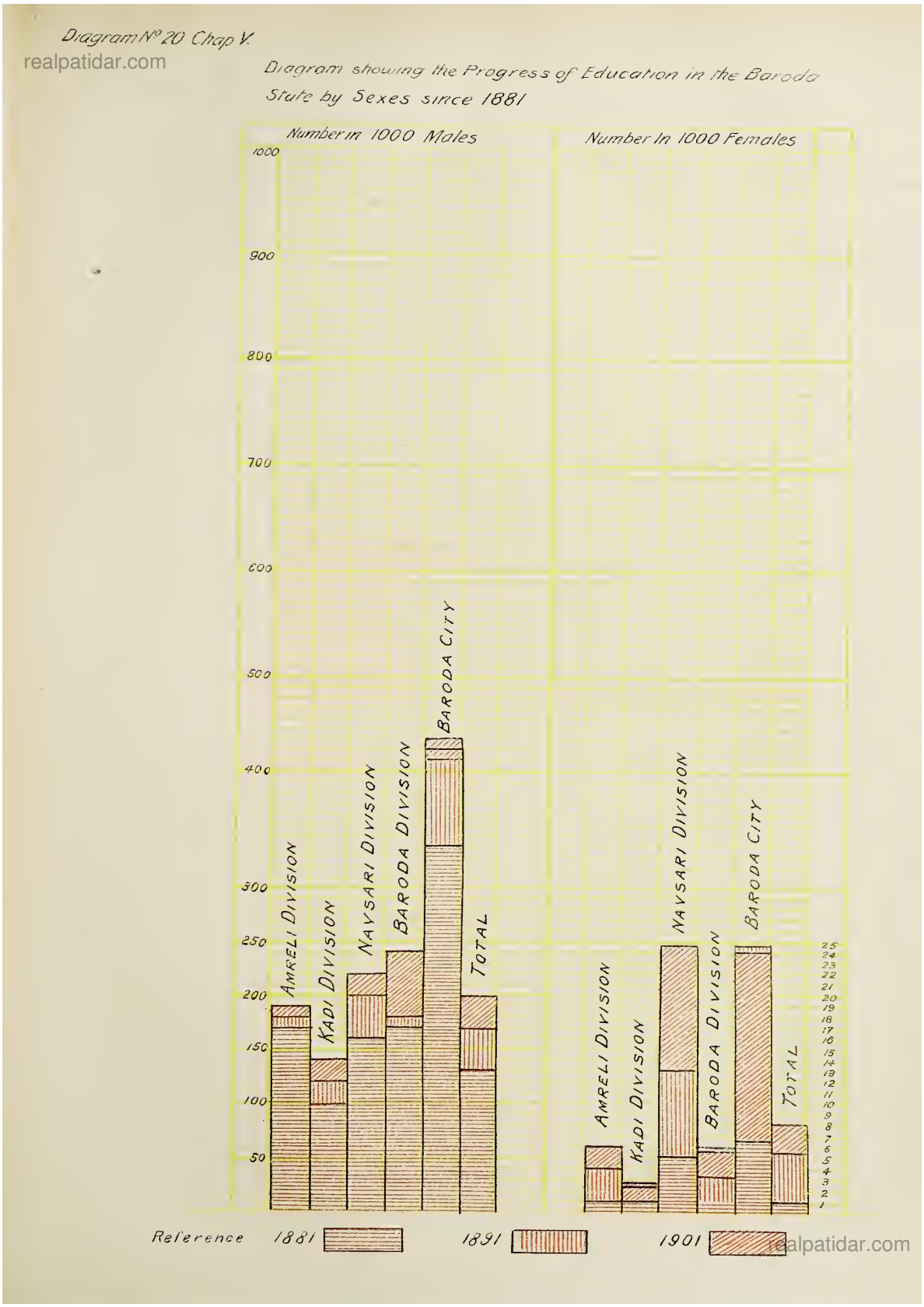
Sub. B.

Percentages compared with British Gujarat by sexes.

36. Female education is really backward; but it is more so in this State than in British Gujarat. The figures for this State and those for British Gujarat are given in the margin. The exertions made in this State are comparatively of a later date. Our total

	Literate per cent.		Illiterate per cent.	
	Males.	Females.	Males.	Females.
Baroda State ...	16·27;	0·76	83·73;	99·24
British Gujarat ...	20·64;	1·63	79·36;	98·37

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Diagram No 20 Chap V.
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Diagram showing the Progress of Education in the Baroda State by Sexes since 1881
Number in 1000 Males
Number In 1000 Females
1000
900
800
700
600
500
400
300
250
200
150
100
50
AMRELI DIVISION
KADI DIVISION
NAVSARI DIVISION
BARODA DIVISION
BARODA CITY
TOTAL
Reference
1881
1891
1901
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percentage for educated females comes up to 0·76, or 7·6 per 1,000, that for British Gujarat is 16·3 in 1,000, or more than double. In every 100 of the male population, there are 4 more educated in British Gujarat than in our State.

Female education compared with Bombay Divisions.

37. British Gujarat had special facilities and had a long start. But from the marginal Table, it will be seen that Baroda compares favourably with the other Divisions of the Presidency. For the illiterates, British Gujarat has the lowest percentage, though it is no less than 98·37. Baroda comes next ; then the Southern Division and lastly the Deccan or the Central Division of the Bombay Presidency.

	Baroda State.	Northern Division.	Central Division.	Southern Division.
Literate ...	9·76	1·63	0·38	0·51
Illiterate ...	99·24	98·37	99·62	99·49

Baroda Divisions compared with British Gujarat Districts.

Sub. C.

38. Subsidiary Table C, presents the percentages of the five zillas of British Gujarat as compared with our four Divisions for the years 1901 and 1891. The Districts of British Gujarat are in advance of the Divisions of this State. Our Divisions have, however, kept pace with the British *zillas* as regards male education. The second place was occupied in 1891 by Broach, and now also it is occupied by the same *zilla* ; the third in rank in both the Censuses is Surat ; the fourth place has been occupied by the Baroda Division in both Censuses ; the fifth and sixth places were occupied by Ahmedabad and Amreli in 1891, but are now occupied by Ahmedabad and Kaira, respectively; the seventh and eighth places were occupied by Navsari and Kaira in 1891, but they are now occupied by Navsari and Amreli, thus making up for the loss ; and the ninth and the tenth places were, and are still, occupied by Kadi and the Panch Mahals, respectively. As regards female literates, the first and the second places which were occupied by the City and Surat, respectively, in 1891, are now held by them in the same order ; Navsari also continues this time in its old place. Baroda loses one place in favour of Kaira ; Amreli, which occupied the seventh place at the last Census, now occupies the ninth ; and Kadi occupies the tenth instead of the ninth at the last Census. Thus Baroda loses four places without obtaining any corresponding gain. Taking a general view of the whole table we find that British Gujarat has this time to show a greater number of literates, both male and female. It must be acknowledged that this State has not advanced as much as British Gujarat has done. The progress, however, is fair, looking to the years of distress that we had to encounter. In all Districts and in the City, the percentages of male literates have increased ; in Amreli from 12·5 to 15·2, in Kadi from 7·9 to 11·3, in Navsari from 12·5 to 16·8, in Baroda from 12·3 to 19·7 and in the City from 30·9 to 36·6. The percentages of female literates also have increased in Amreli from ·36 to ·63, in Kadi from ·19 to ·23, in Navsari from ·94 to 2, in Baroda Division from ·21 to ·62 and in the City from 1·84 to 2·4.

Baroda compared with other Provinces.

Sub. D.

39. Subsidiary Table D gives the percentages of literacy in the Indian provinces, for which the figures were available :—Madras, Bombay, Bengal, Punjab, Central Provinces, Berar and North-West Provinces. Figures are given for 1891 also. Madras took the lead last Census, but it now gives the first place to Baroda, for male education ; but keeps the leading rank for female education. Bombay follows this State, with 11·54 literate males, but is above it, as at the last Census, in female education. Baroda stands third in female education. Bengal comes fourth as regards both its male and female education. Berar is above

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Punjab as regards male education, but below it in female education. The Central Provinces and North-West Provinces are very backward and stand last in the Provinces hitherto considered. Their ratios of literates for both sexes are very nearly alike. Comparison with European countries is found to be unprofitable and is avoided, as the difference is too wide.

11. EXPENDITURE ON EDUCATION COMPARED.

40. Lastly, I give a Table, showing the total Revenue, total expenditure and expenditure on education borne by the Indian provinces and the European countries. The expenditure incurred for education by the Baroda State comes to Re. 0-7-0 (seven annas) per head of population. In other provinces it is borne partly by the Municipalities and the Local Cess Funds. For Mysore, the expenses are very nearly the same as for Bombay, about Rs. 0-1-10 pies. But in other Provinces they are between 6 and 9 pies per head of population. In the United Kingdom they come to 5 shillings; while in the United States of America, the expense of education per head of population is 10 shillings and 5 pence.

Sub. E—7.

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Subsidiary Table I.

Education by Age and Sex (General Population).

Age-period.	Number in 1,000.					Number in 1,000 Literate in						Number in 1,000 Literate in English.			Females to 1,000 males.		
	Literate.			Illiterate.		Gujarati.		Marathi.		Gujarati and Marathi.		Other Languages.					
	Both Sexes.	Males.	Females	Both Sexes.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Total.	Males.	Females.	Literate.	Illiterate.	Literate in English.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21
0—10 ...	19·13	34·15	3·60	980·87	965·85	996·40	848·78	84·11	44·90	6·41	6·06	0·83	7·60	1·31	7·96	7·59	11·54	102	998	155
10—15 ...	93·13	159·77	12·64	906·87	840·23	987·36	883·71	56·41	39·03	3·52	7·34	0·34	8·45	1·20	22·32	22·87	14·66	65	973	42
15—20 ...	117·28	205·89	13·06	882·72	794·11	986·92	889·12	45·94	34·48	3·04	14·77	0·57	10·36	1·72	53·74	55·44	22·36	54	1,057	22
20 and over.	109·32	207·94	7·30	890·68	792·06	992·70	890·30	28·46	3·98	2·09	25·11	0·33	18·76	1·97	31·07	32·10	26·83	34	1,212	28
Total ...	87·71	162·65	7·6	912·29	837·35	992·36	887·21	37·31	34·59	2·62	20·39	0·39	15·70	1·79	32·33	32·79	22·04	44	1,109	30

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Subsidiary Table II.

Education by Age and Sex.

AGE-PERIOD.		NUMBER IN 1,000.				NUMBER IN 1,000 LITERATE IN								NUMBER IN 1,000 LITERATE IN ENGLISH.			FEMALES TO 1,000 MALES.		
		Literate.			Illiterate.	Gujarati.		Marathi.		Gujarati and Marathi.		Other Languages.					Literate.	Illiterate.	Literate in English.
		Both sexes.	Male.	Female.	Both sexes.	Male.	Female.	Male.	Female.	Male.	Female	Male.	Female.	Total.	Male.	Female.			
1		2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21
All ages.	Hindus	85·26	159·63	5·16	914·74	840·37	994·84	891·98	25·17	29·07	3·35	25·97	0·48	23·84	0·14	30·47	31·11	9·11	80	1,099	9
	Jains	361·59	687·44	18·78	638·41	312·56	981·22	971·81	25·14	0·62	...	0·63	...	2·23	0·17	12·14	12·40	2·26	26	2,884	5
	Parsis	599·00	746·35	483·65	401·00	253·77	517·35	547·94	449·87	1·79	...	0·39	0·20	...	...	167·16	287·00	20·71	818	2,580	59
	Musalmans	93·45	178·03	6·00	906·05	821·92	994·0	876·67	16·38	3·74	...	3·23	0·06	85·15	14·77	12·19	12·32	8·27	53	1,157	22
	Christians	95·44	135·05	47·07	904·56	864·95	953·93	520·44	130·79	17·71	10·90	6·81	1·86	126·70	8·17	373·30	353·77	441·72	285	903	356
	Animistics	3·55	6·85	0·14	996·45	993·15	999·86	977·6	19·2	1·6	...	...	...	1·6	...	1·60	1·63	...	20	973	...
0—10	Hindus	19·21	34·72	2·92	980·79	965·28	997·08	859·89	65·18	57·23	7·78	7·63	1·07	1·23	...	5·84	5·60	2·06	80	983	29
	Jains	88·74	169·19	10·02	911·26	830·81	989·98	941·74	57·07	...	...	1·19	...	...	...	1·19	1·26	...	61	1,218	...
	Parsis	237·27	214·11	210·07	772·73	789·93	789·93	540·48	457·14	2·38	...	...	...	...	...	35·71	52·63	15·63	842	1,023	250
	Musalmans	13·87	26·10	1·34	986·13	973·90	998·66	850·80	85·93	...	...	...	...	101·80	11·97	2·00	2·10	...	...	...	...
	Christians	23·21	30·83	25·31	971·79	969·17	974·66	446·43	285·71	55·71	53·57	...	...	17·86	...	267·86	313·50	208·33	750	917	500
	Animistics	0·93	1·67	0·23	999·07	998·33	999·77	869·57	130·43	...	...	...	...	...	...	...	...	..	150	1,065	...
10—15	Hindus	90·80	157·47	9·73	909·20	842·53	990·27	859·57	43·27	49·04	4·39	9·11	0·39	3·90	0·33	19·22	19·97	4·54	51	966	12
	Jains	403·50	717·13	95·47	596·50	282·88	964·53	957·50	40·67	0·91	...	0·46	...	0·46	...	11·88	12·39	...	42	2,923	...
	Parsis	816·00	886·15	737·84	184·00	113·85	263·16	572·30	427·70	...	...	...	...	...	...	130·98	190·60	25·79	747	2,066	101
	Musalmans	86·44	153·64	7·06	913·56	847·46	992·94	890·35	36·84	6·85	...	2·28	0·57	63·40	9·71	6·23	6·53	...	69	976	...
	Christians	191·47	243·70	105·75	808·53	756·30	894·25	718·18	177·27	9·09	9·09	...	...	9·09	...	163·64	160·93	173·91	364	739	286
	Animistics	5·01	9·33	0·10	994·99	990·67	999·90	990·88	9·17	...	...	...	...	...	...	...	...	...	9	888	...
15—20	Hindus	113·04	200·64	8·99	886·96	799·36	991·01	897·12	31·39	44·22	3·95	19·02	0·74	3·27	0·29	51·81	53·58	9·45	33	1,044	7
	Jains	474·83	822·48	39·50	525·18	177·52	960·50	961·17	36·00	0·47	...	...	...	1·42	0·94	27·46	28·02	12·82	38	4,321	18
	Parsis	868·60	946·36	797·87	131·40	53·74	202·13	516·67	480·77	2·56	...	...	...	...	...	266·67	483·95	32·00	926	4,130	61
	Musalmans	136·50	253·03	7·85	863·50	746·97	999·15	899·58	15·09	2·83	...	1·41	...	68·83	13·36	11·82	11·15	17·24	28	1,103	43
	Christians	155·33	211·90	62·50	844·67	788·10	937·50	619·05	95·24	...	...	...	...	142·86	...	238·10	213·48	375·00	180	725	216
	Animistics	5·92	11·30	0·12	994·08	988·80	999·88	980·58	9·71	9·71	...	...	...	...	...	...	...	...	10	903	...
20 and over.	Hindus	105·37	203·69	4·41	894·63	797·40	995·59	898·82	17·36	42·31	2·70	32·09	0·40	11·24	0·08	30·43	30·80	13·08	21	1,202	9
	Jains	425·87	824·94	15·93	574·13	175·66	984·08	977·52	18·34	0·49	...	0·73	...	2·84	0·08	10·31	10·50	...	19	5,445	...
	Parsis	647·87	916·07	475·70	352·13	83·93	524·30	446·87	1·99	...	...	0·33	0·83	...	...	173·46	298·20	17·02	809	9,752	46
	Musalmans	119·66	230·32	7·39	880·44	769·68	992·71	871·94	14·10	3·60	...	3·86	...	90·98	16·17	18·75	18·90	8·90	51	1,272	20
	Christians	90·96	134·24	42·19	909·04	865·76	957·81	879·60	87·82	25·50	8·50	14·17	2·82	212·47	17·00	447·69	535·86	688·31	279	982	20
	Animistics	4·19	8·13	0·09	995·81	991·87	999·91	986·38	10·90	...	...	...	...	2·72	...	2·72	2·75	...	11	969	...

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Subsidiary Table III.

Education by Age, Sex and Natural Division and Districts.

Natural Divisions and Districts.	Literates per 1,000.			Literates per 1,000.							
	All ages.			0—10		10—15		15—20		20 and over.	
	Total.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7	8	9	10	11	12
Amreli	81	152	6	30	3	147	11	215	11	194	5
Kadi	59	113	2	30	1	107	3	142	3	143	2
Navsari...	94	168	20	27	6	186	29	240	38	224	22
Baroda	107	197	6	39	4	197	14	216	10	245	5
Baroda City	209	366	24	83	12	387	47	449	49	430	21
Total Baroda State ...	87	162	7	34	3	160	12	206	13	208	7

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Subsidiary Table IV.

English Education by Age, Sex and Natural Divisions and Districts.

Natural Divisions and Districts.	Literate per 1,000.								Number in 1,000 Literates.									
	0—10		10—15		15—20		20 and over.		0—10		10—15		15—20		20 and over.			
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.		
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17		
Amreli	...	...	1	...	7	...	4	0·1	...	...	8	...	31	...	21	20		
Kadi	...	...	1	...	3	...	2	...	2	...	10	16	25	7	16	17		
Navsari	...	...	5	0·3	17	0·6	7	0·3	15	3	30	11	73	15	31	34		
Baroda	...	...	3	...	9	...	3	...	2	...	14	...	35	...	15	2		
City	3	0·9	32	3	87	4	51	2	35	7	83	60	194	88	119	96		
Total Baroda State ...	0·2	...	3	0·1	11	0·3	6	0·2	7	11	22	14	55	22	32	27		

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Subsidiary Table V.

Education by selected Castes, Tribes or Races.

Caste, Tribe or Race.	Proportion per 1,000 of Literates on corresponding Provincial Total of Literates.			Proportion per 1,000 on Caste Total of Persons literate in												Proportion per 1,000 of Illiteracy among		
				English.			Gujarati.		Marathi.		Gujarati and Marathi.			Other Languages.				
	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Females.	Persons.	Males.	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males. Females.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21 22
Brahmans, Gujarati.																		
Anâvalâ	23	24	16	8	15	.....	364	663	23	.....	1	.....	.....	...	.....	9	16	2	680	326 977
Audich	59	60	43	5	11	.....	242	466	15	.....	...	.....	.....	...	.....	2	5	.....	755	529 985
Jâmbu	4	4	2	4	8	.....	288	568	10	.....	...	.....	3	4	.....	1	3	.....	709	425 995
Khedâwâl	3	3	2	5	9	.....	130	234	7	.....	...	.....	.....	1	.....	.....	...	.....	870	765 993
Mewâdâ	6	6	4	3	6	.....	200	382	11	.....	1	.....	4	8	.....	1	2	.....	795	608 989
Modh	13	13	3	5	10	.....	217	412	11	.....	7	.....	...	...	.....	5	11	.....	774	570 996
Nâgar	16	15	39	45	89	4	330	601	4	.....	...	.....	4	8	.....	10	20	.....	663	385 953
Sârasvat	10	11	6	1	2	.....	110	205	6	.....	...	.....	1	1	.....	1	1	.....	889	793 994
Tapodhan	2	2	0·41	1	2	.....	85	163	1	.....	...	.....	.....	...	.....	.....	...	.....	915	837 999
Tragâla	1	1	0·28	1	3	.....	61	132	1	.....	1	.....	.....	...	.....	.....	...	.....	939	867 999
Brahmans, Maharashtra.																		
Deshastha	14	14	21	45	80	.....	31	53	3	255	410	65	149	261	5	23	39	3	565	277 987
Kokanastha	7	7	13	81	161	.....	43	79	7	189	337	37	157	304	7	18	36	.....	611	280 949
Kshatriya-(a) Writer Class																		
Chândraseni Kâyastha Prabhu ...	7	7	16	93	167	7	91	157	17	163	250	63	171	315	8	13	91	.....	568	256 912
(b) *Warrior Class.*																		
Garâsiâ	0·49	0·49	0·52	.....	...	.....	23	42	2	.....	...	.....	.....	...	.....	1	2	.....	978	958 998
Kâthi	0·46	0·47	0·14	.....	...	.....	23	44	0·6	.....	...	.....	.....	...	.....	.....	...	.....	977	956 999·4
Marâthâ	19	19	10	13	22	0·24	23	43	0·5	137	295	6	32	63	3	4	6·5	0·4	817	660·5 992
Rajput	27	28	4	1	2·5	.....	77	147	1	.....	...	.....	.....	...	.....	.....	0·5	.....	933	853·5 999
Vâgher	0·15	0·16	.....	.....	...	.....	6	11·5	.....	.....	...	.....	.....	...	.....	.....	...	.....	994	988·5 1060
(c) *Trading Class.*																		
Lohânâ	14	14	11	3	6	.....	224	418	16	.....	...	.....	.....	...	.....	1	2	.....	776	582 984
Vanias.																		
Disâwal	13	14	5	6	13	.....	311	603	10	.....	...	.....	.....	...	.....	.....	...	.....	689	396 990
Kapol	5	6	3	20	37	.....	362	673	17	.....	...	.....	.....	...	.....	.....	...	.....	688	337 963
Khadâyatâ	5	5	2	9	17	.....	295	530	13	.....	1	.....	.....	...	.....	.....	...	.....	704	469 987
Lâd	20	20	12	23	48	1	402	753	22	.....	1	.....	.....	1	.....	.....	1	.....	597	245 978
Modh	7	7	9	29	55	.....	320	566	40	.....	...	.....	.....	...	.....	.....	...	.....	680	434 960
Nâgar	9	9	6·5	17	33	.....	377	716	23	.....	...	.....	.....	...	.....	.....	...	.....	623	284 977
Shrimâli	8	8	6	24	45	.....	325	595	24	.....	...	.....	12	23	.....	.....	...	.....	663	383 976
Soni	6	6	3	13	23	.....	239	435	9	.....	1	.....	2	3	.....	.....	...	.....	765	556 990

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Subsidiary Table V—(*continued.*)

Education by selected Castes, Tribes or Races.

Caste, Tribe or Race.	Proportion per 1,000 of Literates on corresponding Provincial Total of Literates.			Proportion per 1,000 on Caste Total of Persons literate in														Proportion per 1,000 of Illiteracy among		
				English.			Gujarati.			Marathi.			Gujarati and Marathi.			Other Languages.				
	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males	Females.	Persons.	Males	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22
Agricultural Class, Kunbi.																					
Anjaná	5	5	1	.....	...	.....	27	52	0·5	.....	...	.....	.....	...	.....	.....	...	.....	973	948	999·5
Kadvá	43	43	5	0·4	0·8	.....	41	80	0·4	.....	...	.....	.....	...	.....	.....	...	.....	969	920	999·6
Kúrdia	0·06	0·06	.....	.....	...	.....	0·2	0·3	.....	.....	...	.....	.....	...	.....	.....	...	.....	999·8	999·7	1,000
Lewá	177	178	152	.....	0	.....	178	316	14	.....	...	.....	...	...	.....	.....	...	.....	832	684	986
Miscellaneous Castes.																					
Ahir (Gujarati) ...	0·4	0·4	.....	.....	...	.....	12	33	.....	1	1	.....	.....	...	.....	2	4	.....	985	972	1,000
Bhánsáli (Gujarati) ...	7	7	1	1·6	3	.....	194	382	2	.....	...	.....	.....	...	.....	4	7	.....	806	618	998
Bhoi (Kahár)	1	1	.....	.....	...	.....	27	60	.....	1	3	.....	.....	...	.....	.....	...	.....	968	941	1,000
Chárun	0·4	0·4	0·1	.....	...	.....	27	50	1	1	1	.....	.....	...	.....	.....	...	.....	972	949	999
Darzi (Gujarati)	5	6	1	0·4	0·8	.....	67	136	1	0·3	0·6	.....	0·1	...	0·2	0·2	0·4	.....	932·5	863	999
Ghánchi	11	11	2	0·4	0·8	.....	154	294	2	.....	...	.....	.....	...	.....	.....	...	.....	846	706	998
Gola	5	5	0·1	0·2	0·4	.....	159	323	0·3	.....	...	.....	.....	...	.....	.....	...	.....	841	677	999·7
Hajám (Gujarati)... ...	4	4	0·3	0·1	0·2	.....	26	51	0·2	.....	1	.....	.....	...	.....	.....	...	.....	973·5	948	999·8
Kachhia	8	9	0·4	0·2	0·5	.....	177	344	1	.....	...	.....	.....	1	.....	1	3	.....	823	656	999
Khárí (Vánza) ...	4	4	0·4	.....	3	.....	136	273	1	.....	...	.....	.....	...	.....	.....	...	.....	864	726	999
Kumbhár (Gujarati) ...	6·5	7	1	0·1	0·1	.....	27	53	0·3	.....	...	.....	.....	...	.....	.....	...	.....	973	947	999·7
Lohar (Gujarati)	6	6	2	.....	0·1	.....	50	102	.....	.....	...	.....	.....	...	.....	.....	...	.....	950	898	998
Miscellaneous Castes.																					
Machhi	1·5	1·5	.....	.....	...	.....	31	64	.....	.....	...	.....	.....	...	.....	1	3	.....	969	936	1,000
Máli	2	2	.....	.....	...	.....	94	186	.....	.....	...	.....	.....	...	.....	.....	...	.....	906	814	1,000
Mochi	3	3	.....	.....	0·7	.....	39	72	2	.....	...	.....	.....	...	.....	.....	...	.....	961	928	998
Rabári	0·3	0·3	1	.....	...	.....	1	2	.....	.....	...	.....	.....	...	.....	.....	...	.....	999	998	.....
Sathavárá	1	1	0·1	0·6	1	.....	35	68	1	.....	...	.....	.....	...	.....	.....	...	.....	965	932	999
Soni...	7	7	2	0·4	4	.....	238	461	6	0·2	...	.....	1·5	3	.....	0·3	0·4	.....	760·3	536	999·6
Sutár (Gujarati)	11	11	4	0·2	0·4	.....	85	163	3	0·2	0·4	.....	0·3	0·4	.....	0·3	0·4	0 1	914·4	836·8	997
Vankar	0·05	0·05	.....	.....	...	.....	2	4	.....	.....	...	.....	.....	...	.....	.....	...	.....	998	996	.....
Religious Mendicants.																					
Bává	3	3	1	0·4	0·6	.....	80	140	3	0·4	0·6	.....	1	1	.....	5	8	.....	915	853	997
Gosáin	4	4	1	0·6	1	.....	97	162	3	.....	...	.....	2	4	.....	5	8	.....	896	827	997
Sádhu	4	4	1	0·3	0·4	.....	171	258	3	11	1	.....	.....	...	.....	23	32	2	814	733	996

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Subsidiary Table V—*(concluded.)*

Education by selected Castes, Tribes or Races.

Caste, Tribe or Race.	Proportion per 1,000 of Literates on corresponding Provincial Total of Literates.			Proportion per 1,000 on Caste Total of Persons literate in																Proportion per 1,000 of Illiteracy among		
				English.			Gujarati.			Marathi.			Gujarati and Marathi.			Other Languages.						
	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.				
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19		20	21	22
Wandering and Low Profession Class.																						
Rávalia	0·2	0·2	...	...	...	...	3	3	...	...	...	...	...	...	...	...	...	...		999	997	1,000
Wághri	0·3	0·3	...	...	...	...	2	4	...	...	...	...	...	...	...	...	...	...		998	996	1,000
Criminal Class.																						
Bária	0·4	0·4	...	...	...	...	1	8	...	...	...	...	...	...	...	...	0·1	...		999	997	1,000
Koli	28	28	24	...	...	...	17	32	1	...	...	...	...	...	...	...	...	...		983	968	999
Khánt	.....	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...		.....	...	.....
Talávia	0·2	0·2	...	...	...	...	...	4	...	...	...	...	...	...	...	...	...	...		998	996	1,000
Unclean Castes.																						
Bhangi	0·5	0·5	0·4	...	...	...	3	6	0·3	...	...	...	...	...	...	...	...	...		997	994	999·7
Dhed	3·5	3·5	1	0·02	0·04	...	6	13	0·1	...	...	...	...	...	...	...	...	...		994	988	999·9
Garoda	1	1	0·3	0·5	1	...	32	67	0·6	...	...	...	...	...	...	...	4	...		966	929	999·4
Khálpa (Chamar)...	0·6	0·6	0·3	...	...	...	3	6	0·1	...	...	...	...	...	...	...	...	...		997	994	999·9
Senava	0·04	0·04	...	...	...	...	1	2	...	0·4	...	...	...	...	...	...	...	...		998·8	997·3	1,000
Jains.																						
Oswál	7	7	4	7	12	...	340	683	19	...	...	...	1	3	...	3	4	...		609	315	981
Porwád	16	16	13	5	11	...	346	681	22	...	...	...	...	...	...	1	3	1		653	318	979
Shrimali	50	51	27	4	7	...	369	708	17	...	...	...	...	1	...	1	1	...		630	291	983
Zoroastrians ...	29	17	314	100	214	10	598	744	483	...	3	...	...	...	...	5	12	...		401	254	517
Musalmans.																						
Saiad	5	5	3	6	13	...	99	192	4	...	1	...	1	1	...	53	100	3		874	755	994
Shaikh	11	11	7	1	2	0·2	70	133	1	...	1	...	...	1	...	20	36	4		914	840	996
Pathán	6	6	2	1	2	...	66	107	1	...	...	...	...	...	...	31	57	1		914	838	998
Memon	5	5	0·4	0·4	1	...	108	210	1	...	...	...	...	...	...	8	16	...		890	785	999
Vohora	27	26	38	5	2	0·1	167	334	10	...	...	...	...	...	...	23	83	13		821	653	979
Molesalam	2	2	0·4	0·4	1	...	108	210	1	...	...	...	...	...	...	4	7	...		962	925	999
Momana	4	4	1	...	1	...	50	98	1	...	...	...	...	...	...	1	2	1		960	900	999
Ghánchi	2	2	0·7	...	1	...	86	166	8	...	...	...	...	...	...	1	1	...		913	894	998
Pinjára	2	2	0·4	...	...	...	82	158	1	...	...	...	...	...	...	6	12	...		912	830	999
Tái	1	1	0·1	...	1	...	50	106	1	1	3	...	...	...	...	4	8	...		947	886	999
Malek	3	3	0·4	1	3	...	53	102	1	...	...	...	...	...	...	9	18	...		943	890	999
Fakir	2	2	...	...	1	...	54	99	...	...	...	...	...	1	...	11	22	...		937	834	1,000
Native Christians... ...	3	3	14	16	26	3	60	87	26	...	3	3	2	...	...	7	18	...		926	885	970
Animistics	4	4	1·6	...	...	...	6	7	...	...	...	...	...	...	...	...	...	...		996	995	1,000

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Subsidiary Table VI.

Progress of Education since 1881 *by Natural Divisions and Districts in the age-period* 15 *and over.*

Natural Divisions and Districts.	Number of Literates in 1,000 Males.			Number of Literates in 1,000 Females.			Variation + or −					
							1891-1901.		1881-1891.		1881-1901.	
	1901.	1891.	1881.	1901.	1891.	1881.	Male.	Female.	Male.	Female.	Male.	Female.
1	2	3	4	5	6	7	8	9	10	11	12	13
Amreli	196·0	189·4	170·3	6·3	4·6	1·0	+6·6	+1·7	+19·1	+3·6	+25·7	+5·3
Kadi	143·3	125·8	104·1	2·5	2·7	1·3	+17·5	−0·2	+21·7	+1·4	+39·2	+1·2
Navsari	226·4	206·8	168·9	24·5	13·3	5·7	+19·6	+11·2	+37·9	+7·6	+57·5	+18·8
Baroda, exclusive of City	246·4	188·0	138·3	5·5	3·0	0·8	+58·4	+2·5	+49·7	+2·2	+108·1	+4·7
City	432·6	410·8	343·6	24·3	24·8	6·8	+21·8	−0·5	+67·2	+18·0	+89·0	+17·5
Total ...	207·0	175·2	138·9	8·1	5·6	2·0	+32·4	+2·5	+36·3	+3·6	+68·7	+6·1

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Subsidiary Table A.

Progress of Education in certain Castes.

Caste.	Males.				Females.			
	Total Numbers.	Literate.	Percentage, 1901.	Percentage, 1891.	Total Numbers.	Literate.	Percentage, 1901.	Percentage, 1891.
Parsi	3,712	2,770	74·62	77	4,697	2,267	48·26	40
Brahman, Nagar ...	4,410	2,465	55·89	65	4,134	478	6·72	12
(1) Vadnagra ...	990	683	68·87	...	862	139	16·12	...
(2) Visnagra ...	2,571	1,545	60·09	...	2,836	125	4·41	...
(3) Sathodra ...	181	119	65·75	...	196	2	1·02	...
(4) Others ...	668	118	17·66	...	240	12	5·00	...
Brahman, Dakshini (Deshastha, Kokanastha, Karahada).	5,417	3,942	72·77	82	4,522	273	5·03	6
(1) Deshastha ...	3,212	2,322	72·29	...	2,482	155	6·25	...
(2) Kokanastha ...	1,565	1,127	72·01	...	1,513	78	5·10	...
(3) Karahada ...	640	493	77·19	...	510	40	7·84	...
Other Gujarati Brahmans (Audich, Anavala, Shrimali) ...	27,505	14,198	51·61	49	26,477	447	1·68	1
(1) Anavala ...	5,800	3,906	67·35	...	5,062	115	2·27	...
(2) Audich ...	20,894	9,836	47·07	...	20,603	313	1·52	...
(3) Shrimali ...	811	456	56·72	...	812	19	2·34	...
Rajput	30,915	4,556	14·73	7	28,495	30	0·10	0·15
Maratha	9,197	3,122	33·94	30	8,189	69	0·84	2
Shrimali, Disaval and Porvád Vania ...	9,730	4,110	42·24	76	6,323	116	1·83	1·6
Soni, Sutar, Lohar ...	30,163	3,970	17·13	21	23,096	61	0·26	0·3
Vohora (Musalman) ...	12,272	4,274	34·82	26	13,100	274	2·09	1·3
Molesalam (Musalman)	4,948	373	7·55	6	4,780	3	0·06	·007
Aboriginal Castes ...	89,423	613	0·68	0·9	86,827	12	0·01	...
Devotees	10,861	2,154	19·81	18	6,801	22	0·32	0·6
Writers	2,243	1,430	63·75	69	1,910	128	6·70	7
(1) Prabhus ...	1,516	1,244	74·34	...	1,334	117	8·77	...
(2) Brahma Kshatri.	464	197	42·18	...	359	6	1·66	...
(3) Kayastha ...	260	106	40·77	...	217	5	2·30	...
Traders and Pedlars...	22,444	11,979	53·37	69	20,254	350	1·73	2
(1) Lohana ...	5,400	2,257	41·79	...	5,047	80	1·58	...
(2) Others ...	13,143	8,885	67·60	...	11,701	267	2·28	...
(3) Meman ...	3,901	837	21·46	...	3,706	3	0·08	...
Unclean Castes ...	82,153	1,025	1·24	0·6	81,023	15	0·02	...
Non-Indian Asiatic, excluding Parsis...	67,266	10,007	14·87	17	62,452	306	0·49	0·9

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Subsidiary Table B.

Ratios of Education by Age-periods for the Baroda Territory as compared with those for the British Gujarat.

Age-Periods.	BRITISH GUJARAT.		BARODA TERRITORY.	
	Percentage of Literate.	Percentage of Illiterate.	Percentage of Literate.	Percentage of Illiterate.
1	2	3	4	5
0—10 ...	2·65	97·35	1·91	98·09
10 - 15 ...	13·12	86·88	9·31	90·69
15—20 ...	15·26	84·74	11·73	88·27
20 and over ...	13·8	86·2	10·93	89·07
Total 1901 ...	11·35	88·65	8·77	91·23
Total 1891 ...	7·62	92·38	6·06	93·94

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Subsidiary Table C.

Literacy compared with the five Zillas of British Gujarat.

Division.	British Gujarat.				Division.	Baroda State.			
	Proportion per 1,000.					Proportion per 1,000.			
	Males.		Females.			Males.		Females.	
	1901.	1891.	1901.	1891.		1901.	1891.	1901.	1891.
1	2	3	4	5	6	7	8	9	10
Ahmedabad	205·6	135·7	17·7	5·8	Amreli	152·3	125·1	6·3	3·6
Kaira	179·2	110·2	9·9	2·9	Kadi	113·0	790·3	2·3	1·9
Panch Mahals	105·3	66·8	7·2	2·0	Navsari	168·0	125·6	20·0	9·4
Broach	284·0	223·2	17·9	8·1	Baroda excluding City	197·0	123·5	6·2	2·1
Surat	255·2	190·0	24·3	12·20	Baroda, including City	224·6	150·4	9·1	4·9
					Baroda City	366·0	310·0	24·0	18·4
Total ...	206·4	141·10	16·3	6·3	Total ...	162·6	113·2	7·6	3·9

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Subsidiary Table D.

Percentages of Literacy in some Indian Provinces and States.

Province.	Males.		Females.	
	Percentage of Literates.		Percentage of Literates.	
	1901.	1891.	1901.	1891.
1	2	3	4	5
Madras	11·85	11·47	0·92	0·66
Bombay	11·54	9·72	0·90	0·60
Bengal	10·43	8·29	0·54	0·30
Punjab	6·44	8·29	0·34	0·19
Central Provinces	5·83	4·27	0·22	0·13
Baroda State	10·27	10·89	0·76	0·39
Berar	8·53	5·84	0·32	0·12
N.-W. Provinces	5·78	5·17	0·24	0·17

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Subsidiary Table E.

Showing the Total Revenue, Expenditure and Expenditure on Education by Provincial Governments, for some of the Provinces of India and other Countries.

Province or State.	Total Revenue.	Expenditure.	Expenditure on Education.	Percentage of.		Expenditure on Education per head of population.
				Column 4 to 2.	Column 4 to 3.	
1	2	3	4	5	6	7
	Rs.	Rs.	Rs.			Rs. a. p.
India.	**1,05,23,37,500**	**1,04,99,32,000**	**99,63,344**	**·95**	**·95**	0 0 $8\frac{1}{4}$
Assam	1,44,48,380	1,21,76,870	217,977	1·51	1·79	0 0 $6\frac{5}{6}$
Bengal	2,062,58,630	9,89,46,760	24,17,501	1·17	2·44	0 0 $6\frac{1}{3}$
Bombay (Pres.)	14,80,00,340	10,01,22,500	21,41,326	1·44	2·13	0 1 $10\frac{1}{7}$
Burma	6,98,90,400	4,46,29,220	7,35,922	1·05	1·64	0 1 $1\frac{1}{2}$
Central Provinces	2,58,21,890	1,68,55,540	3,65,088	1·41	2·16	0 0 $7\frac{3}{11}$
Madras	14,28,64,770	10,24,98,590	19,68,158	1·38	1·92	0 0 10
N. W. Provinces and Oudh..	12,50,35,420	6,06,98,290	10,44,974	0·84	1·72	0 0 $4\frac{1}{5}$
Punjab	9,36,01,470	5,30,20,890	7,88,173	0·84	1·49	0 0 $7\frac{1}{2}$
States or Agencies.						
Baroda	**1,31,94,232**	**1,39,45,518**	**8,55,463**	**6·5**	**6·1**	0 7 0
Mysore	1,84,43,000	.....	6,15,705	3·34	...	0 1 $9\frac{1}{3}$
European Countries.	£	£	£			£ s. d.
England & Wales. } United Kingdom.						
Scotland ... } United Kingdom.	119,839,905	133,722,407	10,763,190	8·95	8·05	0 5 3
Ireland &c. ... } United Kingdom.						
Austria	66,796,700	67,444,500	.....	...	...	.....
Belgium	19,984,520	20,455,320	1,417,683	7·09	6·93	0 4 $2\frac{2}{3}$
Denmark	3,990,900	4,263,000	22,778	0·57	0·53	0 0 $2\frac{1}{2}$
France	144,798,870	141,091,400	594,648	0·41	0·42	0 0 $3\frac{3}{4}$
German Empire	92,838,850	92,785,400	3,465,250	3·73	3·74	0 1 $2\frac{3}{4}$
Italy	69,056,870	69,212,500	1,895,248	2·75	2·74	0 1 $2\frac{1}{5}$
Netherlands	12,335,150	12,516,170	535,458	4·34	4·28	0 2 $1\frac{1}{6}$
Portugal	11,185,430	11,236,700	261,909	2·34	2·33	0 1 $0\frac{2}{5}$
Russia	185,251,506	188,695,100	5,446,706	2·94	2·88	0 0 $10\frac{1}{7}$
Servia	3,111,590	3,050,370	39,747	1·28	1·30	0 0 $4\frac{1}{8}$
Spain	33,701,300	35,135,900	735,517	2·18	2·09	0 0 $9\frac{2}{3}$
Sweden	7,628,200	7,628,200	1,036,602	13·46	13·46	0 4 $0\frac{1}{3}$
Norway	5,316,800	4,912,400	27,237	0·51	0·55	0 0 3
Switzerland	4,041,350	4,110,300	829,517	20·52	20·18	0 5 $0\frac{1}{10}$
Asiatic Countries.	Rs.	Rs.	Rs.			Rs. a. p.
Ceylon	2,59,13,141	2,49,52,160	7,78,133	3·003	3·12	0 3 $7\frac{1}{3}$
	Yens.	Yens.	Yens.			Yens.
Japan	25,45,49,818	25,45,49,818	44,78,278	1·76	1·76	0·10
Other countries.	£	£	£			£. s. d.
Argentine Republic ...	7,598,200	5,196,309	2,585,442	34·03	49·75	0 13 5
Mexico	11,646,800	11,601,816	1,196,036	10·27	10·31	0 2 0
United States	113,418,170	97,542,758	39,456,321	34·77	40·45	0 10 5
Canada	10,205,999	8,555,056	1,837,757	18·006	21·38	0 7 $7\frac{1}{4}$

N.B.—In column 4, the expenses by Government or from Provincial or State funds are only taken into account, and not those from Municipal funds, donations, or local cess Endowments, &c., which are excluded.

The figures of columns 2 and 3 are taken from Statesman's Year Book 1901.

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CHAPTER VI.

LANGUAGE.

1. Preliminary Remarks.

2. Languages in the Baroda Territory and the numbers using them.

3. Percentages.

4. Languages by Divisions.

5. Numbers speaking the languages compared with the numbers of castes and races supposed to speak them.

6. Concluding Remarks.

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CHAPTER VI.

LANGUAGE.

1. Preliminary Remarks.

The heading of languages as a Census chapter.

1. The present chapter deals with the mother-tongue of the subjects of this State, that is, the language ordinarily spoken by them in their homes. This subject has been one of the main features of enquiry at the Census in accordance with the recommendation of the Committee which was appointed to draw up a scheme for the Census of 1881. The Committee recommended it on the ground that its return, in combination with that of birth-place, might serve as an indication of race, in case of foreigners and those of mixed blood. If this had been the main object, it can no longer be said to exist, since a separate column for caste, tribe and race has been reserved in the schedule. Moreover, when the Ethnological survey which has been very recently sanctioned by the Government of India will have been finished, the necessity for such an enquiry, if it exists at all, will have passed away ; thus shortening the labours of the Census office. Another use to which a return of the mother-tongue can be applied is an aid to philological enquiry. But the excellent and valuable results of the exertions of Dr. Grierson will also in a very short time, it is expected, do away with its Census necessity. A return of languages may altogether disappear from view from the Census Tables at a not very remote period. If the numbers for all the castes and tribes are known and the birth-places, the numbers speaking the different languages can then be easily calculated.

Languages grouped according to the Index.

2. This return of the mother-tongue is embodied in Imperial Table X, wherein the languages spoken in their houses by the people of this State, have been grouped according to the Index of languages received from the Census Commissioner.

The families and branches and groups of languages spoken in this State.

3. From this Table, we find that all the languages returned, taken togther, make only four families out of twelve—the Indo-European, the Dravidian, the Mongolian and the Semitic families. Out of these, the Indo-European family is again split up into two sub-famlies, the Aryan and the European. Of the first, there are two branches (1) the Indian and (2) the Iranian. To this Indian branch belong the languages spoken largely by the people of this State. This branch is split up into 9 groups, out of which only 5 groups, *viz.*, the Western, the South-Western, the Central, the North-Western and the Eastern are found in this State.

2. Languages in the Baroda Territory and the numbers using them.

Numbers speaking the languages mentioned above according to families.

4. Having shown the arrangement of languages given in Imperial Table X, I shall now proceed with the numbers returned under each family, sub-family, branch and group, before entering into a discussion of the return of languages and dialects. Out of a total population of 1,952,692 souls, 1,952,082, *i.e.*, almost the entire population, including 1,008,284 males and 943,798 females, use the

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languages of the Indo-European family; 453 persons, including 258 males and 195 females, of the Dravidian family; 4 persons, including 3 males and 1 female, of the Mongolian family; and 153 persons, including 89 males and 64 females, of the Semitic family.

According to sub-families and branches.

5. Out of the total persons, 1,952,082, speaking the languages of the Indo-European family, 233 persons, including 140 males and 93 females, use the European sub-family, and 1,951,849 persons, including 1,008,144 males and 943,705 females, the Aryan sub-family. Of these two sub-families, only the Aryan is split up into branches which are, as said above, (1) the Indian and (2) the Iranian. To the first branch belong 1,951,756 persons, including 1,008,077 males and 943,679 females; and to the second belong 93 persons, including 67 males and 26 females.

Groups of the Indian branch.

6. Out of the nine groups into which the Indian branch is divided by the linguists, 5 groups are obtainable in this State. Of these, the Western is the largest; comprising as it does 1,844,752 persons, including 952,506 males and 892,246 females; and the Central is the smallest comprising 23 persons, including 21 males and 2 females. The South-western containing 38,605 persons, including 20,558 males and 18,047 females, the North-western containing 154 persons, including 84 males and 70 females, and the Eastern containing 67 males and 29 females, stand between the first two groups in the order mentioned.

Groups of the Iranian branch

7. The two groups into which the Iranian Branch is sub-divided are both to be met with here; since the Western group returns 62 persons, including 44 males and 18 females, and the Eastern group returns 31 persons, including 23 males and 8 females.

Indo-European family, second sub-family.

8. The second sub-family of the Indo-European family, the European, returns only two groups out of 10; the Romans and the Teutonic, the first returning 55 persons, including 41 males and 14 females, and the second returning 178 persons, including 99 males and 79 females. I am afraid that the entry of 55 persons, as speaking Roman (Portuguese) is quite incorrect: the language really is perhaps Goanese only.

Dravidian family.

9. The Dravidian family does not seem to have been split up into either sub-families or groups, as the operations of the Linguistic survey have not yet been extended so far. The enumeration returns only 3 languages out of 13, of which she is the parent; the Canarese containing 46 persons, including 34 males and 12 females; the Tamil containing 85 persons, including 53 males and 32 females; and the Telugu containing 322 persons, including 171 males and 151 females.

Mongolian Family.

10. The Mongolian family is divided into four groups in the Index; out of which only one is found, the Ural Altaic; which, though it is the parent of so many languages, offers only one,—the Turkish, Baroda containing only 4 persons speaking the language, 3 males and 1 female.

Semitic family.

11. The remaining family, the Semitic, shows only the Southern branch in this State, in the shape of the Arabic, spoken by 153 persons, including 89 males and 64 females.

Details of the European sub-family of languages.

12. Having thus disposed of the three foreign families (1) the Dravidian, (2) the Mongolian, and (3) the Semitic, which appear very insignificant as compared with the Indo-Aryan family, we shall proceed to a fuller discussion of the

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return under the latter. The languages of the first three families are spoken only by persons coming to this State temporarily either for service or business ; and as such are not likely to make any, the least, influence on the ordinary language of the people. The Indo-European family comprises, as is said above, two sub-families (1) the Aryan and (2) the European. This latter has to show only two languages (1) the English and (2) the Portuguese. There are 178 persons, including 99 males and 79 females speaking the English language, and 55 persons, including 41 males and 14 females, that is, less than even $\frac{1}{3}$rd of the former, speaking the other language. The majority of persons speaking these two languages are naturally found in the Capital City, which, for Census purposes, includes the Baroda Camp. The State has employed some persons speaking the English language in some branches of its administration, and the Camp contains also a large number of these. It is doubtful if there are any persons speaking the Portuguese language. The Goanese are often called Portuguese, and so the Portuguese language is entered for Goanese. This language is not to be found outside Baroda, except for 3 persons in Navsari.

Details of the Indian sub-family.

The Central, North-Western and Eastern groups.

13. Thus there now remains only the Indian Branch to be dealt with. This branch, as said above, contains 5 groups ; of these, the Central, the North-Western and the Eastern groups contain those languages only which are spoken in the countries far removed from this State ; and, therefore, they return a very small number of people as compared with the others. The Central group is returned only in the Navsari Division, where, on account of the opening up of the Tapti Valley Railway, people from the North-Western Provinces and Oudh, where it is largely used, might have migrated for labour or service. The North-Western group returns two languages (1) the Kashmiri and (2) the Sindhi with its dialect, the Tharadi. The Kashmiri is returned only from the Kadi Division as spoken by one solitary female; who, perhaps, was travelling by rail on the Census night. The Sindhi's chief places of return are the Baroda City and the Kadi Division. There are many Sindhi Sirdars in the service of the State ; some of them reside in the City, while others, with their relatives, live in their jagir villages in the Kadi and Baroda Divisions. Similarly, the presence of the Bengali and the Maithili can be explained ; persons using this language are found employed on the R. M. Railway, which passes through the Kadi Division of this State ; where they have been enumerated, as the population of the Railway Stations within the territories of this State has been this year included within the population of the Talukas in which they are situated. In short, these three groups are not a constant factor in the Linguistic Division of this State.

Western and South-Western groups of the Indian Branch.

14. The principal groups that remain to be dealt with are the Western and the South-Western. Of these, the latter is only an immigrant, though of a permanent nature, because it contains the Marathi, which is the language of the Ruler of this State. It is, therefore, natural that it should be found here in a large number. The total strength of persons speaking this language and its dialects is 38,605 persons, including 20,558 males and 18,047 females. Of this number, 26,934 are returned from the City alone, and the remainder are scattered over the Divisions in a varying ratio. This fact shows that though the Marathas had conquered Gujarat and had established their *Thánás, i.e.*, military stations,

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in almost all the provinces, they had not been able to engraft their language upon the conquered country. So, notwithstanding their conquests, their language did not receive that extension which the languages of other invaders do. Again, the apathy of the conquerors has also not allowed it to influence the Gujarati language to any perceptible degree.

The Western group is the largest; since it comprises the languages of the dwellers of the land, as well as of outsiders who have settled here. The latter comprise the persons who speak the Panjabi, the Brij and the Hindi, which have been returned mostly from the City and the Amreli Division, where the regiments are located. This group includes also the persons who use the Rajasthani language. The chief dialect of this latter language, the Marwadi, has been instrumental in raising its total to 1,936, since Marwadi is spoken by 1,888 persons, and is found all over the State, a fact establishing the common belief that there is no corner which is unvisited by these money-lending people. Thus we see that these languages are also not a constant factor in a record of languages of the Western group prevalent in this State.

The Gujarati and its dialects.

15. The languages that now require to be noticed are the Gujarati and its dialects, the Hindustani and the Urdu, and the Gipsy and the Bhil dialects. The number of persons speaking the Gujarati language is 1,773,594, including 913,111 males and 860,483 females. This total includes the number of persons speaking the Kachhi and the Záláwadi dialects. The former is spoken by 10,880 persons, a majority of whom hail from the Okhamandal taluka, the home of the Bhatias and the Lohanas, who have spread over the whole of the Western Presidency, where they have made a name for themselves as thriving traders and merchants. The latter dialect returns only two persons, and, therefore, need not be discussed. Thus the number of persons speaking the language of the soil is reduced to 1,762,712 persons. Two other dialects of the Western group, under "Hindi," which take rank after the Gujarati, are the Hindustani, numbering 34,769 souls, including 20,142 males and 14,627 females, and the Urdu, with 34,046 persons, including 17,811 males and 16,235 females. Though returned under separate names these two dialects are one and the same and so the total may be placed at 68,815 souls, comprising 37,953 males and 30,862 females. These two dialects are for the most part spoken by the Musalman population of this State. That population as ascertained at the present Census is 165,014 souls. Comparing this figure with that for the languages, it appears that only two-fifths of the population use the Hindustani language whereas the rest use the Gujarati language. This fact shows, unmistakably, that the majority of the Musalmans have, notwithstanding their change of faith, retained the language of their original faith.

The Gujarat language.

16. The Gujarati language is one of the main off-shoots of the Prakrit of Northern India; and differs little, save in detail and in the more complex inflexions, from Hindi. It is essentially a language of commerce; and, therefore, receives many additions and undergoes many alterations from persons using it, as well as from the places where it is used. From the mouth of a Musalman it sounds differently from what it does from the mouth of a Parsi, and differently from both from what it does from that of a Gujarati. Hindus also pronounce it very differently in different localities, thus leading some persons to believe that they

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speak different dialects ; but, in reality, such is not the case. This language, though an off-shoot of one of the Prakrit languages, has been enriched from many sources, and I do not think it foreign to the purpose to say a few words about its growth. From the history of Gujarat we learn that there was a time when it was completely under the sway of the Musalmans. These latter had made Urdu their Court language ; therefore the Gujaratis, who were their subjects, had, to some extent, to study that language, and similarly, the rulers, in their intercourse with their subjects, had to make themselves understood in all the ordinary transactions of life. This necessity on both sides, as is the case when the conquerors and the conquered speak different languages, brought into common use many words and expressions from one language into the other ; and these, by efflux of time, retained their new places. Some of the Urdu words migrated in their original shape, and some in a deformed shape, into the Gujarati vocabulary. Similarly, the close neighbourhood of the Gujaratis and the Bhils and other cognate tribes brought on an exchange of some words, either in their original shape or in altered form. The Marathas had not been able to make any permanent impression upon the Gujarati language in their early settlement ; since their inroads into the country were not of an abiding character. But after the permanent settlement of the Gaekwars in the heart of Kathyawar and Gujarat, the Gujarati language has received some additions from the Marathi also. Again, the establishment of the British power in Gujarat, the consequent development of the country, and the spread of education in the English language have brought a very large accession of foreign words to the Gujarati. Even thus enriched, the language is found deficient in giving expression to words and ideas rapidly demanding admission in the departments of science, art and literature ; and so the University men of the present day are compelled to coin words from the Sanskrit to express those forms and ideas that have to be placed before the world in books or periodicals. This tendency of some of them has gone to such a length, that, excepting the character of the letters, there is for the most part not much to distinguish between the Gujarati and the original Sanskrit.

Gujarati books.

17. On account of the rapid strides which education is taking in all directions all over the country, people have begun to feel the necessity of a rich store of vernacular books and, with it, the necessary encouragement to deserving books and writers. This need has brought into existence the Gujarat Vernacular Society, whose object is to offer prizes for, and otherwise encourage, the publication of useful Gujarati books. Its head-quarters are in Ahmedabad in British territory. Though in Baroda there is no public body of this kind, still His Highness the Maharaja has, by his generous policy, not allowed its absence to be felt. From Table IV appended to this Chapter it will be seen that he has given very liberal encouragement in that direction. It shows that under State support, 135 books have been written in 5 languages. Out of these 85 are in Gujarati, 46 in Marathi, 1 in Urdu, 2 in English and 1 in Persian. Nine books have been written by public servants of this State as part of their duty ; and the publication of 126 books has been procured by the grant of prizes, donations, rewards, &c. Again, all these books cover a very extensive field of knowledge ; since 5 of them relate to religion, 11 to morals,

Sub. IV—1 and 13.

IV—15-16.

Sub.—IV. 18-34.

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6 to the Vedantic philosophy, 1 to Logic, 29 to history, 6 to sociology, 3 to politics, 1 to ethnology, 20 to natural science, 8 to hygiene and sanitation, 7 to law, 2 to cookery, 14 to literature in general, 6 to sports, 12 to music, 2 to antiquities, and 2 to biography. This list shows how vast is the field traversed and in what various directions the energies of the educated men of the country are capable of working. Of these 135 books, 90 are translations from other languages and 45 are original compositions. Out of these 45, 1 is devoted to religion, 1 to morals, 2 to history, 1 to politics, 16 to natural science, 5 to laws, 7 to literature, 4 to sports, and 8 to music. Out of the 85 books in the Gujarati language, 4 treat of religion, 7 of morals, 6 of the Vedantic philosophy, 1 of logic, 13 of history, 4 of sociology, 1 of ethnology, 13 of natural science, 5 of hygiene and sanitation, 6 of laws, 10 of literature, 2 of sports, 10 of music, 2 of antiquities, and 1 is a biography. Of the 46 books in the Marathi language, 1 treats of religion, 4 of morals, 14 of history, 2 of sociology, 1 of politics, 7 of natural science, 3 of hygiene and sanitation, 1 of law, 2 of cookery, 4 of literature, 4 of sports, 2 of music, and 1 is a biography. The one in Urdu relates to history; the two books that are published in the English language relate to politics, and the remaining one, in Persian, relates to history.

The Gipsy dialects.

18. Connected with the Gujarati language in these parts are the Gipsy and the Bhil languages. In the Index of languages, the Census Commissioner calls them "two groups of miscellaneous forms of speech, since nothing is known about the character of their alphabets, their grammar or their syntax." Out of the sixty-five names falling under the head of Gipsy languages, there is only one,

Bávchi.

the Bávchi, in sufficiently large numbers in this State to reqnire discussion. That is a language spoken by a class of persons known as Bávchás who, for the most part, are found to work as grooms in the stables and in the cavalry lines. The total number speaking that language is 242 persons, including 111 males and 131 females. The population of the Bávchás is returned as 1,661 souls, including 890 males and 771 females. Thus we see that the proportion of the speakers of this language is very small as compared to the total population of the class that has given the name to the language; and the reason is not hard to find out; because these people, as said above, reside now in large towns and cities and have naturally taken to the language of their masters. The second language under this head

Banjari.

that is met with in this State is 'the Banjari,' returned by only one man.

The Bhil dialects.

19. The Bhil dialects are, in this State, 11 in number, corresponding to the tribes of the Anaryas found in this State. But in the Index of Languages, referred to above, two of the said languages, the Kathodi and the Varli, have been shown as dialects of the Marathi language; and, therefore, I have been compelled to show them there, though naturally they ought to have received a place with the other Bhil dialects, if we looked to the class of the tribes using them. The languages that appear in Imperial Table X as Bhil dialects are 9,—*viz.*, Bhili or Vasávi, Chodhri, Dhodia, Gamatadi, Konkani, Kotali or Kotwali, Mávchi, Naikadi, and Válvi. The last does not at all appear in the Index of Languages; perhaps because it has escaped notice. But the language was returned at the last Census of 1891 and has been returned this time also; and, therefore, it is shown under its proper heading. The total number of persons

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speaking these various dialects is 68,503, in a total population of 176,250 of these people ; and the Imperial Table affords an explanation of this divergence ; because, excepting the Bhili and the Konkani dialects, which are found in both the Navsari and the Baroda Divisions, all the rest are enumerated only in the Navsari Division ; whereas Imperial Table XIII shows that the Forest tribes have been returned by all Divisions. This indicates that the members of these tribes living outside Navsari drop their native dialect and use Gujrati. Moreover, it is constantly observed that those of the said tribes who have migrated from the forests to the Rasti or civilized portions of the Navsari and the Baroda Divisions have abandoned their language in favour of the language of their neighbours. It would be, therefore, most interesting as well as valuable to preserve a record of their dialect before they become completely extinct. I append below a statement showing words and expressions of the Gámatadi, the Ráni, Chodhri, the Konkani and the Dhodia languages, with their English meanings, and their Marathi and Gujarati equivalents. From a study of these expressions, one is led to infer that the Konkani is more allied to the Marathi and that the rest are allied more to the Gujarati.

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Certain words and phrases in the different dialects spoken in the Rámi Mahals of the Navsári District, with their equivalents in English, Gujarati and Marathi.

Serial No.	Gámaṭáli.	Rámi.	Chódhri.	Kónkni.	Dhódiá.	Gujarati.	Marathi.	English.
1	2	3	4	5	6	7	8	9
1	Yoka ...	Eka ...	Eka ...	Eka ...	Eka ...	Eka ...	Eka ...	One.
2	Bena ...	Bena ...	Be ...	Dona ...	Be ...	Be ...	Dona ...	Two.
3	Teena ...	Teena ...	Teena ...	Teena ...	Teena ...	Trana ...	Teena ...	Three.
4	Chára ...	Chára ...	Chára ...	Chára ...	Chára ...	Chára ...	Chára ...	Four.
5	Páṇcha ...	Páṇcha ...	Páṇcha ...	Páṇcha ...	Páṇcha ...	Páṇcha ...	Páṇcha ...	Five.
6	Chha ...	Chho ...	Chha ...	Chha ...	Chha ...	Chha ...	Sahá ...	Six.
7	Háta ...	Háta ...	Háta ...	Sáta ...	Sáta ...	Sáta ...	Sáta ...	Seven.
8	Átha ...	Átha ...	Átha ...	Átha ...	Átha ...	Átha ...	Átha ...	Eight.
9	Nava ...	Nava ...	Nava ...	Nava ...	Nava ...	Nava ...	Naoo ...	Nine.
10	Daha ...	Daha ...	Daha ...	Dasa ...	Daha ...	Dasha ...	Dahá ...	Ten.
11	Veehee ...	Veehee ...	Veeha ...	Eesa ...	Veeha ...	Veesa ...	Veesa ...	Twenty.
12	Pachásá ...	Adee Veehá, Pachásá chásá.	Adhee Eesa Pachásá ...	Adhee Eesa ...	Adhee Veeha, Pa-ohásia.	Pachásа ...	Pannása ...	Fifty.
13	Ho ...	Ho ...	Ha ...	Séu ...	Ho, Páncha Veeha,	So ...	Shambhar ...	Hundred.
14	Áṇee ...	Áṇee ...	Áṇi ...	Má ...	Mén ...	Hun ...	Mee ...	I.
15	Máá ...	Máná ...	Má áré ...	Máṇá ...	Máṇá ...	Márun ...	Mázéṇ ...	Of me.
16	Máá ...	Máṇá ...	Má áré ...	Máṇá ...	Maṇá ...	Márun ...	Mázéṇ ...	Mine.
17	Ámá ...	Ámun ...	Ámé ...	Amee ...	Ámee ...	Amé ...	Ámhee ...	We.
18	Ámééṇ ...	Áma áṇ ...	Ámáré ...	Ámná ...	Ámná ...	Amárun ...	Amachéṇ ...	Of us.
19	Ámééṇ ...	Áma áṇ ...	Ámáré ...	Ámná ...	Ámná ...	Amárun ...	Amachéṇ ...	Our.
20	Tu ...	Tuṇ ...	Tuṇ ...	Tuṇ ...	Tuṇ ...	Tuṇ ...	Tooṇ ...	Thou.
21	Ta a ...	Ta o ...	To oré ...	Tuná ...	Tuṇá ...	Táruṇ ...	Tuzéṇ ...	Of thee.
22	Ta a ...	Ta o ...	To oré ...	Tuná ...	Tuṇá ...	Táruṇ ...	Tuzéṇ ...	Thine.
23	Tumá ...	Tumuṇ ...	Tumé ...	Tumee ...	Tumee ...	Tamé ...	Tumhee ...	You.
24	Tumé éṇ ...	Tumá á ...	Tumáré ...	Tumná ...	Tumaṇé ...	Tamárun ...	Tumaché ...	Of you.
25	Tumé éṇ ...	Tumá á ...	Tumáré ...	Tumná ...	Tumaṇé ...	Tamárun ...	Tumaché ...	Your.
6	Tó ...	Tó ...	Tó ...	Tó ...	Tó ...	Té ...	Tó ...	He.

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Certain words and phrases in the different dialects spoken in the Rámi Mahals of the Navsári District, with their equivalents in English, Gujarati and Marathi—contd.

Serial No.	Gámaṭ'di.	Rámi.	Chódh'ri.	Kónk'ni.	Dhódiá.	Gujarati.	Marathi.	English.
1	2	3	4	5	6	7	8	9
27	Tyá á	Tee á	Tyáné	Téná	Tápé	Ténuṇ	Tyáchéṇ	Of him.
28	Tyá á	Tee á	Tyáné	Téná	Tápé	Tenuṇ	Tyáchéṇ	His.
29	Tyá	Té	Tyá	Té	Té	Té ó	Té	They.
30	Tyáhá	Tyá	Tee éné	Ténáṇ	Tápáṇ	Nuṇ Témuṇ	Tyánchéṇ	Of them.
31	Tyáhá	Tyá	Tee éné	Ténáṇ	Tápáṇ	Témnuṇ	Tyánchéṇ	Their.
32	Átha	Átha	Háthe	Háta	Hátha	Hátha	Hátia	Hand.
33	Pága	Pága	Pága	Pánya	Pága	Paga	Páya	Foot.
34	Náka	Náka	Náka	Náka	Náka	Náka	Náka	Nose.
35	Doḷá	Doḷá	Doḷá	Doḷá	Doḷá	Áṇkha	Doḷá	Eye.
36	Moṇ oṇ	Muṇya	Muṇuṇ	Muṇha	Mu	Moṇ	Toṇ'a	Mouth.
37	Dáṇta	Dáta	Dáta	Dánta	Dánta	Dánta	Dánta	Tooth.
38	Káṇa	Káṇa	Káṇa	Káṇa	Káṇa	Káṇa	Káṇa	Ear.
39	Kéṇhé	Kéṇhéṇ	Nimálá	Kénsa	Nimálá	Vála	Kénsa	Hair.
40	Taplóṇóṇ	Munénká	Tanapo	Dókee	Dói	Máthuṇ	Dokén	Head.
41	Jeebha	Jeebha	Jeeba	Jeebha	Jeebha	Jeebha	Jeebha	Tongue.
42	Deda	Dedha	Buko	Pota	Peta	Peta	Pota	Belly.
43	Bóidó	Bóadu	Baddó	Páṭha	Baddó, Váṇho	Peetha, Bardo	Páṭha	Back.
44	Lóidhoṇ	Nóudo	Nóodó	Lokhanda	Lodhóṇ	Lodhuṇ	Lokhanda	Iron.
45	Hona a	Haná	Hanó	Sonáṇ	Honó	Sonuṇ	Sonéṇ	Gold.
46	Roopó	Rupo	Rupa	Rupéṇ	Rupáṇ	Rupuṇ	Rupéṇ	Silver.
47	Ábó	Bá, Báhako	Áta	Bá	Bá	Bápa	Búpa	Father.
48	Áyon	Iyá	Áhee	Áyá	Áidee	Má	Áee	Mother.
49	Bábo	Dádo	Máhá	Bábá, Dádá, Bháoo.	Dádo, Bhá	Bhái	Bhaoo	Brother.
50	Boiṇ	Bohiṇ	Béhéṇee	Báee, Baheeṇa	Baee, Baheeṇa	Bena	Baheeṇa	Sister.
51	Mátado	Mátee	Mátadá	Goho, Manus	Máteodo	Purusha	Purusha	Man.
52	Thé é	Thé é	Dohoṇee	Báyako	Dohádee	Stree	Báee	Woman.
53	Thé é	Thé é	Dohoṇee	Báyako	Dohadee, Navaroe...	Paṇnee	Báyako	Wife.

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Serial No.	Gámaṭádi.	Rámi.	Chodhri.	Konkni.	Dhodiá.	Gujarati.	Marathi.	English.
1	2	3	4	5	6	7	8	9
54	Pohoṇ ...	Poyaruṇ ...	Neechakoṇ, Pohoṇ	Nénchilka ...	Neechako, Poho ...	Bálak ...	Moola ...	Child.
55	Poho ...	Poyaro ...	Poho, Deekharo ...	Poso ...	Poho ...	Deekaro, Chhokaro.	Mulagá ...	Son.
56	Puhoe, Poheé	Poyaree ...	Pohee, Deekharee,	Poseo ...	Pohee ...	Deekaree, Kanya...	Mulagee ...	Daughter.
57	Ávateeo ...	Moladár ...	Ávateeo ...	Hálee ...	Hálee ...	Gulám ...	Gulám ...	Slave.
58	Khetéekóráté ...	Alánválo ...	Khetéekoranáro ...	Khetéewala ...	Khedavávyo ...	Khedutu ...	Shetakaree ...	Cultivator.
59	Bárwálo ...	Bhárwálo...	Bharwádo ...	Bharwáda...	Bharwádo ...	Bharwada... ...	Mendhapála ...	Shepherd.
60	Parméhéra ...	Parmeeheera ...	Pormehéra ...	Parméshwara ...	Parméhara ...	Eeshwara, Parmeshwara.	Parméshwara ...	God.
61	Butado ...	Puta ...	Bhoota ...	Bhoota ...	Bhooto ...	Bhoota ...	Bhoota ...	Devil.
62	Deehee ...	Deehee ...	Deehee ...	Deesa ...	Deeha ...	Surajá ...	Sooryu ...	Sun.
63	Chánda ...	Chánda ...	Chánda ...	Chánda ...	Chándá ...	Chandrama ...	Chandra ...	Moon.
64	Chándalo ...	Chándyá ...	Táro ...	Chándanee ...	Chandanee ...	Táro ...	Tárá ...	Star.
65	Ága ...	Ága ...	Àgado ...	Ágathee, Isto ...	Àgathee ...	Devatá ...	Vistav ...	Fire.
66	Páṇiṇ ...	Páṇiṇ ...	Páṇee ...	Páṇee ...	Páṇee ...	Páṇee ...	Páṇee ...	Water.
67	Go o ...	Ko ...	Ghora ...	Ghara ...	Ghara ...	Ghara ...	Ghara ...	House.
68	Ghodo ...	Kodo ...	Ghodo ...	Ghodo ...	Ghodo ...	Ghodo ...	Ghodá ...	Horse.
69	Gávadi ...	Gávadi ...	Gávadoṇ ...	Gáee ...	Gáya ...	Gáya ...	Gáya ...	Cow.
70	Kutaro ...	Huno ...	Kutaro ...	Kutarun ...	Kutarun ...	Kootaro ...	Kutrá ...	Dog.
71	Biládee ...	Beenádee ...	Binádee ...	Mánjara, Biládáṇ...	Biládee ...	Biladee ...	Mánjara ...	Cat.
72	Kukado ...	Kukadho ...	Kukado ...	Kukhadáu, Kombadá.	Kukado ...	Maraghado ...	Kombadá ...	Cock.
73	Badáko ...	Batakú ...	Badákéṇ ...	Badak ...	Badák ...	Batak ...	Badak ...	Duck.
74	Gadado ...	Godadoṇ ...	Gedado ...	Gadhado ...	Gadhédo ...	Gadhedo ...	Gádhav ...	Ass.
75	Uṇtadán ...	Uta ...	Untado ...	Uuta ...	Untadáṇ ...	Unta ...	Unta ...	Camel.
76	Cheedo ...	Cheedon ...	Cheedo ...	Loenpakiṇ ...	Cheedán ...	Pakshee ...	Pánkharoon ...	Bird.
77	Jáyano, Já á	Já áné, Já	Jawaṇé, Já á	Já ...	Já ...	Jawun, Jáo ...	Jáné, Já ...	Go.
78	Khávano, Khává	Khá áné, Khává	Khávaṇé, Khá á	Khá ...	Khá ...	Khavun, Khao ...	Khápén, Khá ...	Eat.

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Serial No.	Gámat'ái.	Ráni	Chodhri.	Konk'ni.	Dhodiá.	Gujarati.	Marathi.	English.
1	2	3	4	5	6	7	8	9
79	Bohano, Bahyá	Bohanè, Bohá	Behawánè, Bóhá	Beesá	Beha	Besavuṇ, Beso	Basaṇéṇ, Basà	Sit.
80	Yéyano, Yá	Áwáné, Áwa	Áwánè, Ába	Yé, Yá	Áwa	Áwawuṇ, Áwo	Yéṇéṇ, Yá	Come.
81	Máano, Má á	Thokáné, Thoká	Thokawánè, Thokd.	Kutá	Thoká, Badáti	Máruwuṇ, Máro	Máraṇéṇ, Mará	Boat.
82	Ubarayano, Ubara a,	Ubáréáné, Ubáréá.	Ubáréwánè, Ubára á	Ubháráhá	Ubháraiyá	Ubhárraiowuṇ, Ubhá raho	Ubhé ráhaṇéṇ, Ubhé ráhá	Stand.
83	Marano o, Ma á	Moáné, Mo á	Marawáne, Marà	Marà	Marà	Maruwuṇ, Máro	Maraṇéṇ, Marà	Die.
84	Deyano, Dee á	Apáné, Ápa	Apawánèn Áya	Dyá	Deeyá	Ápawuṇ, Ápo	Doṇéṇ, Dyá	Give.
85	Dáhudéyano, Dáhudayá,	Gugadáné, Gugudá.	Dh á m d e v á n è, Dhámdyá.	Dhánwadá, Dháoon já.	Dhaṇuṇ, Dhávdlá	Dodawuṇ, Dodo	Paḷaṇéṇ, Paḷá	Run.
86	Upé é	Upo	Upár	Var	Upar	Ujar	Var	Up.
87	Páhee	Páhee	Páhé	Najeek, Javaḷa	Páho	Najik	Javal a	Near.
88	Talé	Éthá	Talé	Khálá	Hethamo	Neechè	Khálleeṇ	Down.
89	Duu	Chhétoṇ	Aghé	Dûr	Ágho	Chhété, Dur	Dúr	Far.
90	Ágalá	Ágádee	Ágala	Pudha	Agala	Ágaḷa	Pudhéṇ	Before.
91	Páchhádee	Páchhádee	Páchhúla	Mágun	Pásaḷa	Páchhaḷa	Mágéṇ	Behind.
92	Kuuṇ	Kodoṇ	Koedo	Koná	Kuna	Kóṇa	Kóṇa	Who.
93	Káya Kóhò	Káya, Koyoṇ	Ká, Koya	Káya, Kaná	Kán, Kenáṇ	Shuṇ, Karyuṇ	Káya, Kónate	What.
94	Kéhéṇ	Kéhéṇ	Kéhéṇ	Kaḷdá	Kahéṇ	Kém	Káya, Kasharéṇ, Káya Mhaṇun.	Why.
95	Né	Né	Né	Né	Né	Ané	Áṇi	And.
96	Pena	Pena	Pena	Pana	Paṇa	Paṇa	Paṇa	But.
97	Jo	Jo	Jo	Erajé	Ereeha	Jo...	Jar	If.
98	Han	Aṇ	Há	Ho	Há	Há	Hoya	Yes.
99	Nái	Neya	Ná	Neehee	Neeya	Ná, Naheeṇ	Náheeṇ	No.
100	Eréré	Eré	Éréré	Áya, Háya	Háya Háya	Aré	Aréré	Alas.
101	(Yoka) Áhoho	(Éka) Báhako	(Éka) Átóho	(Éka) Bása	(Éka) Bá...	(Éka) Bápa	(Éka) Bápa	A father.
102	(Yoka) Ábáhá	(Éka) Báhaká, Bá-haká á.	(Éka) Átáhánè	(Éka) Básanò	(Éka) Báno	Bápanuṇ	Bápaṇéṇ	Of a father.

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1	2	3	4	5	6	7	8	9
103	(Yoka) Ábáhálé ...	(Éka)Báhakáné ...	(Éka) Áṭáhánė ...	(Éka) Básané, há ...	(Éka) Báné ...	Bápané	Bápása	To a father.
104	(Yok) Ábáhakoiné	(Éka) Báhakáhár...	(Éka) Áṭáháthee, Áṭáháthee-koreené.	(Éka) Básathee ...	(Éka) Báthee ...	Bapathee	Bápápásoona ...	From a father.
105	Ben Ábáhá ...	Ben Báhaká ...	Bé ṭáṭáhá	Dona Bá	Bé Bá	Bé Bápa	Dona Bápa ...	Two fathers.
106	Ábáhá	Báhaká	Áṭáhá	Bá	Bá	Bápa	Bápa	Fathers.
107	Ábáhá	Báhaká, Báhaká á...	Áṭáhaṇé	Báná	Báná	Bápanuṇ	Báṭaṇchéṇ ...	Of fathers.
108	Ábáhálé	Báhakáne	Áṭáhanė	Báne	Báné	Bápané	Bápánsa	To fathers.
109	Áṭáhakoiné ...	Báhakáhár ...	Áṭáhéthee, Áṭáhé-koreenéṇ.	Báthee	Bátlee	Bápathee	Bápáṇ pásoona ...	From fathers.
110	Puhee	Póyaree	Puhee, Deekharee..	Posee	Póhee	Chhódee, Kanyá ...	(Éka) Kanyá ...	A daughter.
111	Puhee é	Póyareèoṇ ...	Puhee é	Póseenó	Póheennuṇ... ...	Kanyánuṇ ...	Kanyéchaṇ ...	Of a daughter.
112	Puhee élé	Póyareenè ...	Puhee énė... ...	Póseené	Póheené	Kanyáné	Kanyésa	To a daughter.
113	Puhee é koiné ...	Póyareehár ...	Puhee é thee, Puhee é koreené, hee é koreené.	Póseethee... ...	Póheethee ...	Kanyáthee ...	Kanyé pásoon ...	From a daughter.
114	Béna Puhee ó ...	Béna Póyaree ó ...	Bé Puhee ó ...	Dóna Póseeá ...	Bo Poheeá ...	Bé Kanyá ó ...	Dóna Kanyá ...	Two daughters.
115	Puheeó	Póyareeó	Puheeó	Póseeá	Póheeá	Kanyá ó	Kanyá	Daughters.
116	Puhee éhéṇ ...	Póyareeó ón ...	Puheeóhé... ...	Póseeanó	Póheeénuṇ ...	Kanyáonuṇ ...	Kanyanchéṇ ...	Of daughters.
117	Puhee éhéla ...	Póyaree óné ...	Puheeóné... ...	Póseeané—lá ...	Póheeéné... ...	Kanyáonė ...	Kanyánsa ...	To daughters.
118	Puhee élóné ...	Poyareeóhár ...	Puheeóthee, Puheeóthee eókóreené.	Póseeáthee ...	Póheeéthee ...	Knyáothee ...	Kanyán pásoon ...	From daughters.
119	Háro Mahun ...	Háro Máhun ...	Háro Máṇaho ...	Bes Máṇús ...	Hájá Máṇaha ...	Sáro Máṇas ...	(Éka) chángalá Purusha.	A good man.
120	Hárá Maṇahéṇ ...	Hárá Máháná ...	Hárá Máṇahánė ...	Bés Máṇisnó ...	Hájá Máṇaháya ...	Sára Mánasnuṇ ...	Chángályá purushéṇ.	Of a good man.
121	Hárá Máhánlé ...	Hárá Máhánné ...	Hárá Máṇahánė ...	Bés Mánúslá ...	Hájá Máṇaháya ...	Sára Máṇasné ...	Chángályá purushas.	To a good man.
122	Hárá Máhánkoiné..	Hárá Máhálár ...	Hárá Máṇahéthee-kóreené.	Bés Máṇusthee ...	Hájá Máṇaháthee..	Sára Máṇasthee ...	Chángályá purushápásoon.	From a good man.

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123	Béna háré mánhé...	Béna háré máihén...	Bé háré máṇahé ...	Dóna ḷós máṇasén..	Bé hájé mánahén...	Bé sárá mánasó ...	Dóna chángalé puroṣha.	Two good men.
124	Háré mánhé ...	Háré máihén ...	Háré máṇahé ...	Bés maṇasén ...	Hájé mánahén ...	Sárá mánasó ...	Chángalé puroṣha.	Good men.
125	Hárá máṇahén ...	Hárá máháná ...	Háre máṇahéyén...	Bés maṇasáno ...	Hájé máṇabáya ...	Sárá máṇasónun ...	Chángalyá puru-shanchen.	Of good men.
126	Hárá máhálé ...	Hárá máhálé ...	Háre máṇahé ...	Bés manásála ...	Hájé máṇabáya ...	Sárá mánasóne ...	Cháṅgalyá puru-ṣhása.	To good men.
127	Hárá máláköiné ...	Hárá máháhár ...	Hárá máṇahéthee, Koreene.	Bés manásáthee ...	Hájá máṇahéthee...	Sárá máṇasóthee...	Chángalyá puru-ṣhaṇpasoon.	From good men.
128	Hári thé é ...	Háree thé é ...	Háree dohanee ...	Bés báyako ...	Hájee dóhádee ...	Sáree stree ...	(Éka) chángalee stree.	A good woman.
129	Notháro poho ...	Notháro poyaro ...	Natháro poho ...	Wéta poso ...	Nathár poho ...	Kharába chhokuró.	(Éka) wáeeta mu-lgá.	A bad boy.
130	Háreeyo théyo ...	Háryo thé ó ...	Háree dohanee ó ...	Bés báyaká ...	Hájee dohádee ...	Sáree stree ó ...	Chángalyá striyá ...	Good women.
131	Notháree pnhee ...	Notháree poyáree ...	Natháree neechakee	Wéta poseo ...	Natháree pohee ...	Kharába chhodee...	(Éka) Wáeeta mu-lagee,	A bad girl.
132	Háro	Háru	Háron	Bés	Hájo	Sároon	Chángalén ...	Good.
133	Dheego háro ...	Jákhon haron ...	Khoob háron ...	Khoob bes ...	Ghano hájo ...	Wadháre saroon ...	Adhika chángalén..	Better.
134	Háro ujád ...	Hojáb	Háro chhakaee ...	Khoobúj bes ...	Bahúj hájo ...	Uttama	Sárvótkrishta ...	Best.
135	Unché	Uncho	Uncho	Uncho	Uncho	Uchun	Uncha	High.
136	Dheegé unché ...	Jákhon unchon ...	Khoob uncho ...	Khoob uncho ...	Ghano uncho ...	Wadháre unchun...	Adhika uncha ...	Higher.
137	Unchámái uncho...	Unchámá uncho ...	Unchámán uncho...	Khoobúj uncho ...	Ghanój uncho ...	Unchámán unchun.	Sarvanta uncha ...	Highest.
138	Yoka ghodo ...	(Éka) kodo ...	(Éka) ghodo ...	(Éka) ghodo ...	(Éka) ghodo ...	Ghodo	(Éka) ghoda ...	A horse.
139	Yoka ghodee ...	(Éka) kodee ...	(Éka) ghodee ...	(Éka) ghodee ...	(Éka) ghodee ...	Ghodee	(Éka) ghodee ...	A mare.
140	Ghodén	Kodén	Ghodén	Ghoda	Ghodá	Ghodá	Ghodé	Horses.
141	Ghodeeo	Kodeeo	Ghodeeo	Ghodeeo	Ghodeeo	Ghodee ó	Ghodyá	Mares.
142	Yoka hándha ...	(Éka) tánago ...	(Éka) Hándha ...	Hándyá	(Éka) hándha ...	Álhalo	(Éka) Baila ...	A bull.

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143	Yoka gávadee	(Éka) gávadee	(Éka) gáwadee	(Éka) Gáya	(Éka) Gáya	Gáya	(Éka) Gáya	A cow.
144	Hándla	Tánagón	Hándla	Hándyá	Ákhalá hándha	Ákhalá	Baila	Bulls.
145	Gawadén	Gawadén	Gawadén	Gawadén	Gawadén	Gáyo	Gáee	Cows.
146	Yoka kootaro	(Éka) huṇo	(Éka) kootaro	(Éka) kootrá	(Éka) kutro	Kutaro	(Éka) kutrá	A dog.
147	Yoka kootaree	(Éka) huṇee	(Éka) kootaree	(Éka) kotree	(Éka) kutree	Kutari	(Éka) kutree	A bitch.
148	Kootarén	Hunén	Kootarén	Kootrá	Kutrá	Kutará	Kutre	Dogs.
149	Kootareeo	Huṇeeo	Kootareeo	Kootree	Kutreo	Kutareeó	Kutryá	Bitches.
150	Yoka bokado	(Éka) bokado	(Éka) bokad	(Éka) bokad	(Éka) bokado	Bakaro	(Éka) bakara	A he goat.
151	Yoka bokadee	(Éka) bokadee	(Éka) bokadee	(Éka) bokadee	(Éka) bokadee	Bakaree	(Éka) bakaree	A female goat.
152	Bokadé	Bokadén	Bokadé	Bokadán	Bokadán	Bakará	Bakaré	Goats.
153	Aiṇo	É éṇo	Kureeala	Haran	Aṇṇo	Haraṇa	(Éka) Hareeṇa	A male deer.
154	Aiṇee	É éṇee	Haranee	Haranee	Aṇṇee	Haraṇee	(Éka) Haraṇee	A female deer.
155	Ayaṇé	É éṇun	Haraṇé	Harana	Áṇṇu	Haraṇán	Haraṇén	Deer.
156	Ámee hotúm	Ámee áhéya	Áni áná	Máhá	Mén áhe...	Hunchhún	Mee áhé	I am.
157	Tu hétó	Tún áhéya	Túm á	Túm chhé	Túm áyá	Tún chhún, chhé	Toon áhesa	Thou art.
158	Té héya	Té áhéya	Té á	Té áhá	Té áyá	Té chhé	Té áhé	He is.
159	Ámá héjé	Ámún áhéya	Ámé háma	Ámee áhá	Ámee án ún	Amé chhee é	Amhee áhon	We are.
160	Tumá hétá	Tumun áhéya	Tumé á	Tumee áhá	Tumee áhá	Tamé chho	Tumhee áhán	You are.
161	Tyá hétá	Té áhéya	Tyá á	Té áhá	Té áyá	Téó chhé	Té áheta	They are.
162	Aṇeeṇ áto	Áṇe hotano	Áṇi hotano	Má hatá	Mén hoto	Hún haté	Mee hoto	I was.
163	Tu áto	Tun áthe	Tuṇ hotano	Tuṇ hotása	Tún hoto	Tún haté	Tún hotása	Thou wast.
164	Té áto	Té áthe	Té hotano	Té hotá	Té hoto	Té haté	Té hotá	He was.
165	Ámá átá	Ámun áthá	Ámé hotaná	Ámee hotán	Ámee hotá	Amé hatá	Ámhee hoton	We were.
166	Tumá átá	Tumun áthá	Tumé hotaná	Tumee hotás	Tumee hotá	Tamé hatá	Túmhee hotán	You were.
167	Tyá átá	Té áthá	Tyá hotaná	Té hotá	Té hotá	Téo hatá	Té hoté	They were.
168	Hota	Vé	Hota	Heda	U uvè	Ho	Ho, asa	Be.

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169	Hóino ...	Véáné ...	Hovo ...	Hélún ...	Hotá ...	Hovun ...	Honé, asané ...	To be.
170	Hoveené ...	Véiné ...	Hoveené ...	Héleené ...	Útán ...	Hóiné ...	Hota, asata ...	Being.
171	Hóito ...	Véathé ...	Hovâthoe...	Hédáyathee	Hano ...	Hovâthoe ...	Hó oon, asoon ...	Having been.
172	An een hétáú	Ánee vénva	Ánee ónma	Má áhán ...	Mén huvé	Hún hoún ...	Mee hóina, asóna.	I may be.
173	Áṇeen hova hee	Áṇee véhee	Áṇee ohee	Mee hóina, hóina.	Mẽṇ huiha má	Hún thaisha, hóisha ...	Mee hoeena, aséna.	I shall be.
174	Má ábóino jojé	Má áṇ véáné jojé	Máré hová jojé	Málá hóilá jojé	Mâṇé hovo jójé	Máré thavún jójé	Malá asalépzálén-pálijé.	I should be.
175	Badáta ...	Thoka ...	Mára ...	Mára, koota	Badáta ...	Mára, máro ...	Mára ...	Beat.
176	Badátavún	Thokané ...	Máravún ...	Kootavún...	Badátavá ...	Maravún ...	Máraṇén ...	To beat.
177	Badátatán	Thokatán ...	Máratán ...	Kootatán ...	Badatátán	Máratán ...	Máratán ...	Beating.
178	Thokeené	Thokeené ...	Márceené ...	Kooteené ...	Badatcéné	Máreené ...	Mároon ...	Having beaten.
179	Áṇeeṇ thokatálúún.	Áṇee thokúnhún	Áṇi marato áma	Má kootáhá	Mén badátén	Hún márun chhún.	Mee máratón	I beat.
180	Tu thokatoho	Tún thokoho	Tuṇ marato á	Túṇ kootéhésa	Túṇ badátetá	Túṇ márun chhún.	Tooṇ máratosa	Thou beatest.
181	Tó thokéhé	Tó thokéhé	Tó márato á	Tó kootéhé	Tó badáté	Té máré chhé	Tó márato	He beats.
182	Ámá thokajéhé	Ámuṇ thokatáhá	Ámo márstá áma	Ámee kootatáhun	Ámee badátatá	Amé máreeé chheeé	Ámlee máratón	We beat.
183	Tumá thokatáhá	Túmúṇ thokatáhá	Tumé mártáá	Túmee kootatáha	Túmee badátata	Tamé márochho	Túmhee máratán	You beat.
184	Tyá thokatáhá	Té thokatáhá	Tyá márata á	Té kootatáháta	Té badátatá	Téó márechhé	Té márata	They beat.
185	Má éṇ thokyó	Mayóṇ máyothokyó	Máé máryó	Maya máralá	Mén badátyó	Mén máryún	Meeṇ márilén	(a) I beat (past tense)
186	Tu éṇ thokyó	Tuyóṇ máyothokyó	Túṇé máryo	Tuṇya márlá	Túṇé badátyo	Téṇ máryuṇ	Tuṇ, twáṇ Marilénsa.	(b) Thou beatest (past tense).
187	Té éṇ thokyo	Teeá máyo, thókyo.	Teeṇé máryo	Téṇé máralá	Téṇé badátyo	Téṇé máryún	Tyanéṇ márilén	(c) He beat). (past tense).
188	Ámáhé má áyá	Ámáhá thókyo	Ámáhé máryá	Áṇee máralá	Ámee badátyo	Amé máryá	Ámleeṇ márilén	(d) We beat). (past tense).
189	Tumáhee má áyá	Túmáhá tholyá	Túmáhé máryá	Túmee máralá	Túmee badátyo	Tamé máryá	Túmheen márilén	(e) You beat). (past tense).

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190	Tyánhee thokyá ...	Tee á há thonkya...	Teeheeṇéhé máryá.	Téné márlá ...	Téṇé badáyo ...	Téoé máryá ...	Tyáneen márileṇ ...	(*f*) They beat (past tense).
191	Áṇ een thokatáhiṇ.	Áṇ een thokatuhu.	Áṇ ee máratoáma...	Má kootaiohá ...	Méṇ badátatáháya.	Húṇ marúṇ chhúṇ.	Mee máreeta áhé ...	I am beating.
192	Áṇ een thokúnáto...	Áṇi thokatuáthu ...	Áṇ ee máritohotano.	Má kootaitohatá ...	Meṇ badátatáhoto ...	Hún márátó hato ...	Mee máreeta hoto...	I was beating.
193	Máṇ éṇ thokéla ...	Áṇi thokano átho...	Máné máreenoho-tano.	Maya kutalá ...	Méṇ badátelo ...	Méṇ maryúṇ hatún.	Mee márileṇ hotéṇ.	I had beaten.
194	Áṇ een thokatahuṇ	Áṇi thokúṇ ...	Áṇ ee mároon ...	Má kootáṇ ...	Méṇ badáte ...	Húṇ máree shakee-sha.	Mee marooṇ sha-kena.	I may beat.
195	Áṇ een thokeeheen.	Áṇi thokeehee ...	Áṇ ee márváṇo ...	Mee kooteen ...	Méṇ badátéebadavee	Húṇ máreesha ...	Mee máreen ...	I shall beat.
196	Tu tholajé ...	Túṇ thokoho ...	Túṇ márajé ...	Túṇ márasee ...	Túṇ badátee badavee	Túṇ máreesha ...	Túṇ márisheela ...	(*a*) Thou wilt beat.
197	Tó thokee... ...	Tó thokee... ...	Tó márwáṇo ...	To máráteeta ...	Tó badatee badavee.	Té maráshé ...	Tó máreela ...	(*b*) He will beat.
198	Ámá thokahuṇ ...	Ámee thokuhuṇ ...	Ámé márwáṇa ...	Ámee márúṇ ...	Ámee badátun bad-ávuṇ.	Ámé mareeshúṇ ...	Ámheeṇ márún ...	(*c*) We shall beat.
199	Tumá tholáhá ...	Tumúṇ thokáhá ...	Tumé márawáṇa ...	Tumee márasyá ...	Tumee badátá bada-wá.	Tamé márasho ...	Túmheen márála ...	(*d*) You will beat.
200	Tyá thokee ..	Té thokee	Tyá márawáṇa ...	Té máráteel ...	Té badátee-badavee	Téó márshé ...	Té máriteela ...	(*e*) They will beat.
201	Má á thokáá jojé ...	Má á thokanénjojé.	Máré márapéjojé ...	Málá kootawájojé ...	Mané badátavo jojé ...	Máré márvo joié ...	Malá márileṇ páhijé.	I should beat.
202	Áṇ ee thokáyoho...	Áṇ ee thokáyo ...	Áṇ i márāṇoáma...	Mee kootáwáyá ...	Méṇ badátáyo ...	Húṇ márayo chhúṇ.	Mee máralá gelóṇ áhé.	I am beaten.
203	Áṇ ee thokáyoáthṇ.	Á ee thokáyoáthṇ.	Áṇ ee márúno ho-táno.	Mee kootáwáyalá...	Méṇ badátáyalo ...	Húṇ maráyohato...	Mee máralá gelóṇ hotóṇ.	I was beaten.
204	Áṇ een thokáheen.	Áṇ ee thonkáhee...	Á ṇi márúhee ...	Mee kootáina ...	Me badátái ...	Húṇ maráeesha ...	Mee máralá jáeen...	I shall be beaten.
205	Áṇ ee játáhun ...	Áṇee jáhúṇ ...	Áṇi játá áma ...	Má jáhéṇ ...	Méṇ jáyatáya ...	Hún jáu chhúnn ...	Mee játo ...	I go.
206	Tu játoho ...	Túṇ jáho ...	Túṇ játoá... ...	Túṇ játasa ...	Tuṇ jayatáya ...	Túṇ jáya chhé ...	Toon játosa ...	Thou goest.
207	Tó jáhé	Tó jáhe	Tó játoá ...	Tó játohá ...	Tó jáyatáya ...	Té jáya chhé ...	Tó játo ...	He goes.
208	Amá jájohé ...	Ámúṇ jáháhá ...	Ámé játá áma ...	Ámee játáhúṇ ...	Amee jáyatáuṇ ...	Ámé jaié chee é ...	Ámhee játoṇ ...	We go.
209	Tumá játáhá ...	Túmúṇ játáhá ...	Túmé játá á ...	Túmee játáhá ...	Túmee jáyatoha ...	Tamé jáochho ...	Túmhee játán ...	You go.

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210	Tya játáhá ...	Té játáhá ...	Tyá játá á ...	Té játáhát ...	Té jáyatáha ...	Téó jáyachhé ...	Té játát ...	They go.
211	Aŋeeŋ go o ...	Ámee góyuŋ ...	Aŋi gó ...	Má gayela ...	Mém go ...	Hún gayo ...	Mee gélón ...	I went.
212	Tu gee o ...	Tuŋ goyanuŋ ...	Túŋ go ...	Túŋ gélasa ...	Túŋ go ...	Túŋ gayo ...	Túŋ gélása ...	Thou wentest.
213	Tó gee o ...	Tó goyano ...	Tó go ...	Tó gélá tó geeya ...	Tó go ...	Té gayo ...	Tó gelá ...	He went.
214	Ámá geeá ...	Ámuŋ goyá ...	Ámé goná ...	Ámee gélá ...	Ámee goa ...	Amé gayá ...	Ámhee gelo ...	(a) We went.
215	Tumá geeá ...	Tumuŋ goyá ...	Túme goua ...	Tumee gélasa ...	Tumee goá ...	Tamé gayá ...	Tumhee gelánta ...	(b) You went.
216	Tyá geeá ...	Té goya ...	Tyá goná ...	Té gelá, geeya ...	To goa ...	Téó gayá ...	Té gelé ...	(c) They went.
217	Já á jo ...	Já	Já á ...	Já	Já	Jáo, já ...	Já ...	Go.
218	Játáŋ ...	Játáŋ ...	Játáŋ ...	Játáŋ ...	Játáŋ ...	Játaŋ ...	Játa ...	Going.
219	Geelo, geelee, geéla.	Gáyano, goyanee, goyanoŋ.	Goyano, goyanee, goyanuŋ.	Gayela ...	Goyalo ...	Goyalo ...	Gelélá ...	Gone.
220	Ta a náma káya ?...	Tumá náma káya ?	Tumáre náma ká ?	Tumá náma káya?	Tumpá náma káayá?	Tumárún náma shún ?	Tumachén náva káya ?	What is your name?
221	O ghodo koláhá vareeheeyo héya ?	Á kodo kotá varyápho áháya ?	O ghodo kotará varahápo a?	Yo ghodo kodahák varasno áhá.	O ghodo kulá varhán áya ?	Á ghodo ketlák varasno chhé.	Há ghodá kitee varsháchá áhe ?	How old is this horse ?
222	Iheenŕé Káshmir koléié doou heya?	Iheeŋ dekh Kashmeer kotohoŋ chheton áháya ?	Eentho Káshmeer kotaré dúr á ?	Athún Káshmeer kadék dúr áhá.	Ón theo Káshmeer kulék ághe aya ?	Aheenthee Káshmir (chhété) chhé ?	Yethoon Káshmir kitee dur áhé ?	How far is it from here to Kashmir.
223	Tá a ábáhá goòmè kolá pohá héŋáŋ ?	Túmáhá báhaká komén kotéhé poyaréŋ áháyá.	Tumáré átáhápé ghormá kotará deehará á.	Tuná básná gharmán kálakák posá áhá ?	Tumné bané gharmán kulék pohé áya.	Tamára bápaná gharmuáŋ kétalá chhokará chhe ?	Tumchyá bápáchyá ghareeŋ kitee putra áheta.	How many sons are there in your father's house ?
224	Áié áŋ eeŋ khoob chalyoho.	Ája deeŋ jákho cháchányoma.	Áié áeeŋ khoob nyu.	Á já má khoob chálno.	Áié menghano chálno.	Ája hún ghano chalyo chhuŋ.	Aja mee phár chalóŋ áhé.	I have walked a long way to-day.
225	Má á kákáhá poho tyál bóiŋhéharé varoda kuayohéŋ.	Má á kákáhá poyaro teeá bohyóiree varád kono áháya.	Máré kakháné deekharéhé tyáŋé beheneháré vévádkodoá.	Máré kákáná posá téné baheeneesáháré paŋnáyo.	Máné kákáhá poho tanee baheeneeháree paŋnáyo.	Márá kakáno chhokaro tenee benu sathé paryo chhé	Mazyá kákáchyá muláchén lagna tyáchyá bahiŋeesheen zálen áhé.	The son of my uncle is married to his sister.

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Certain words and phrases in the different dialects spoken in the Rání Mahals of the Navsári District, with their equivalents in English, Gujaráti and Marathi—contd.

Serial No.	Gamat'di.	Rání.	Chodh'ri.	Konk'ni.	Dhódiá.	Gujarati.	Maráthi.	English.
1	2	3	4	5	6	7	8	9
226	Góomén ujalá ghodá chhámán heya.	Komén ujalá kodá á jeena áháya.	Ghormán ujalá ghodánchhámáná á.	Gharmán dhavlá ghodámún jeena áha.	Gharmán ujalá ghodáha jeena háya	Gharmán dholá ghodamún jeenchhé.	Gharánta pándhará rán ghodyáchén khogeer áhé.	In the house is the saddle of the white horse.
227	Chhámánálé tyá bayadávé thová.	Jeenáné teeá bóadá upo thová.	Chhámánáné tyánè baddápár meená.	Jeen ténè pátheevar thénva.	Jeen táné baddápar thavá.	Jeenané ténee peethapar mooka.	Tyáchyá pátheevar khogeer théva.	Put the saddle upon his back.
228	Máen tyá á pohálé dheegá zapatá thokyáhá.	Máyón tee á poyaráné jákhá chopka thokyáhá.	Mán é tyáné deekharáné, khoob zapátá thokyá á.	Maya ténè posálá khoob zaghadee deedho.	Mén táné pohánè ghanè badátyo.	Mén tená chhokaráne ghanà phata ká máryá chhé.	Meen tyáchyá lenkása pushkala phataké máriè áheta.	I have beaten his son with many stripes.
229	Tó dogálee é chotakee é owé dobén.	Tó dogá à máthápaó dobén cháréhé.	Tó dongaree énè chotkee épár dobén charáto á.	Tó dungareevar dobán cháreha.	Tó dungareepar dobé charé.	Té dingareenee tochapar dhor charé chhé.	Tó tenkadeechyá máthyáwara gurén chareeta áhé.	He is grazing cattle on the top of the hill.
230	Tó zádátalé ghodávé bothalo héya.	Tó jádáthuda kodapao bothano áháya.	Tó zádátolé ghodápár bethano á.	Tó zádákháltó ghodávar besano.	Tó zádátalé ghodá par bathelo áya.	Té té zádaneeche ghodá upar bóthélo chhé.	Tó tyá zádákháleen ghodya var basalá áhé.	He is sitting on a horse under that tree.
231	Tyá bháhá tyá bohyo kotán unchho heya.	Teeá dádo tee eé bohyo kotán unchho áháya.	Tyánè bháhá tyanè béhénee é karatán uncho á.	Ténè bahineesa karatán tená bháoo uncha áha.	Táno bháúnee baheenee karatán uncha háya.	Tenó bhái-tenee benna karatán uncho chhé.	Tyáchá bháoo tyachyá bahinee péksháun uncha áhé.	His brother is taller than his sister.
232	Tyá mola odee rupeeá hetá.	Teeá muna ádee rupeeá áháya.	Tyánè muná ádee rupeeá á.	Ténee keemat adhee rupeeá áha.	Táne kimat adhee rupeeya áya.	Tenee kimmatadhee rupeeyá chhé.	Tyáchee kimmat adeech rupáyé áhé	The price of that is two rupees and a half.
233	Má á ábaho wáyaháná goomé ráhaya.	Má á háhakoté báná komé réhé.	Máré áioho nánnáháná ghoramán rotoá.	Máná bása télaháná gharmáralha.	Máno bá té ayata gharamán rahé.	Máro bápa te nánáháná gharmán rahé. chhé.	Mázá bápa tyá lahána ráháto.	My father lives in that small house.
234	O rupeeo tyálá dá ..	Á rupeeu teeáné dé.	O rupeeo tyánè ápa.	Yo rupeeá tyála dé.	O rupeeo ténè opá.	Á rupio ténè ápo...	Tyálá há rupayá dé	Give this rupee to him.
235	Té rupeeá tyá páré laiiá.	Té rupeeá teyápo dekha neyaneeyá.	Té rupeeá tyápáhé thá léilá.	Té rupeeá té pásé lé.	Te rupeeá táné páhethee laileea.	Teneo pásethee té rupiyá laee lé.	Tyaché pasoon té rupayé ghé.	Take those rupees from him.

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Certain words and phrases in the different dialects spoken in the Rání Mahals of the Navsári District, with their equivalents in English, Gujarati and Marathi—concluded.

Serial No.	Gámat'ái.	Rání.	Chódri.	Kónk'ni.	Dhódia.	Gujarati.	Marathi.	English.
1	2	3	4	5	6	7	8	9
236	Tyálé khoob thoká né doidá kainé bándá.	Tyáné háro kóee thoká nén dodá kóee bándá.	Tyanę khoob thoka né dodékoreené bándá.	Tyálá bés kareené kootá né doreedá kareené bándhá.	Tyáné hájokaree badawá né dorédé bádhá.	Téné sáree péthé máro ané dórédáthi bándho.	Tyálá changalá márá áni doreenéṇ bandhá.	Beat him well and bind him with ropes.
237	Vémárvé páin kádá.	Vee-ee mén dékha páṇeeṇ kádhá.	Kuvámáré páṇee kádhá.	Iheermanhoou páṇee kádha.	Kuvámanthee páṇee kádha.	Kuvámanthee páṇee kádha.	Vihéer eentoon paṇee kádha.	Draw water from the well.
238	Má ágádee cháná ...	Máá ágádee cháná,	Má áré ágala cháná	Máné pudhé chála,	Máné agala chála,	Máree ágala chála...	Mázyá puchhén chála	Walk before me.
239	Ká á poho ta a páchhádee yéhé ?	Koodá poyaro tumá páchhádee awenthé ?	Keedáṇé poho tó oré páchhála ávato á ?	Koṇáná posá tumnámágoon éhé ?	Káṇo poho túmṇá pásula ávé ?	Tamáree páchhalakono chhokaro ávé chhé ?	Túmchyá mágén konachá mulagá éto.	Whose boy comes behind you ?
240	Kápáre tné tó vécháto lédó ?	Kodápodékha tumáná te nendho ?	Keedápáhetho túné to véchaté nédo ?	Koṇápáhethee téné túmee léeya ?	Tó túmee kuṇápáhethee vechátoleedho ?	Koneee páséthee tamé té khareeda karyún.	Tumheeen koṇá pásoon tén vikat ghetalén.	From whom did you buy that ?
241	Tyá gámaná dukána dárápáre.	Tee á gámá véṗár-yopodékha.	Tyá gámaná dukánadáráné páhétho.	Té gámaná dukánadara vangahá.	Té gámaná dukánawálá pahethee.	Té gámaná dukánadárapásethee.	Tyá gánvachyá dukándárapásoon.	From a shopkeeper of the village.

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3. PERCENTAGES.

Numbers speaking different languages and dialects compared.

20. Taking a bird's eye view of the facts discussed above and as represented in Subsidiary Table I, we find that in every 10,000 of the population, 9,027·09 persons speak the Gujarati language, 347·63 persons speak the Bhil dialects, 197·7 Marathi and its dialects, 178·06 Hindustani, 174·35 Urdu, 55·72 Kachhi, 9·68 Marwadi, 2·32 the Dravidian languages, 1·24 the Bávchi, and 1·20 speak the Hindi, and the rest speak the remaining languages shown in the Table. The persons speaking the latter vary from ·91 speaking the English language to ·01 speaking the Záláwádi language. This shows that over 90 per cent. speak the Gujarati language, and all the rest come in 10 per cent.

4. LANGUAGES BY DIVISIONS.

Persons speaking different languages by Divisions.
Sub. IIa.

21. In order to find out how the matter stands as regards Divisions, we shall have to refer to Subsidiary Table II. This shows at a glance that, taking the population of a Division to be 10,000, the highest number of persons using the language of the country, the Gujarati, is met with in the Kadi Division and the lowest in the City; Amreli, Baroda and Navsari rank after Kadi in the order mentioned ; but in the case of Navsari the number out of 10,000 of the population using the Gujarati language falls to 7,519, owing to a large part of that country being inhabited by the Forest tribes, who speak dialects of their own. The City, as said above, stands quite naturally at the bottom ; because, being the Capital of the State, it has a large Marathi-speaking population, and also many foreigners in the military and other services.

Races and castes deduced from languages returned.
Sub. IIa.

22. This Table can, with advantage, be viewed in another light also ; because, if we identify language with race we find that in every 10,000 persons in Amreli, there are 9,659 Hindu sons of the soil, 126 Maratha and 2 Rajputana Hindu immigrants, 212 Musalmans and 1 Englishman. In Kadi there are 9,824 Hindus, 17 Maratha, and 11 Rajputana Hindu immigrants and 148 Musalmans. In Navsari there are 7,520 Hindus, 181 Maratha and 7 Rajputana Hindu immigrants, 2,072 Anaryas and 220 Musalmans. In Baroda there are 9,333 Hindus, 41 Maratha, 6 Rajputana and 1 Madrasi Hindu immigrants, 104 Anaryas, and 515 Musalmans; and in the City 5,430 Hindu sons of the soil, 2,639 Marathas, 44 Rajputana and 37 Madrasi Hindu immigrants, 6 Gipsy Hindus, 1,825 Musalmans, 14 Englishmen, and 5 Portuguese. In this presentment of figures, the Gujarati has been taken to represent the Gujarati Hindus ; the Eastern Hindi, the North-Western group and the Eastern group of languages being very small, they have been amalgamated with the Gujarati. The Rajasthani is made to represent the Hindus immigrating from Rajputana ; and the Punjabi, the Western Hindi, the Iranic branch and the Arabic have been made to represent the Musalmans.

The greatest number of languages and dialects spoken.

23. Looking to the figures from another standpoint, we find that the City exhibits the highest number of languages spoken, 12 ; then comes Amreli with 8 languages, then Navsari and Baroda with 7 languages each, and Kadi comes last with 6 languages. If we omit the Gujarati, the Western Hindi, the Bhil and the Gipsy dialects as being indigenous to the country from consideration, we find that the City still remains at the top with 9 foreign languages, giving the second place to Amreli with 5 ; and Kadi, Navsari and Baroda each follow with 4 foreign languages.

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Important Foreign languages.

24. Among these foreign languages Marathi stands prominent owing to the comparatively larger numbers of Marathas and Dakshinis in all the Divisions of the State. Of course, here also the City stands first ; since it contains many Maratha Sardars and their retainers, the officials and their families, the Durbar servants and a large number of Dakshini Brahmans living on State charities. Navsari comes after the City in this particular ; because some of its tracts border on Khandesh, and also because many old Maratha and Dakshini Brahman families have settled there owing to its nearness to the Deccan. Then comes Amreli, which shows a greater number of these men than Kadi ; because when the old contingent was abolished and the camp at Manekwada broken up, most of the Marathas and the Dakshinis repaired to Amreli as it was nearest to Manekwada and established their houses there permanently. Baroda comes after it, but before Kadi ; because the City being included in it, the Marathi-speaking people as is natural, prefer to remain nearer the Capital. Kadi does not possess any of the attractive causes mentioned above. The second foreign language that figures largely is the Rajasthani, which, as said before, contains the Marwadi, the language of the Indian Shylocks. As these people find their trade lucrative in the City owing to its possessing a number of foreign adventurers, they preponderate there largely, as compared with the other Divisions ; the next place is taken by Kadi, which is close to their original home ; Navsari and Baroda come after Kadi ; Amreli is the last ; the people of that Division have a saying among them that the Marwadis cannot flourish among them, owing to the presence among them of the Kapol Banias ; thereby implying that the latter are even sharper than the Indian representatives of the immortal Shylock. The other languages need no discussion, representing as they do, very small numbers.

Distribution by residence of 10,000 speaking each language.

Sub. IIb.

25. We may now see how the languages are distributed in the Divisions, *i.e.*, how many persons out of 10,000 speaking each language are found in each Division. The important language to consider is, no doubt, the Gujarati. It will be seen that out of 10,000 people speaking that language, the highest number, 4,622, goes to the Kadi Division. Next is the Baroda Division, with 2,842 ; then Navsari, with 1,274, and Amreli, with 944. The City has only 318. In this language of the soil, the percentage (except in the case of the City) is roughly the same as for the population ; and this is as it should be. The population of Kadi is slightly over $1\frac{1}{2}$ times that of the Baroda Division and the ratio is also about the same for the Gujarati-speaking people. Both the ratios, again, for Kadi are over $3\frac{1}{2}$ times those for Navsari. The population of Kadi is $5\frac{1}{2}$ times that of Amreli, and the Gujarati-speaking people 5 times as many. But this uniformity of ratios is not naturally observable in the City, even for the Gujarati-speaking ; and for the other languages in all other Divisions also. In the City there are many foreigners speaking other languages ; and so the proportion of Gujarati is lowered. Taking Kadi once more for comparison, the population of Kadi is 7 times as great as that of the City, but the Gujarati-speaking people are 15 times as many. For the other languages, only Rajasthani (1,936), Western Hindi (69,087), Marathi (37,578), Bhil dialects (67,883), and English (178) may be taken into consideration, as the rest are in very small numbers. For the Rajasthani, the greatest ratio again falls to Kadi, 4,767, out of 10,000 ; the City has 2,329.

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Baroda 1,725, Navsari 1,033 and Amreli 144. For Western Hindi, including the languages of the Musalmans, the highest ratio falls to the Baroda Division, 4,025, out of 10,000; the City claims 2,722 ; Kadi 1,793 ; Navsari 948 ; and Amreli 509. For Marathi, the language of the Rulers, the City alone claims 7,093 out of 10,000, followed at a great distance by Navsari, 1,409 ; Baroda shows 570, Amreli 564 and Kadi 361. In the dialects of the Forest tribes, Navsari has so many as 9,170 out of 10,000, and the rest, 830, fall to Baroda ; the other Divisions have none speaking these languages. The English-speaking are only 178 ; giving a ratio of 8,090 out of 10,000 for the City alone, and of 674 for Navsari and Amreli each, and 280 for Kadi and Baroda each.

5. NUMBERS SPEAKING THE LANGUAGES COMPARED WITH THE NUMBERS OF CASTES AND RACES SUPPOSED TO SPEAK THEM.

Sub. III—a.

26. In Table III—*a* an attempt is made to compare the figures of those actually speaking the different important languages with the total numbers of the different castes, tribes and races ordinarily supposed to use these languages for their mother-tongue. The figures for column 2 are accurate as supplied by Table X ; but those for column 4 are derived from Imperial Table XIII, by considering, from our ordinary experience, what castes and races speak the particular languages. Our information on this head cannot be quite accurate, so as to lead to exact inferences, because the same castes or races do not all speak the same language. Some of the Musalmans, for instance, speak the Hindustani and some the Gujarati. It is in fact to mark this difference that Sub table III—*a* is framed. In the last two columns of the table figures are given of the excess of the actual speakers over the estimated caste numbers or the excess of the latter over the former. The totals of columns 2 and 4 are, of course, equal to the total population of the State, 1,952,692. The last two columns must agree in their totals, which come to 186, 953. We shall now take the languages in turn, and see how column 2 contrasts with column 4, and account for the excess or defect. Taking the Gujarati language first, we find that actually 1,773,594 persons speak the language ; whereas by adding up all the castes and races that are known to use Gujarati for their mother-tongue we find that only 1,588,694 should speak it. Thus, so many as 184,900 persons speak that language over and above our expectation. Turning our eye to column 6, we see that so many as 108,367 persons of the Forest tribes do not use any of the Bhil dialects ; and also 1,419 Bávchas. Almost all of them must be using Gujarati, except a few near Khandesh. Turning to those who speak Hindustani and the languages connected with Arabic and Persian, we find that only 69,611 actually speak them, while the tribes, races and castes who are supposed to speak these languages total up to 146,726. Thus there are 77,115 persons who should speak Hindustani, Urdu and kindred languages, but do not. They, of course, speak the Gujarati. Thus more of the Mahomedans speak the Gujarati than the Hindustani and kindred languages ; 47·7 per cent. speak the latter, and 52·3 per cent., the Gujarati. For the Marathi language, 38,605 actually speak the language ; this number is 1,689 more than those who are known to speak it. This excess is formed by the Forest tribes who live close to Khandesh. Thus we see that about 107,000 Animistics, and about 77,000 Musalmans speak the Gujarati instead of the languages which they are

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expected to speak—the former, the Bhil dialects, and the latter Hindustani, &c. These two make up the excess of Gujarati speakers. The reasons have already been mentioned above. The Forest tribes, coming more and more in contact with the dwellers of the plains, drop their dialects and take up the language of their civilized masters and neighbours, to earn a livelihood by working among them. Such a large number of Musalmans speak the Gujarati, because they have probably never spoken, for generations, any other language. They must be old and new converts ; for the converts have never taken to the language of the conquerors ; that being not necessary or compulsory. Thus from Sub. Table III—*a* it will be seen that there are 186,936 persons who speak languages different from those which they are expected to speak in consideration of their religion, race or nationality, and there are over 107,000 Animistics and over 77,000 Musalmans who add to the numbers of the Gujarati-speaking. The other differences in the Table are too small for special notice, except about 1,600 Animistics who speak the Marathi.

Languages as compared with Birth-place.

27. We might draw some deductions of a similar nature from Imperial Table XI, of Birth-places. People born in particular localities, or a large majority of them, are expected to speak particular languages. For instance, people born in the Baroda Divisions are expected to speak the language of the country,—Gujarati ; though, no doubt, there may be a tangible percentage of others speaking other languages as their mother-tongue. Subsidiary Table III—*b* gives the birth-places according to Table XI, the language expected to be spoken, the numbers thus expected to speak the language (col. 5), the numbers actually speaking the language (col. 6), and the excess or defect of col. 5 as compared with col. 6. It will be seen from this Table that No. A of the Imperial Table XI (Districts within the State) and all included in (*a*), (contiguous Districts or States in the Bombay Presidency), except Khandesh and Nasik, are taken to have Gujarati for the mother-tongue. From (*b*) also, a large portion of those born in the Bombay City and in the 'Bombay Presidency unspecified' should fall to the head of Gujarati ; because most of the emigrants from these places must be Gujaratis. It is, however, true that some of these may be Marathi-speaking people. I have, therefore, taken 3,000 out of 3,962, in round figures, as Gujarati-speaking from the emigrants from the City of Bombay, and 2,000 out of 2,584 from the unspecified Districts; the rest being classed as Marathi-speaking, roughly. For the Marathi I have taken all the Marathi-speaking Bombay Districts. For Hindustani, Urdu and cognate dialects I have taken the whole heading of birth-places under B, excepting the Berar, Bengal and Madras Presidencies, Assam, Burma and Mysore. The other birth-places I have omitted, as the languages spoken therein form very small numbers in this State.

Sub. III—b.

From the table, then, it will appear that there should be 1,925,618 persons speaking the Gujarati language, according to our expectations in consideration of the birth-places. But we know that there are 1,773,594 persons who actually speak the Gujarati. Thus we have an excess of 152,024 persons expected to speak it over those actually speaking it. This number, then, must be made up of those who, though born in the places assigned to the Gujarati language, speak a different language, chiefly Hindustani, Urdu and their kindred languages, and

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Marathi, and the Bhil dialects. From the Table we see that this is actually the case. We find that there are 60,184 persons speaking the Hindustani and cognate languages more than expected from their birth-places, and 23,506 persons similarly situated with regard to the Marathi language. Of course, these excesses are made up of those who are born of Marathi and Hindustani-speaking parents in the Divisions of this State ; but all of whom we have put at first under Gujarati, the language of the country. We also know that 67,883 persons born in our Districts speak the Bhil dialects ; the total of these three comes up to 151,529 which differs from the excess of Gujarati mentioned above, 152,024, by 495 only ; this small number representing the number of people born in the State, but speaking other languages, like Goanese, Dravidian, Bengali, &c.

6. CONCLUDING REMARKS.

Concluding Remarks.

28. We have seen that the Gujarati is the main language of the Baroda State ; that it is spoken by 90·8 per cent. of the population, and that it forms the mother-tongue of 46·7 per cent. of Musalmans also. Whole castes and classes of Musalmans, like the Vohoras, Khojas, Memans, Ghanchis (oil pressers), Molesalams and other neo-converts speak only the Gujarati, and have never spoken Hindustani or Urdu. The Dakshinis, including the Marathas, stick to their mother-tongue, Marathi, though almost all of them, including the females, talk with facility in the language of the country. The official language was formerly the Marathi ; but now it has given way to Gujarati ; and except only the Khangi and Military Departments, all the other departments and the Courts of Justice conduct their official work in the Gujarati language. Gujarati is much simpler than Marathi ; the former resembles Persian in the simplicity of its grammar and a disregard for inflexional forms and terminologies ; while the Marathi is not only richer in expressions and words but has a very stiff grammar, with inflexions for genders, cases and tenses in both numbers, which defy an easy command. It thus happens that, in this State, the Dakshinis and Marathas can speak and write the Gujarati almost as well as the Gujaratis themselves, only a few expressions betraying the foreigner ; while the Gujaratis, in spite of their best endeavours to pick up even colloquial Marathi, fail in the attempt. The Gujarati officers can read and comprehend Modi and Marathi fairly well ; but, excepting some Gujarat Shastris, I have not come across any who can talk fluently or write correctly in Marathi.

Gujarati predominant.

Gujarati and Marathi compared.

The Forest tribes compelled to drop their dialects.

It has been already remarked that the Hill and Forest tribes (the Animistics) are parting with their hill dialects in favour of Gujarati. It must so happen, under the force of circumstances. If others could not comprehend their dialects, they must pick up the easy Gujarati language, to be able to work and earn a livelihood.

English words freely incorporated.

The Railway does not only carry civilisation and reform in its train, but also a large number of English words and expressions, in all nooks and corners of the country wherever the whistle of the steam-engine is heard. Station, time, third class, Guard, engine, ticket and words like these are bodily transferred into all Indian languages. Similarly are the words of science and philosophy and other technical terms incorporated. Attempts have been made now and again to eschew these words for new-coined ones in the vernaculars ; but they have

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been rewarded with a dismal failure. Any native, for instance, would sooner take to the word 'Bandstand' (generally spoken only as Byánd) than to its new-coined vernacular terror, 'Vajintra-Sthala.' English words come in like the flow of a torrent and cannot be refused. Among some castes, like the Prabhus, the intermixture is so great that sentences like 'máj á (my) horse fast gela (went)' create much fun and amusement.

Vernacular Idioms forced into English.

The opposite procedure of forcing vernacular idioms into Native English is also prevalent to a great extent, both among the Gujaratis and the Dakshinis. Not only do hyperboles, mixed metaphors, quaint expressions from old classical writers betray Native English, but also vernacular idioms clothed in English words. The Census Commissioner has drawn the attention of Superintendents to this, obviously with the intention of having a collection of them. But such idioms and expressions are so many that it would be out of place to collect and classify them in a Census Report. For Gujarat, such idioms are collected in some college and school-books ; the best known are by Principal Macmillan and the late Rev. McMordie and Prof. Peterson. We come across hundreds of them in applications for gifts or service, and I quote below some from actual applications, as illustrating the construction, idiom, style, and sentiment of Native English :—

How is your health ?

I, having passed these examinations, hope for success in my application.

Unless some charitable hand takes pity on Your Highness' applicant, he cannot have the means of producing an heir to his paternal poor cottage.

I find no other source of assistance for procuring the needful female to me than to go for protection to the brave rulers of Bhárat.

The death of my dear and faithful wife has been a serious blow to me. I must select a bride of 14 as my new partner in this frail world, from the Navsari and Gandevi Talukas. I hope, therefore, you will kindly condescend to post me somewhere there.

"I am unemployed now, for a man of my position can do nothing but Government employments, which I am sorry to have no any chance, only for not having any recommendation or acquaintance anywhere. I have perfectly examined my fortune everywhere but to no purpose ; but with firm hope I have sought the shelter under the generous tree of your honour's favour, in order to tranquil the poverty in which I am put up."

"If your honour will not grant pity on me, it is my destiny to lament."

"To write more and spend the valuable of your honour is no good on my part."

"On a very poor salary which was not enough to maintain myself and family and also the water of Bombay was not agreeable with my body. So I obliged to leave my service."

"He is extreme eager to do service with devotion in your honour's department. He is a man of the middle state, and so his mediocrity disables him to continue his study."

"I beg respectfully to offer myself as a candidate for the post. The present application is the specimen of my handwriting. I wish to proceed my

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study further, but some worldly circumstances do not allow me to do so. I am therefore obliged to accept that post. Sir, excuse me for the trouble."

"I am a *bonâ fide* subject of His Highness the Maharaja sahib's domain."

"I have studied up to the VII. Standard in the———High School but owing to my very narrow family circumstances, I have been obliged to give up my course further."

"I was studying English in the———High School and I have been obliged to leave it after fruitlessly appearing twice in the Matriculation examination. But as the years are passing by, a desire of serving in the Baroda State has been created in me ; you will please therefore favour me by complying with my above humbly solicited request for which piece of obligation. . ."

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Subsidiary Table I.

Population by Language.

Family.	Branch.	Group.	Number in classified list.	Language.	Dialect.	Number of group in the classified list.	Persons.	Males.	Females.	Proportion per 10,000 of population.
Indo-European Family—Aryan Sub-Family.	Indian Branch.	Western group.	125	Gujaráti		III	1,762,712	907,766	854,946	9,027·09
			131	„	Kachhi or Jadeji	III	10,880	5,343	5,537	55·72
			137	„	Zalawadi	III	2	2	.....	·01
				Total Gujaráti ...			1,773,594	913,111	860,483	9,082·82
			149	Panjábi			135	112	23	·69
			154	Rajasthání						
			160	„	Málvi	III	3	2	1	·01
			160	„	Rangri	III	13	1	12	·06
			161	„	Márvári	III	1,888	1,122	766	9·68
			165	„	Mewadi	III	32	19	13	·16
				Total Rajasthání ...			1,936	1,144	792	9·91
			172	Western Hindi	Brij	IV	39	25	14	·2
			178	„	Hindustani or Musalmani.		34,769	20,142	14,627	178·06
			182	„	Hindi		233	161	72	1·2
			186	„	Urdu		34,046	17,811	16,235	174·35
				Total Western Hindi ...			69,087	38,139	30,948	353·81
				Total Western Group...			1,844,752	952,506	892,246	9,447·23
		South-Western group.	71	Maráthi	Mahárashtra (Dakshni or Marathi).	V	37,578	20,015	17,563	192·44
			78	„	Gháti	V	18	18	.....	·09
			85	„	Káthodi	V	108	62	46	·55
			87	„	Khándeshi	V	22	12	10	·12
			92	„	Goanese or Firangi ...	V	367	213	154	1·88
			116	„	Várli	V	512	238	274	2·62
				Total South-Western Group.			38,605	20,558	18,047	197·7
				Bhil Dialects.						
			288	Bhili or Bhilodi, Vaeávi ...		III	11,973	6,310	5,663	61·31
			289	Chodhri		III	14,721	7,533	7,188	75·39
			292	Dhodiá		III	1,784	874	910	9·13
			295	Gámatadi		III	32,971	16,758	16,213	168·85
			301	Kokani		III	3,938	1,974	1,964	20·16
			302	Kotali or Kotwali		III	279	134	145	1·43
			306	Máwchi		III	267	138	129	1·37
			309	Náikdi or Naiki		III	283	154	129	1·45
			...	Válvi		...	1,667	854	813	8·54
				Total Bhil Dialects ...			67,883	34,729	33,154	347·63

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Subsidiary Table I—*contd.*

Population by Language—contd.

Family.	Branch.	Group.	Number in classified list.	Language.	Dialect.	Number of group in the classified list.	Persons.	Males.	Females.	Proportion per 1,000 of population.
				Gipsy Dialects.						
			323	Banjári or Vanzári			1	1	.....	.....
			325	Bávchi		III	242	111	131	1·24
				Total Gipsy Dialects ...			243	112	131	1·24
		Central Group.	254	Eastern Hindi	Awadhi or Perdeshi ...	IV	23	21	2	·12
		N.-W. Group.	38	Káshmiri		II	1	.....	1	.....
			65	Sindhi		III	148	80	68	·76
					Tharadri		5	4	1	·03
				Total North-Western Group.			154	84	70	·79
Indo-European Family—Aryan Sub-Family.	Indian Branch.	Eastern Group.	270	Bengáli		IV	95	66	29	·49
			278	Bihári...		IV	.....	.....	.....	.....
			283		Maithili	IV	1	1	.....	.....
				Total Eastern Group ...			96	67	29	·49
				Indian Branch Total ...			1,951,756	1,008,077	943,679	9,995·2
	Iranian Branch.	Western Group.	1	Persian or Irani		I	62	44	18	·32
				Total Western Group ...			62	44	18	·32
		Eastern Group.	3	Balochi		I	4	3	1	·02
			12	Pastho or Kabuli			27	20	7	·14
				Total Eastern Group ...			31	23	8	·16
				Total Iranian Branch ...			93	67	26	·48
				Indo-European Family ...			1,951,849	1,008,144	943,705	9,995·68
Dravidian Family.			385	Canarese or Karnátki ...		VI	46	34	12	·24
			409	Támil Dravidi or Madrási ...		VII	85	53	32	·43
			414	Telugu...		VII	322	171	151	1·65
				Total Dravidian Family ...			453	258	195	2·32
				Foreign.						
Indo-European Family.		Romanic.		Portuguese			55	41	14	·28
		Teutonic.		English			178	99	79	·91
Semitic-Mongolian.		Eural Altic.		Turkish			4	3	1	·02
		Southern Branch.		Arabic			153	89	64	·79
				Total Foreign ...			390	232	158	2·00
				Grand Total ...			1,952,692	1,008,634	944,058	10,000

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Subsidiary Table IIa.

Distribution of Principal Languages.

Natural Divisions and Districts.	Distribution of Language of 10,000 of population.															
	Gujarati.	Punjabi.	Rajasthani.	Western Hindi.	Marathi.	Bhil dialects.	Gipsy dialects.	Eastern Hindi.	North-Western Group.	Eastern Group.	Iranic Branch.	Dravidian family.	Portuguese.	English.	Turkey.	Arabic.	Total.
Natural Division, Baroda (ex. City)	9,289	...	8	272	61	368	1	...	1	...	...	...	...	...	...	...	10,000
Amreli	9,649	5	2	203	126	...	10	...	...	...	...	...	...	1	...	4	10,000
Kadi	9,822	...	11	148	17	...	...	...	1	1	...	...	...	...	...	...	10,000
Navsari	7,519	...	7	218	181	2,072	...	1	...	...	2	...	...	...	...	...	10,000
Baroda	9,332	...	6	515	41	104	...	...	1	...	...	1	...	...	...	...	10,000
City and Cantonment ...	5,429	3	44	1,812	2,639	...	6	...	1	...	2	37	5	14	...	8	10,000
Total ...	9,083	1	10	354	198	348	1	...	1	...	...	2	...	1	...	1	10,000

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Subsidiary Table IIb.

Distribution by residence of 10,000 speaking each language.

Natural Divisions and Districts.	Gujarati.	Punjabi.	Rajasthani.	Western Hindi.	Marathi.	Bhil dialects.	Gipsy dialects.	Eastern Hindi.	North-Western Group.	Eastern Group.	Iranic Branch.	Dravidian family.	Portuguese.	English.	Turkey.	Arabic.
Natural Division, Baroda (ex. City and Cantonment)	9682·32	7259·26	7670·46	7277·49	2906·88	10,000	7325·1	10,000	8961·04	9687·5	7634·41	1501·11	545·45	1910·12	10,000	4771·25
Amreli	943·56	5851·85	144·63	509·93	564·44	...	7288·95	...	...	729·17	537·64	66·23	...	674·16	10,000	4640·53
Kadi	4622·54	...	4767·56	1793·54	361·87	...	...	...	4285·72	7395·83	1182·79	618·1	...	280·9	...	65·36
Navsari	1273·64	592·59	1033·06	948·37	1409·92	9170·04	41·15	10,000	64·93	...	5913·98	...	...	674·16	...	65·36
Baroda	2842·58	814·82	1725·21	4025·65	570·65	829·96	...	...	4610·39	1562·5	...	816·78	545·45	280·9	...	...
City and Cantonments ...	317·68	2740·74	2329·54	2732·51	7093·12	...	2674·9	...	1038·86	312·5	2365·59	8498·89	9454·55	8089·88	...	5228·75
Total	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000

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Subsidiary Table III—a

Numbers speaking the languages contrasted with the castes and races supposed to speak them.

Language.	Actual numbers speaking the language.	Castes, races and tribes supposed to speak the language.	Total of estimated speakers.	Excess of actual speakers over estimated.	Excess of estimates over actual speakers.
1	2	3	4	5	6
Gujarati	1,773,594	Gujarati Brahmans, Degraded Brahmans, Kshatriyas, Gùj-Vanias, Kunbis, Miscellaneous castes, Religious mendicants, Wandering and low castes, Criminal castes, Unclean castes, Unclassified castes, Arya-Samaj, Brahma Samaj, Jains, Parsis, Converts (Musalmans) Converts (Native Christians).	1,588,694	184,900	.....
Marathi	38,605	Dakshini Brahmans, Chandraseni Kayastha Prabhus, Marathas, Dakshini Vanias, Lingayat Vanias, Miscellaneous, Gondhli, Unclean castes, Jains.	36,916	1,689	.....
Hindustani, Urdu, Punjabi, Hindi, Arabic, Sindhi, Persian, &c. ...	69,611	Musalmans, Mogals, Religious Mendicants, Hindustani Brahmans, Kshatriyas and Vanias, Shaikhs, Arabs, Afghans, Sindhis, Baluchis, &c.	146,726	.....	77,115
Rajasthani	1,936	Marwadi Brahmans and Vanias, &c.	1,673	263	.....
Bàvchi	242	Bàvchas	1,661	.....	1,419
Bhil Dialects	67,883	Forest Tribes (Animistics)	176,250	.....	108,367
Telugu, Canarese and Dravidian...	453	Tailangi, Karnataki, &c.	399	54	.....
Miscellaneous	190	Goanese, Jews, Vanzaras, Brijwasi, &c.	225	... ..	35
English	178	Europeans and Eurasians	148	30	.....
	1,952,692		1,952,692	186,936	186,936

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Subsidiary Table III—b.

Comparing the languages expected according to Birth-places with the numbers actually speaking them.

No.	Letter of Imperial Table XI.	Places of Birth.	Expected language.	Numbers expected to speak the language.	Numbers actually speaking the language.	Excess of Col. 5 over Col 6.	Excess of Col. 6 over Col. 5.
1	2	3	4	5	6	7	8
1	A.	Districts within the State	Gujarati	1,779,761	1,773,594	152,024	.....
2	B—Bombay (a).	All except Khandeish and Nasik ...	Do.	140,857			
3	B—Bombay (b).	Bombay City	Do.	3,000 (about)			
4	Do.	Bombay Presidency unspecified ...	Do.	2,000 (about)			
			Total ...	1,925,618			
5	B—Bombay (a).	Khandeish and Nasik	Marathi	4,064	38,605	.....	23,506
6	B—Bombay (b).	First 24 places except Damaun, Bombay City and unspecified Bombay (partly).	Do.	11,035			
			Total ...	15,099			
7	B	All except the Berar, Bengal and Madras Presidencies, Assam, Burmah and Mysore.	Hindustani, Hindi, Urdu and kindred languages.	9,427	69,611	.....	60,184

NOTE.—If 67,383 speaking the Bhil dialects be added to the two sums in Col. 6, the total will give approximately the excess marked in Col. 7.

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Subsidiary Table IV.

Number of books published in each language 1891—1901.

Language.	Year.													How published.			Subject.																								
	1891.	1892.	1893.	1894.	1895.	1896.	1897.	1898.	1899.	1900.	1901.	Total.	Percentage.	By reward.	By purchase.	By Government Service.	Religion.	Morality.	Philosophy.	Logic.	History.	Sociology.	Politics.	Ethnology.	Natural Science.	Hygeine and Sanitation.	Law and Acts.	Cookery.	Literature.	Sports.	Music.	Antiquity.	Biography.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26	27	28	29	30	31	32	33	34
Gujarati ...	12	12	8	21	6	9	3	3	3	1	4	85	62·97	54	25	6	4	7	6	1	13	4	...	1	13	5	6	...	10	2	4	10	2	1
Marathi ...	3	5	9	6	3	4	5	2	3	1	5	46	34·07	39	4	3	1	4	...	...	14	2	1	...	7	3	1	2	4	4	2	...	2	1
Urdu ...	...	...	...	...	1	...	...	...	...	...	...	1	0·74	1	...	...	...	...	...	...	1	...	...	...	...	...	...	...	...	...	...	...	...	...
English ...	1	...	...	1	...	...	...	...	...	...	...	2	1·48	2	...	...	...	...	...	...	...	...	2	...	...	...	...	...	...	...	...	...	...	...
Persian ...	...	...	...	...	...	...	...	1	...	...	...	1	0·74	1	...	...	...	...	...	...	1	...	...	...	...	...	...	...	...	...	...	...	...	...
Total ...	16	17	17	28	10	13	8	6	6	2	9	135	100·00	97	29	9	5	11	6	1	29	6	3	1	20	8	7	2	14	6	12	2	2	2

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CHAPTER VII.

INFIRMITIES.

1. Preliminary Remarks.
2. Numbers and Percentages for the Infirmities; comparison with the Results of the previous Censuses.
3. Comparison with other Provinces.
4. Infirmities by Divisions.
5. Infirmities by Religions.
6. Infirmities by Age-periods.
7. Insanity; its Causes and Prevalence.
8. Deaf-mutism; its Causes and Prevalence.
9. Blindness; its Causes and Prevalence.
10. Leprosy; its Causes and Prevalence.
11. Infirmities by Occupations.

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CHAPTER VII.

INFIRMITIES.

1. Preliminary remarks.

Object of the Chapter.

1. It is usual to collect information regarding certain infirmities in all Census enumerations, of any magnitude ; and though, at first sight, this subject does not appear to be so intimately connected with the progress and development of a State or community as are the other informations collected, yet a Census Report may be incomplete without showing to what extent some of the incurable infirmities, that permanently render human beings helpless, prevail in different parts of a State and in different religions or occupations ; and what causes could be assigned for a greater prevalence of any one of these at a particular age-period or in any particular locality or among any special occupations. Such an enquiry would not only bring prominently forward, by comparison with other civilised countries, what infirmities are rife in any place or community, but also refer them to local causes and thus suggest means for their removal or mitigation. In addition to the humanitarian or sanitary grounds for this enquiry, it may also be stated that statistically the information is in some way useful to show how many utterly helpless individuals fall a burden upon the productive community. But this latter consideration need not be given more than its due weight. After excluding those who are infirm owing to old age, we shall find further on that the numbers of these unfortunates are not by any means such as to clog the wheels of the economical progress of the others. In fact, their numbers are insignificant in contrast with the large numbers of those beggars and fakirs, devotees and Brahmans, all able-bodied only, who under various pretexts, lead perfectly idle lives and live on the earnings of others. These able-bodied parasites pass their lives in a dependent state of beggary, but not in the seclusion and misery of the unfortunate infirm. In India they live in a certain style of respectability and consider their profession an honourable one ; while the poor lepers are treated as outcasts, to be shunned by their nearest and dearest and sometimes to be stoned out of the villages.

The Infirm.

2. From what goes above it is undoubted that only such infirmities should be noted as render the sufferer unable to work in any way. These are insanity, as opposed to mere imbecility or idiocy, deaf-mutism from birth, total blindness and leprosy. There are other ailments and infirmities which more or less incapacitate a man from working ; but in very rare cases would they render him so completely helpless. These four infirmities again are such as are well-marked and obvious, beyond any dispute. But whether the enumerators have returned a proper record is a matter of doubt. The first opening for an incorrect record would be the natural reticence of people in mentioning such infirmities in their house-holds, particularly in the cases of children and girls and women. It will depend upon the more or less intimate knowledge which the enumerator may happen to have of his beat, whether a larger or smaller number

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of these escape enumeration. This is an error of omission. But in all the four infirmities, there is a wide door open for additions also. The imbecile or weak-headed may be classed as insane ; partially-blind or one-eyed may be included among the blind ; merely deaf, or those not born deaf and dumb, may be put as congenitally such ; and, finally, sufferers from leucoderma may be credited to lepers.

Causes.

3. The sanitary and scientific causes which bring about these infirmities, more or less strongly, in special localities or persons and the extent to which they could be ascribed to heredity can be investigated only by experts in these branches of medical science. The Census reviewer has simply to collect the figures for different places and peoples. But, under due limitation, he may venture to allude to the widely-accepted causes of each of them ; and comment, wherever he easily can, on the figures that come under his pen, in order to show how far these recognised causes help to explain the figures. An attempt is also, therefore, made in the following few pages to mention the causes and circumstances which are ordinarily supposed to bring about these infirmities, and to test their accuracy by considering them as applied to certain localities or castes or occupations. The results as exhibited by the schedules are compiled and then tabulated in Imperial Table XII and XII-A. But before entering into a discussion of the facts brought out by these Tables, we might see what data were wanted and how they were obtained. Column 16 of the general schedule was reserved for filling in the entries about these infirmities. The following instructions were issued for the guidance of the enumerators :—

"If any person be blind of both eyes, or deaf and dumb from birth, or insane, or suffering from corrosive leprosy, enter the name of the infirmity in this column. Do not enter those who are blind of one eye only or who have become deaf and dumb after birth, or who are suffering from white leprosy only."

2. NUMBERS AND PERCENTAGES FOR THE INFIRMITIES ; COMPARISON WITH THE RESULTS OF THE PREVIOUS CENSUSES.

Actual numbers.

4. According to the figures collected in Imperial Table XII, there are 2,832 total persons, 1,500 males and 1,332 females afflicted with these infirmities. Of these 232 are insanes, 151 males and 81 females ; 674 persons are returned as suffering from deaf-mutism, of whom 412 are males and 262 females ; 1,649 persons, made up of 755 males and 894 females, are blind ; and 277 persons, 182 males and 95 females, are lepers. In other columns of the Subsidiary Table giving these figures are embodied the results of the previous Censuses ; that for 1872 is not considered to be reliable, but the figures may be taken for what they are worth. Looking to these figures, the actual total number of afflicted persons has fallen off remarkably ; the totals for all infirmities are 8,632 in 1872, 9,771 in 1881, 7,083 in 1891 as against only 2,832 of this Census. Taking the general decrease of population into account, the figures of 1891 should have, with the general decrease of 19 per cent., fallen to nearly 5,700 ; but the present number comes to only two-fifths of the number in 1891. The ratios for insanity have been reduced from 3·5 to 1·2 per 10,000, for deaf-mutism from 3·8 to 3·5, of blindness from 19·7 to 8·5 and of leprosy from 2·4 to 1·4. In the males, there has been a reduction in the ratio by 2·7, ·4, 8·6 and 1·3 in the four infirmities in order, and

Sub.—A.

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among the females of 1·8, ·2, 1·4 and ·4 respectively. The causes for the different infirmities are so different and they are so various for the same one too, that no special reasons could be assigned, except a general consideration of an improvement in the ordinary habits of the people in the matter of food, dress and living. Both the male and female numbers have fallen considerably, but in a varying degree as compared with those of 1891. The female number then slightly exceeded the male number, 3,517 males to 3,566 females ; but at present the number of afflicted males is greater than that of females. When compared with the figures of 1891, the present numbers are somewhat more than only two-sevenths of the former, both for males and females. Considering the various infirmities separately, it will be noticed that all infirmities show a great reduction in their numbers, decade after decade. It is satisfactory to know that the blind have diminished continuously and in a great ratio. In two decades they have diminished from 6,501 to 1,649, or by 75 per cent. Another point to be marked is that the number of blind females is greater than that of males in the three Censuses. In my last report I had observed that the high figures for 1881 were due to faulty over-estimation ; but a very high percentage of reduction, 65 per cent., is seen now also over the figures of 1891. It, therefore, becomes obvious that the sufferers are really lessening in numbers. The insanes also have been reduced every decade. They are reduced from 845 of 1891 to 232, or by 73 per cent. The deaf-mutes and lepers also have gone on diminishing decade after decade. The deaf-mutes have gone down from 1,718 in 1872, 1,714 in 1881 and 918 in 1891, to 674 in the present Census ; and the lepers from 862 in 1872 to 624 in 1881, and 569 in 1891 and now to 277. The reduction is very great indeed. It is true that a large number of these infirms must have easily fallen victims to the late dire visitations of plague, famine and cholera, which affect more virulently such afflicted persons ; still the numbers, as we have seen, have decreased step by step for three decades ; and if no portion of them is fictitious, as arising from the misapprehension of the definitions of infirmities, in different years, by the enumerators, they are undoubtedly most satisfactory ; and must be attributed to better living, improved habits of cleanliness and better sanitary surroundings.

Ratios for 1901 compared with those for 1891 and 1881.

Sub. 1.

5. We may now compare the percentages which the numbers of the sexes for each infirmity bear to 10,000 of each sex, for 1901, 1891 and 1881. For the present Census as well as for the previous ones, the ratio of the blind exceeds the total of the other infirmities combined. It will further be noticed that blindness is the one infirmity in which the females exceed the males, both in numbers and ratios. In 10,000 males there are 7·5 blind, 1·5 insane, 4·1 deaf-mute and one leper. There has been a decrease of 2·77 in the ratio of insane males as compared with 1891, and of 3·57 over 1881 ; in other words there are only 1·5 insane males now in 10,000, as against 4·3 in 1891 and 5 in 1881. The decrease in the ratio of females is of 1·8 over 1891 and of 2·5 over 1881. The reduction in the ratio of the insane and blind can be marked easily at a glance ; but that in the two other infirmities is not so distinguishable. There are now less than half the number of blind males than there were in 1891 ; compared with 1881, the ratio is reduced to one-third. A still greater decrease is

Female ratios exceed male ratios for blindness.

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seen in the ratio of blind females ; there are now 14·05 less blind females in every 10,000 than there were in 1891 ; the present ratio is one-fourth of that in 1881. The deaf-mutes show a decrease of 0·45 in their ratio of males per 10,000 over 1891, and of 0·24 in that of females ; compared with the ratio of 1881, the present ratio has decreased by 5·25 for males and by 3·44 for females. The decrease in the ratio of male lepers is of 1·37 over 1891, and of 2·15 over 1881 ; while it is 0·47 and 0·65 over the two Censuses, respectively, in that of the female lepers.

Infirmities further compared.

Sub C.

6. The same results may be put in another form by giving the numbers for the three Censuses of males and females, which on an average include one afflicted with any one of these infirmities. In 1901 there is one blind in 1,336 males, one deaf-mute in 2,448, one leper in 5,542 and one insane in 6,680 ; and for females, one blind in 1,055, one deaf-mute in 3,603, one leper in 9,937 and one insane in 11,655. It will thus be seen that so far as Baroda is concerned, blindness is more extensive, and insanity less than the other infirmities. Next to blindness is deaf-mutism, which is more prominent than the two other infirmities,—leprosy and insanity. In 1891 and 1881 the numbers of males and females in which one insane of each sex was to be found, were less than those in which one leper was included, thereby showing that insanity was more common than leprosy ; but the reverse seems to be the case now. In the case of other infirmities the returns for 1901 relatively present a uniform diminution and thus are in general agreement with those for the previous enumerations,—a fact which shows fairly uniform accuracy of return.

3. Comparison with other Provinces.

British Gujarat compared.

Sub. D.

7. Taking into consideration the figures for the neighbouring British Gujarát Districts first, we find that this State is better off than British Gujarát for insanity and blindness, both for the sexes and the total ; but it shows higher percentages for the two other infirmities, deaf-mutism and leprosy. British Gujarát has one more insane male and one more blind female in 10,000 of each sex than there are in this State ; while this State has 4 deaf-mutes and 1·8 lepers among 10,000 males for 2·4 and 1·39 in British Gujarát for these infirmities ; out of the same number of females, the deaf-mutes are 2·77 and one leper in this State, for 2·33 and 0·56, respectively, in British Gujarát.

Other Provinces compared.

Sub. E.

8. In Subsidiary Table E are given the average numbers of the infirm in 10,000 for some Provinces of India and for three States—Bombay, Bengal, North-West Provinces and Oudh, Madras, Hyderabad (Deccan), Rajputana and Mysore—for which the returns are available. Ratios are also given for some European countries, as found from the last Census Report of this State. Hyderabad shows the lowest proportions for all the infirmities ; but the figures are so very low as to make their accuracy doubtful. Against an average for all others of 20 total afflicted males, Hyderabad shows only 3 ; and for females 1·64 against an average for other Provinces of 16. Rajputáná comes next. It is better situated as regards insanity, deaf-mutism and leprosy ; but its percentage for the blind males is a little higher than that of this State ; and for blind females it gives the second place to Mysore. Baroda is better than Mysore for insane and deaf-mute, and for blind males ; but not for blind

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females, and the lepers of both sexes. Except for the blind females, in which case it is only superior to the North-West Provinces, Baroda is better off than the other British Provinces for all infirmities. The North-West Provinces have the highest ratio for the blind of both sexes, 16·81 for males and 17·83 for females. Baroda has 9·47 females blind per 10,000 of the female population. For Bombay, Bengal and Madras, the ratios of blind females are almost similar 8·68, 8·51 and 8·76, respectively. Bengal has the highest proportions of insanes and lepers of both sexes and also for deaf-mute males. Madras has the highest ratio for deaf-mute females. The figures for India correspond mainly with those for Bengal or the North-West Provinces, and may be taken to represent the general ratios for the infirmities everywhere in India. Comparing these with the ratios of the European countries and the United States, we find a great disproportion for the insane. Excepting Italy, the European ratios are from 7 to 13 times as great as that for India for males, and 19 times for females. To India's ratios of 3 and 2 for the two sexes, Scotland has 38 and 39, Ireland 38 and 34, England 31 and 33 and the United States 35 and 32. This, no doubt, is attributable to the greater struggle for existence, the more telling wear and tear, and the more taxing brain-work required in the United Kingdom and the United States. Ireland may have to adduce its extreme poverty and squalid living. The deaf-mutes show no striking contrast. In blindness, India excels the foreign countries, but not to the extent to which it falls behind them in insanity. For 16 and 17 of India for the two sexes, we have an average of 9 and 8 ; *i.e.*, about half the ratio. Ireland alone has 11 and 12. There are no figures for the lepers in the European countries.

4. Infirmities by Divisions.

Actual numbers by Divisions.

9. We shall first see how these figures for the various infirmities are distributed over the Divisions of this State. Out of 2,832 total afflicted persons, 895 or 31 per cent. are in Kadi ; of these 436 are males and 459 are females ; more than one-fourth the number numerically falls to Navsari, 762, of whom 414 are males and 348 females ; nearly one-seventh or 411 persons, including 196 males and 215 females, are found in Amreli ; more than one-sixth, or 511 persons, 300 males and 211 females, are in the Baroda Division ; and half of that, or 253 persons, made up of 154 males and 99 females, are in the City. Of 232 insanes, the greatest number is in Navsari, 64 ; the males are 38 and the females 26 ; Kadi follows with 59, of whom there are 39 males and 20 females ; after it comes the City, with 38 males and 15 females, in all 53 ; the City is followed by Baroda with 40 persons insane, 27 males and 13 females, Amreli shows the least number, 16 insanes, 9 males and 7 females. Out of 674 deaf-mutes, just less than one-third are in Kadi, 209 ; of these 121 are males and 88 females. But Navsari, with a little more than one-third the population of Kadi, has only 13 less than the latter, or 196 ; the male number is less by 4 and the female by 9 than the respective numbers in Kadi. Baroda comes next with 121 deaf-mutes, 79 males and 42 females. Next to Baroda is Amreli with 83, including 51 males and 32 females ; and, lastly, the City with 65 deaf-mutes, 44 males and 21 females. Of the blind, 613 are in Kadi, 266 males and 347 females. Here again, Navsari comes next to Kadi with so many as 373 for the

Sub. B.

Insanes.

Deaf-mutes.

Blind.

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blind, of whom 170 are males and 203 are females. The number is also large in Amreli, 124 males and 172 females, or total 296. The Baroda Division and the City follow next in order with 246 and 121 blind persons, respectively ; of the sexes afflicted by this infirmity there are 136 males and 110 females in the Baroda Division, and 59 males and 62 females in the City. It will be noticed that Baroda is the only Division where the female number of this infirmity is less than that of the male. As in the case of insanes, so for the lepers, Navsari claims the greatest number, 129, of whom 89 are males and 40 females ; while Kadi with its comparatively large population has the least. Baroda must obviously have a greater number of lepers than the other two Divisions, Kadi and Amreli, and the City, because, as already mentioned in the first chapter, it has a leper asylum at Anasuyá, where a large number of these infirms are segregated for better care and treatment. For the rest of the Divisions and the City, their number is from 16 in Amreli to 14 in Kadi or the City. We have thus seen that Kadi has the largest numbers of the blind and insane. Navsari and Baroda present large numbers of lepers. Amreli is the best off for the insane and Navsari the worst. It will be seen further on that Navsari ratios for all infirmities are the highest absolutely, except in two cases, though its population is third in rank. Kadi is remarkably low for lepers.

Lepers.

Summary.

Comparison with the previous enumerations.

Sub. B.—5, 6, 10, 11, 15, 16, 20, 21, 25, 26.

10. Comparing these absolute figures with those of the two earlier Censuses, it will appear that there has been a decrease all round over the numbers of 1881 ; and except only in 3 cases out of 16, there has been an actual decrease in numbers over those of 1891. The City shows an increase in the numbers for the deaf-mutes and the blind. For the deaf-mute, there has been an increase of 34, and for the blind of 16 in the City. Amreli shows an increase of 3 persons for the deaf-mutes. The greatest numerical decrease is 2,105 persons for the blind in Kadi, followed by 740 for the same in Baroda ; the total decrease in the State for the blind is of 3,102 persons over the numbers of 1891, and of 4,852 over those of 1881. As regards other infirmities, the greatest decrease is 428 persons for the insanes in Kadi, 139 for the deaf-mutes in Baroda, and 126 for the lepers in the same Division.

Ratio of afflicted per 10,000 of each sex in the Divisions.

Sub. I.

11. Looking to the ratios of the afflicted per 10,000 of each sex in the Divisions, we find that Amreli is the worst off for the blind, 13·9 males and 20·5 females. It has also a very high ratio for deaf-mutes, 5·7 for males and 3·8 for females, though comparatively less than that for the City and Navsari, which have higher ratios. Navsari is the worst off for lepers and worse than the two other Divisions for the blind of both sexes ; it has also the highest ratio, 5·3, for the deaf-mute females. In other respects it takes rank after the City, which has the highest ratios of insanes of both sexes and deaf-mute males. Its ratio for the blind is also higher than that of Kadi and Baroda, while its ratio for lepers is higher than those of all other Divisions. There are 11·27 males and 13·56 females blind in Navsari per 10,000 of the population of each sex ; while in the City the blind male ratio is 10·5 and the female ratio, 13. So also for lepers the ratios are 5·9 for males and 2·7 for females in Navsari. Baroda comes off the best for the blind, and Kadi for all other infirmities. Baroda is well off in other respects. The greatest decrease shown is for the blind in all the Divisions ;

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that shown by Kadi being so high as 13 males and 22 females per 10,000 of each sex, leaving only 6 males and 8 females. Baroda shews a decrease of 7·45 males and of over 10 females for the blind per 10,000 over 1891. The Kadi ratio for insane males has also decreased appreciably. It is to be noted that the City shows an increase as regards its ratio for the blind, while Amreli shows an increased ratio of deaf-mutes. It is said that deaf-mutism is more prevalent in the hilly tracts than in the plains ; and the high ratios in Navsari and Amreli lead us to put some faith in the assertion. So also from the heavy ratios of the blind in the same two Divisions it may be inferred that the affliction has a greater tendency for development in the hill tracts and on the sea-coast. The case of the City is exceptional ; for the infirms usually resort there either for medical treatment or for living on alms or in charitable institutions.

5. Infirmities by Religions.

Actual numbers by religions.

Imp. XII.—A.

12. The total number of the afflicted among the Hindus is 2,163, of whom 1,130 are males and 1,033 females. Of these, 119 males and 59 females are insane, 339 males and 213 females are deaf-mute, 576 males and 706 females are blind, and 96 males and 55 females suffer from leprosy. Next in the order of numbers of the infirm are the Animistics, with 391 persons total afflicted, of whom 8 males and an equal number of females are insanes, 37 males and 26 females are deaf-mutes, 98 males and 106 females are blind and 71 males and 37 females are lepers. The afflicted number among the Musalmans is 227 persons, 125 males and 102 females ; 17 males and 13 females, of these, are insanes, 30 males and 20 females are deaf-mutes, 68 males and 67 females are blind and 10 males and 2 females are lepers. Among the Jains there are 29 total afflicted persons, 21 males and 8 females. There is no female among them afflicted with insanity or deaf-mutism. The male number in the two infirmities is 4 for each ; 11 males and 7 females are blind and 2 males and a female are lepers. The Parsis have only 12 persons, 5 males and 7 females who are afflicted, and the Christians 10 such persons, 5 for each sex. The Parsis are fortunate in not having any leper among them, while the Christians show a cipher for the insanes. The latter have, again, no female among them who is either deaf-mute or is suffering from leprosy. Among the Parsis 3 males and a female are insanes, and a male and 3 females are contributed to each of the two infirmities,—deaf-mutism and blindness. The Christians have a male deaf-mute, one male and 5 females blind and 3 leper males.

6. Infirmities by Age-periods.

Infirmities by age periods.

Sub.—F.

13. A few remarks on the age-tables giving the ratios of the infirm, for the sexes and total, at all quinquennial age-periods, may finish this part of the subject. In this table will be found the numbers of persons, total and sexes separately, which contain one afflicted with any one of the infirmities. This table is useful in giving the relative prevalence of each infirmity, at each age-period. As we shall treat the separate infirmities by themselves, we here have only to compare them. In all age-periods, blindness holds the first place and deaf-mutism the second except once. It is only in the age-period 45-50 that the deaf-mutes fall back to give place to leprosy, after which they again maintain high ratios to the end. The lepers in all age-periods except four have higher ratios than the in-

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sanes. These exceptional periods are 15-20, 20-25 and 40-45, and over 60 ; the first two being those at which men are peculiarly susceptible to insanity. For, it is evident that insanity is at its worst in youth and early manhood when passions rage most. Looking to the first 3 columns of figures, it will appear that among children below one year old one child is afflicted with any one of the four infirmities out of 4,191 ; and in the next year, the percentage is better, one afflicted in 5,306 ; but after that age the percentages go on increasing rapidly. Taking the first quinquennium, there is one in 1,366 at age 4-5. The ratio then continually increases and is the greatest for the age-periods 40-45, one in 482, and for the two last periods, one in 327 and 369 respectively. For '60 and over' the ratio is as great as one in 145. The average for the State is one in 689. For the insane the ratio begins at age 2, with one in 21,026, and is the lowest at age 4-5, one in 53,267. It then goes on increasing, till at age 20-25, we have one in 5,288 and at age 40-45, one in 5,169, the highest ratios. For the deaf-mutes the ratio begins with one in 13,423 at age 1-2 ; then strangely enough, the ratio goes on increasing, against expectation. The deaf-mutes to be entered in the schedules being only such as are afflicted from birth, under ordinary circumstances they should decrease in ratio in successive years, unless their vitality is proved to be much greater than of the general public. The ratio is so high as one in 1,900 for age 40-45, which is unreasonable. This shows that the enumerators included mere deaf or dumb persons. I think it is of no use to insist on recording the congenital deaf-mutes. The blind begin with one in 4,191 at the very first age-period, and go on increasing in ratio. In the last stages of life their ratios are very high ; one in 797 and 963 and 484 and 526 and 174 respectively in the last five age-periods. The last is the highest ratio for any infirmity. The lepers begin at age 2-3 with one in 20,735 and go on increasing as in the other infirmities, but their highest ratio is no higher than one in 2,891 for age 35 to 40.

7. INSANITY, ITS CAUSES AND PREVALENCE.

Infirmities separately considered.

14. Hitherto the four infirmities have been treated together ; though most of the figures for each individually also have already appeared in the foregoing tables. I now take the infirmities separately ; and present only such additional tables as are necessary for each. Before submitting them, however, I shall briefly enumerate those causes for each which are generally accepted ; the object being to see, to some degree of probability, what causes might be at work to influence the numbers. Only medical experts in anthropology and physiology can trace, with any confidence, the results to their real causes.

Causes of insanity.

15. It is said that insanity depends not on the nature of the locality. It springs not from physical environments, but from social ones. Though not strictly hereditary, it may be due to that cause also, in some cases. But that cannot be traced from the Census Tables. It is to be observed that we do not include the imbeciles or idiots among insanes or persons whose mind has lost its balance. To cases of heredity may be added accidental injuries to the head as another extraneous cause. But the vast majority of cases are personal, and depending more on the social habits of a man are not restricted to any community. They may be ascribed to (1) food and drink, (2) social customs, (3) physical ailments, (4) observances of religion, (5) personal habits, and finally (6)

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moral causes. Under the first head come the abuse of alcoholic and narcotic drinks, consumption of intoxicating drugs, and general intemperance. Among the low classes country liquor is consumed on a large scale and also European cheap brandy and other spirits by those who can afford to purchase them. Whether opium leads to insanity is a disputed point ; and the present belief, founded upon long experience, is that however much it may cloud the intellect temporarily, it rarely ends in insanity. But the preparations of hemp, *bhang* and *ganja*, are known to lead rapidly to madness. The social customs, too, are answerable for many unfortunate cases ; enforced widowhood among the Hindus and the *zenana* system of the Musalmans ; though the contrary view is also entertained that the Purdah women being free from the labours and troubles which their sisters in other communities undergo, they are less liable to pressure on the brain. But those who think so do not take into account the more rapid effect produced on the brain by constant seclusion, monotonous dreariness and the unnatural restraint against mixing in company or conversation. The solitary confinements reserved for criminals of a bad type are not for the purpose of affording them relaxation from worry and troubles but to make them introspect and brood remorsive over their crimes. Such confinements are known sometimes to end in madness. Consanguineous marriages among the Musalmans and Parsis are also supposed to lead to insanity if continued for some generations. Uterine disorders, epilepsy, and long continuance of diseases are the ailments which may lead to insanity. The fourth head, mentioned above, includes fanatics and devotees who work themselves up to the height of frenzy, particularly on great festivals ; certain exciting drugs helping on those whose unaided efforts might fall short of the required pitch. These are found both among the Hindus and Musalmans. But besides these self-exciting enthusiasts, there are others who placidly but continuously foster their religious feelings and end in insanity. Sexual excesses and immoral life in the middle age-periods and certain dangerous practices in young age are other fruitful causes of insanity. Finally, under the heading of moral causes come such as are at work mostly in communities advanced in civilization, as those of Europe. These causes are such as intense brainwork, mental anxiety, losses in trade, failure to obtain employment, disappointment in love, fear of punishment or exposure, disappointed hopes and such others. These last mentioned causes may generally be supposed as absent yet from the large classes of people in Baroda, though it is undoubted that those, like the Parsis, who are gradually adopting European civilization and manners and sentiment have to pay the penalty. Such insanities often culminate in suicides. These artificial and sentimental causes, however, are so potent that they leave behind terrible marks of their influence, as has been seen already in contrasting the heavy numbers of the European insanes with those of India. I have already said how liable to mis-statement the figures for insanity are. None of the causes mentioned above can be traced from the census tables ; and so no deductions are possible to support or refute any of these causes.

Ratios of insanity by religion.

16. In the statistics for infirmities by religions, the ratio for the Parsi insanes is the greatest for both the sexes, 8 males and 2·13 females per 10,000 of each sex. The Musalman ratio is also higher than that for other religions, 2 for

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males and 1·6 for the other sex. The lowest ratios are for the Animistic males, 0·89, and for the Hindu females, 0·79. The Jain ratio for insane males is higher than the Hindu one, 1·6 for the former and 1·48 for the latter. In 10,000 females of the forest tribe, there are 0·9 insanes, or 9 in 100,000. As a rule the Hindus, Animistics and Jains show lower ratios than the Musalmans and Parsis both in this Census and the previous one, for both sexes. Vegetable diet, abstemiousness from drink, quiet pursuits may be supposed to be the ruling causes for lower ratios in the former, and animal food, use of spirituous liquors, passionate habits and the Purdah system may, on the other hand, be supposed to give higher ratios for the insanes of the latter races.

Insanity by castes.

Sub. III.—2-3.

17. Imperial Table XII-A gives infirmities by selected castes. 82 castes have been selected for the Table, each not numbering less than 2,500 souls. I have extracted the proportions per 10,000 for all these put down in subsidiary Table III. The Golás (huskers) present the highest ratio of insane males, 14·4 ; the ratio for their females is only 3·5. It is to be observed that the Golás are addicted to alcoholic drinks. In population their number is 2,777 males and 2,883 females. For female insanes the first place is taken by Shrimáli Meshri Vániás, the ratio being 20 ; for male insanes among them the ratio is also high, 9·2 ; their numerical strength is 2,175 males and 1,948 females; whereas the same caste among Jains with much larger numbers, 11,887 males and 11,405 females, shows only a slight figure in decimal for males and none at all for females in their ratios. After the Golás come the Táis (Musalman) with a ratio of 12 insane males and none for the females ; their strength is 1,617 males and 1,850 females. The Máli males have also a similar ratio for almost an equal strength of population. The next high ratio is for the Tragàlá males, whose strength is more than 2,000. The Deshasthas follow next with a ratio of 9·3 insane males. The Pinjárá males, (Musalman) have nearly the same population and they come next in order for insanity, with 9·2. After them in ratio come the Ghánchis, oilmen, with 9 insane males and 1·7 insane females. Their total strength is more than 10,000. The Nágar Shrimàli and Soni Vániás have each 9·4 as their ratio for insane males ; their numerical strength is almost alike. After Shrimáli Vániás, the next high ratio is for Soni Vániás. It must be observed that the term Soni is the occupational name and the Sonis among the Brahmans and Vániás form the sub-caste of their respective main Shrimáli caste. Among the Shrimáli Vániás, the female ratio is as high as 20·5, and among the Soni Vániás, 10. The Modh Brahmans have so many as 8 insane males among them per 10,000. The Káyastha Prabhus and the Kokanastha Brahmans have each similar ratios for insane males. The Modh Vániás and the Oswáls among the Jains have 5 insane males per 10,000.

Of the 82 castes and races, the following are quite free from a taint of insanity, regarding both sexes:—Girásiás, Káthis, Vághers, Lohánás, Disáwal Vànias, Kapol Vániás, Anjnàs, Káradiás, Ahirs, Bhávsárs, Chárans, Káchhias, Báwás, Sádhus, Báriás, Kháts, Garodás, Memans and Native Chirstians. Excepting the two Vániá castes, these are all poor and hard-working classes. The inclusion of Báwás and Sádhus, who are notorious for their use of intoxicating drugs, in smoking and drinking, shakes the theory.

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The Modhs, Tragálás, Deshastha and Kokanastha Brahmans, Prabhus, Nágar Vániás, Mális, Pinjárás, Táis, and Fakirs show high ratios for males, but have not a single female insane. This may be accounted for, in some measure, by the suppression of accurate information about females. The Anávalás, Tapodhans, Shriváli Vánias, Bhois, Bhangis, Patháns, and Momnás show much higher ratios of insanity for females than for males. Taking those castes only whose numerical strength is more than 10,000, their ratios are as noted in the margin. From this it will be seen that insanity is more prevalent among the higher classes and very rare among the lower ones. The Kumbhárs alone have a higher ratio for insane males. It is also to be noted that it affects males more than females. In two of the socially important castes of Brahmans, Anávalás and Audichyás, the former have a high ratio for insane males; their ratio for the other sex, 6, is the highest of all other ratios for the numerically important castes. The Maráthás, the Rajputs, and the Lewá Kunbis have nearly equal ratios for their insane males. The lowest ratios are for the Kadva Kunbis in the castes socially important, 0·7. There are no insane females at all among the Bárots, Maráthás, Rajputs, Darzis, Wághris and Shriváli Jains; and no males among the Sutárs and Bhangis. Among the Musalman races the affliction seems to be very common in the case of females, the Pathán female ratio being the highest, 5·6; whereas the ratios are the lowest for the Vohorás for both sexes, 0·8. The Pathán and Momná males are quite free from insanity, while the females have a large percentage. A conjecture may be ventured that this may be due to the Purdah system.

Caste.	Number per 10,000, Males.	Females.
Anávlá Brahmans	3·4	6
Audich "	2·4	1·3
Bárote	2·4	...
Maráthás	1·1	...
Rajputs	1	...
Kadvá Kunbis	0·7	0·3
Lewá "	1·2	0·4
Darzi	3	...
Hajám	0·8	2·5
Kumbhár	3·5	1·5
Lohár	2·2	1
Rabári	0·5	0·5
Sutár	...	0·9
Rávaliá	1	1
Wághri	0·8	...
Koli	1	0·7
Bhangi	...	1·7
Dhed	0·9	0·6
Khálpá	0·7	1·4
Shrimáli (Jains)	0·9	...
Shaikh	3·4	3·7
Pathán	...	5·6
Momna	...	3·4
Vohorá	0·8	0·8

Insanity by age and sex.

18. We may now consider the distribution of the insanes by age-periods. Subsidiary Table V gives the proportion amongst 10,000 of the afflicted found at each age-period, preceded by the corresponding figures for the population as a whole, similarly distributed. The ratios in the case of males of unsound mind show a gradual rise, from the first years of life to the age-period 20—25, where the climax of 1,655 is reached; the period 30—35 also shows the large figure of 1,457 per 10,000. After that, the figures decline with rapidity. The proportions for females afflicted with this infirmity increase with the age-period till the highest proportion is reached in the age-period 15 to 25, the figures for 15-20 and 20-25 being identical, 1,481, thus the climax is reached in both sexes at the same age-period, 20-25. This shows that insanity is at its worst just on 'coming to age' as it is generally termed. The female numbers also go on decreasing rapidly. That for the very last age-period is 2½ times greater than the male one. They are also higher for the first, third, fourth, sixth, and twelfth age-periods,

Sub. V—3 and 8.

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and less than those for males for the remaining age-periods. The male insanity periods are worst from 20 to 40, when in only four age-periods they number over half the total, and the females are similarly situated for the period from 10 to 30 when they also in only 4 age-periods out of 13 number over 5,000. Combining the two, the age-periods from 10 to 40 are the most heavily afflicted. It is possible that the figures found in the subsequent age-periods are survivals of those afflicted in the young ages mentioned above.

Insanity by age-periods, continued.

Sub VI—3,4.

19. We may now find the proportions of the afflicted persons in each of the infirmities per 10,000 of the population of each sex in each of the age-periods. These are given in subsidiary Table VI. It will be seen that in the younger ages up to 10 years of age, cases of insanity are few. After that in the two successive age-periods the ratios of insane males per 10,000 of that age are ·6 and 1·2. For the next age-period, the ratio is more than doubled, 2·5. But in the next period 25-30, it is only 1·6. In the succeding age-periods the ratios rise from 2 to 2·7 up to age 55. In the last 2 age-periods the ratios are 1·8 for each. For females the ratios present uniformity throughout after the first few years of life. From age 10 up to age 60, the ratios lie between the minimum, ·64 (at age 35-40) and the maximum, 1·35 (at age 15-20). For 60 and over, the ratio is nearly 2.

Proportion of female insanes to 1,000 males.

Sub VII—3.

20. The next series of figures that are tabulated bring to notice the proportion of females to 1,000 males at each age-period. The comparison at the different age-periods between the sexes having been already made in the previous paragraphs, we need not do more now than refer to the Table.

Insanity in Baroda Divisions compared with British Gujarat Zillas.

Sub. G.

21. In the Baroda State, there is one insane in 8,417 and in British Gujarat 1 in 6,006 ; so the Baroda ratio is better than the Gujarat one. Comparing the contiguous districts, we find that Kadi is 3 times better off than Ahmedabad. The gain is so high only in this census ; in the previous censuses the gain was only from 10 to 20 per cent. But Kaira is about 40 per cent. better than Baroda, and Broach is about 25 per cent. worse than Baroda. In the two previous censuses also Baroda was better than Broach and worse than Ahmedabad but by smaller ratios. Navsari is better than Surat by about 14 per cent. and has been so in the previous censuses also. Amreli is inferior to Kaira only.

8. DEAF-MUTISM ; ITS CAUSES AND PREVALENCE.

Causes.

22. As only those persons were to be recorded who were deaf-mutes from birth, the causes cannot be considered as in the other infirmities. A person may lose one or other of the faculties of speech and hearing after birth, by accident or disease. But it is possible that before a child learns to speak or begins to hear, fever or measles may leave their mark in rendering it deaf and, consequently, dumb. Like insanity, this infirmity is found more in males than in females. It is also stated, as remarked above, that it exists more in mountainous countries and is met with most among the poor classes. The only cause of congenital deafness that can be advanced by non-professional men is consanguineous marriages. These, however, are strictly forbidden among the Hindus ; and yet there is no ground to suppose that they suffer in smaller proportionate numbers from this infirmity.

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Ratios of deaf-mutes by religion.
Sub. II—8-13.

23. In 10,000 Hindu males there are 4·23 deaf-mutes, and in the same number of females, the number of similarly afflicted is 2·86. The ratio for the animistic males is also high, 4·14; but as regards females they compare unfavourably with the Hindus, with 3 deaf-mute females per 10,000. It is also to be noted that they show an increased ratio over the previous count, owing to the large addition now in their number of those who had been returned as Hindus in the previous enumeration. Among the Musalmans there are 3·56 males and 2·48 females per 10,000 of each sex afflicted with this infirmity, while among the same number of Jain males the ratio is the lowest, 1·62. The Parsis have 2·69 males and the Christians 2·36 in this affliction. Here again, the ratio of females for the Parsis is highest of all other religions, 6·4. The contrast with the figures of 1891 is remarkable. There has been a decrease generally. The Parsi males have decreased from 17 to 3, the Musalmans from 5 to 4, the Jains from 3 to 1·6, and the Hindus from 4·5 to 4·2. Except for the Parsis, the female ratios are less than the male ones. There is not a single case among the Jain and Christian females in the present Census; the Musalman female ratio has decreased from 4 to 2.

Deaf-mutes by Castes.
Sub. III—4,5.

24. In the selected castes, the highest ratios for deaf-mutes are found in the Khedáwál Brahmans (19 for males and 22 for females), Káthis (23 for males and 6 for females), the Shrimali Vániás (14 for males and 26 for females), Chárans (22 and 34), Sonis (24 and 21), and Taláviás (32 and 6). Prabhus, Girásiás, Vághers, Kapol, Khadáyatá and Modh Vániás, Sonis, Káradiás, Khatri Vánzás, Khát, and Oswál Jains have no deaf-mutes, either male or female. The Nágars, Tapodhans, Kokanasthas, Mális, Sádhus, Garodas, Vohorás, Momnás, Ghánchis, Táis, and Native Christians, have no female deaf-mutes. The Disáwál Vániás, Ahirs, Káchhiás, Mochis, Sathvárás, and Pinjárás have their males free from this infirmity. No conclusion can be drawn from the high or low status of a caste as regards immunity from this infirmity. In those which suffer comparatively heavily and in those which are completely exempt, there are castes both high and low.

Deaf-mutism by age-periods.
Sub. V—4 & 9.

25. For deaf-mutes also, as for the insane, the ratio is found from the Table to be greatest for the age-periods 10 to 30 for males and 5 to 25 for females. During these 4 age-periods, the totals amount to nearly half of the entire numbers. The ratios ought to be highest in infancy naturally; but there the figures are very low. This could be explained by considering that it would take some time before this infirmity is detected in a child. Barring the very first age-period 0-5, the ratios are very much as they would be expected, excepting a few unexpected cases, which may be attributed to the carelessness of enumerators or ignorance of the people, in recording their ages. On looking at the figures generally there is a strong suspicion that the enumerators have put in those who merely suffered from dumbness or deafness or both after birth.

Relative ratios per 10,000 of each sex in the age-periods for the deaf-mutes.
Sub. VI—4 &9.

26. The same facts are also prominently brought forward in subsidiary Table VI, which gives the relative ratios per 10,000 of each sex in each of the age-periods. It will be perceived that in the last age-period there are so many as 8 deaf-mutes of both sexes per 10,000 of that age, whereas in the first five years taken singly, there is only 1 deaf-mute boy between 1 to 2, and another between 3-4, and three in the period 4-5; while amongst girls there are 2 similarly

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afflicted in the age-period 3-4 and 3 in the next age-period, per 10,000. In the first quinquennial group, the ratios are 1 for the boys and 1·5 for the girls. The male ratio then rises in the next age-period 5-10, to at once 3·24, thus detecting cases which were doubtful before. The same ratio, with a little variation on one side or the other, continues up to age 40 ; the lowest being 3·2 and the highest 4·9 for age 15-20. But at age 40-45, the ratio suddenly takes a leap, 7·8. It is very uneven for the next 3 age-periods, 2·6, 6·4 and 6, and for the last age-period it is over 8·1.

For females, the ratio commences with age 2-3, when it is ·5 ; then it rises to 2·1 and 3·3 for the next two ages. The ratio for the first period 0-5, is 1·5. It then keeps a high level from 2·3 to 3 at age-period 20-25. But just as in the case of males, the female deaf-mutes also rise to 4 per 10,000 for the period 35-40. There must have been born in the corresponding year an unusually large number of deaf-mute boys and girls. The highest ratios are for age 55-60 and 60 and over ; for the former 4·5 and for the latter 7·7. It is obvious that old-age deaf persons must have been freely included.

Proportion of females to 1,000 males among the deaf mutes.
Sub. VII—4.

27. From the proportion of females to 1,000 males in this infirmity it appears that the females are more fortunate in all the age-periods except at the two extremes, where they show excess over the males of the same age-periods. This excess is of about 25 per cent. For the total of all ages the defect of females in this affliction is 47 per cent. After the first five years of life the ratio begins to decline till the period ending 20th year. In these ages the deficiency of females is from 34 to 51 per cent. In the next period, 20-25, the female proportion approaches nearer to the proportion of this infirmity in the other sex and is less by 28 per cent., but for the two subsequent age-periods it again falls short by 31 and 44 per cent., respectively. In the age-period 35 to 40, the ratio is one of equality while it is at its minimum between the age-period 40-45, and thence rises up to the last.

Deaf-mutes in Baroda Divisions compared with British Gujarat Zillas.
Sub. G.

28. In comparing the deaf-mutes in the Baroda Divisions with those in the *Zillas* of British Gujarat, we find that Kadi and Ahmedabad are almost on a level ; for the males Kadi is better off and Ahmedabad for the females. Baroda is better than Kaira throughout, and also than Broach for total and the sexes. The Panch Mahals also compare unfavourably with Baroda and Kadi. But Surat surpasses Navsari by a large percentage, over 50 per cent. for the total as well as for the sexes. The figures for Amreli are worse than those of any *Zilla* in British Gujarat. On the whole, British Gujarat has 3 per 10,000 to 3·45 for Baroda ; the proportion is nearly 6:7. Baroda Divisions are better for the male ratio and worse for the female ratio.

9. BLINDNESS, ITS CAUSES AND PREVALENCE.

Causes.

29. Unlike insanity, blindness may, in some cases, be attributable to local causes. Particularly in old age, this infirmity is often traced to the character of the country. Burning sandy plains reflecting powerfully the vertical rays of a tropical sun, intolerable glare, and frequent dust storms blowing clouds of dust and sand, particles of which continually enter into and irritate the eye, are believed to be the local causes that bring on blindness. Another fruitful cause is

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supposed to lie in the domestic arrangements of Hindu houses. The mistress of the house invariably (except in opulent families) cooks for the household, in a majority of the castes. The cookroom is generally the smallest and darkest closet in a small house, usually wanting in chimneys or any other passages for the escape of the heated air and the smoke except, perhaps, a slit in chunam walls or a small hole in the roofs of humbler abodes. The cheap fuel that is burnt in the poorer houses is often undried and consists of green twigs and sticks, such as come handy to the children who collect them in the fields. We often come across women with inflamed eyes, unable to bear the glare of the day ; and one would not be far wrong in assigning this as the immediate cause. Hot spicy foods and relishes and the unlimited use of chillies in various ways, to turn out highly flavoured and savoury dishes, may also help to add to the list of the afflicted. This is the reason why, in this particular infirmity, women, as an exceptional case, preponderate over men. For children, the most frequent cause of loss of sight is the visitation of small-pox. Vaccination is said to have done much in mitigation of this terrible calamity in infancy, wherever the vaccinator finds a welcome. But it is in old age that the numbers leap high ; the cause of such a wide-spread affliction, at that age, being physical debility and nervous weakness incident to old age.

Blindness by religions. Sub. 11.

30. The statistics as regards infirmities by religions show that blindness is more prevalent among the Animistics who inhabit the hilly tracts, 10·96 males and 11·95 females per 10,000 of either sex of that religion. The actual numbers are 98 males and 106 females. The Christians, who were totally exempt from this infirmity in the previous Census, exhibit a ratio as large as 14·44 blind females in 10,000 of that sex. The Musalmans have no less than 8 males and 8·3 females. Next to them are the Hindus in the order of the ratios, having 7·18 males and 9·48 females, per 10,000 of each ; their female ratio is thus higher than that for the Musalmans. The Jain ratio is 4·44 for males and 2·97 for females. The Parsis and the Christians have the lowest ratios for their males, 2·69 and 2·36, respectively. The former have 6·4 females blind per 10,000. The actual numbers are 576 blind males and 706 females among the Hindus, 11 and 7 among the Jains, 1 and 3 among the Parsis, 68 and 67 among the Musalmans, 1 and 5 among the Christians, and 98 and 106 among the Animistics. The Animistics here again show an increased ratio for males over 1891, but the variation is not so striking. All other religions present improved ratios ; the Jains have 16 less blind males now, the Hindus 9, and the Musalmans 6, per 10,000, than in 1891. In the case of females, the Hindu ratio has improved by 15, that of Jains by 13, that of Musalmans by 11, that of Animistics by 6, and that of Parsis by 2 over the corresponding ratios for 1891. What this improvement, to such a large extent, is due to is the question. Part of it may be due to better modes of life and sanitary arrangements, but part also to many of these helpless people, in all age-periods, succumbing to the severity of the bad years. Just as the old people and the children have fallen preys to the terrible effects of the famine, so also must have the helpless blind, who could not exist without help and support from others.

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Blindness by castes.
Sub. III—6-7.

31. Reverting to the statistics of infirmities by castes, we find from the ratios, extracted in the margin for the numerically important castes, that the unclean caste of Khàlpàs presents the lowest ratios of blind, both among males and females. The highest ratio for males is of the Anàvalà Brahman caste and that for females of the unclean caste of Bhangis. In the ratios for males, the Ghànchis, oil extractors, come next in order. Among the Musalmans, the Pathàns stand first, but taking all communities together they come third. The Darzis occupy the fourth place, and are followed by Hajàms, Sutàrs and the Musalman Vohoràs. The Lohánás come after them. The Lohàrs, the Bárots, the Dheds and the Shrimáli Jain Vániás follow in order. The Maráthás, Rajputs, and the Musalman Sheikhs come next. The Kumbhárs, Rávaliás and the Kolis have more blind among them than the socially important Kunbis. The blind females are still more numerous among the Rabáris, Darzis, Kumbhárs and Hajáms than in the higher classes of Audich Bráhmans, Lohánás, Maráthás, and Rajputs. It will be seen that the Prabhus, Vághers, Bhois, Chárans, Kháts, and Jain Oswáls are quite exempt from blindness. The Prabhus and Oswàls are superior castes, while the other four are inferior ones. The males among the Kokanasthas, Káthis, Kapols, Vágharis and Fakirs enjoy immunity from blindness, and the females of Káradiás and Káchhiás.

CASTES.	NUMBER IN 10,000.	
	Males.	Females.
Anávala Bràhmans ...	23·8	12
Audich „ ...	7·6	6
Bàrot „ (degraded) ...	9·6	9·2
Maràthas ...	7·6	6·1
Rajputs ...	7·4	9·1
Lohànà ...	11	10
Anjnà Kunbis ...	5	8·7
Kadavà „ ...	4	7
Lewà „ ...	4·4	10
Darzis ...	13	18
Ghànchis ...	20·6	15·5
Hajàms ...	12·8	11·5
Kumbhàrs ...	6	17
Lohàrs ...	9·8	6
Rabàris ...	7	20
Sutàrs ...	12	8
Ràvàliàs ...	6	8
Wàghris ...	...	5
Kolis ...	5·6	8
Bhangis ...	4	25
Dheds ...	9	9·5
Khàlpas ...	2·6	0·7
Shrimàli Vàniàs (Jains) ...	9	6
Shaiks (Musalmans) ...	7·7	15
Pathans „ ...	15	7
Voboras „ ...	12	8
Momnàs „ ...	9·6	3

Blindness by age-periods.
Sub. V—5,10.

32. We next consider the prevalence of blindness by age-periods. From subsidiary Table V, it will appear that the blind go on increasing for both sexes, though not regularly, in the successive stages of life, and are most numerous in old age, after 60. 21 per cent. of the males and 22 per cent. of the females suffering from this infirmity, are past 60. The divergence in the two sexes is well marked; the males begin to suffer from this affliction at a considerably earlier age than the other sex. This will be seen from the remarkably higher proportions of males than those of the females in the early ages up to the period between 20—25. After this the proportions go on increasing in both the sexes, but those for females rise more rapidly. For the first five age-periods, the male ratios are greater than the female ones, *i.e.*, up to age 25; but after that the female ratios are generally much higher. Unlike the two maladies already considered, the ratios for blindness are generally equable in all age-periods. Figures over 1,000 appearing only twice, and these for females, 1,140 at age-period 40—45, and 1,174 at 50—55.

Proportions of blind females per 1000 males.
Sub. VII—5.

33. On a consideration of the proportion of sexes by age-periods, we find that in the first quinquennial group the blind girls are slightly less as compared with blind boys; there being 954·5 girls to 1,000 boys. In the next two groups the female ratios are about the same, a little less; and after that period they exceed those for the males, in all the remaining age-periods, except the

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two, *viz.*, 20—25 and 55—60. The excess is 17 per cent. in the period 15—20, 41 per cent. in 25—30, 10 per cent. in 30—35, 36 per cent. in 35—40, 70 per cent. in 40—45, 7 per cent. in 45—50, 46 per cent. in 50—55, and 25 per cent. in the last age-period. For all ages the excess of blind females over males is 18 per cent.

Baroda Divisions compared with British Gujarat, for the blind.

34. The ratios for the whole of British Gujarat for the blind, for the total as well as for the sexes, are higher than those for the Baroda State. For the former the ratios are 9·4 (for the total) and 12·5 and 11 (for the sexes); for the latter they are 8·5, 7·5 and 9·4, respectively. The ratios for Kadi (7·3, 6·2 and 8·5) are more favourable than those for Ahmedabad (10, 8 and 12). Those for the Baroda Division (4·5, 4·8 and 4·3) also compare favourably both with those of Kaira (7, 6·7, and 7·9) and of Broach (12·6, 10·5 and 14·8). The Navsari ratios are worse than those of Surat; the former being 12·4, 11·3 and 13·6, the latter 11, 9·4 and 12·7. The Panch Mahal ratios are the best of all, excepting the Baroda Division. The Amreli ratios for blindness are the worst of all others; 17 for total 13·9 for males and 20·5 for females. Sub. G.

10. Leprosy, its Causes and Prevalence.

Causes.

35. So far as non-professional men may venture to judge, the chief causes of this terrible infirmity are heredity, uncleanliness, consumption of certain sorts of food, and local influences. There are some who doubt the effects of locality; while the food substances generally considered harmful in this respect are such as are not used by Hindus. It is known to prevail mostly among the poor and filthy classes, and people living in damp and malarious localities are most susceptible to it; so also are people living on the sea-shores. The foods that are condemned are fish, particularly salted fish, and oils. A large number of oilmen are subject to leucoderma evidently. Personal uncleanliness and dirty abodes perhaps hasten the development of the disease in those who may be prone to it.

Leprosy by Religions

36. In the statistics by religion, the Animistics show the highest proportions, both for male and female lepers, 8 for males and 4 for females; but it is satisfactory that in spite of the increase in their population, they have decreased from 11 and 6 for the sexes to the present ratios. It is also noteworthy that the Christian males show as high a ratio as the Animistics for males, while none were returned in the previous enumeration. The Hindu and the Musalman male ratios are exactly alike, 1·19; but for females the ratio for Hindus is three times that for the other religion, ·74 for the Hindu and ·25 for the Musalman females. The Jains have a low ratio comparatively for both sexes. Their females, however, show no improvement in the ratio of the previous census. All other religions show a marked decrease in the ratios over those of 1891. The Hindu ratio is one-third of that of 1891 for males, and one-half for females. The ratio for Musalman males is nearly one-half and of females less than one-fourth of those for 1891. The Parsis have no lepers for either sex.

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Leprosy by castes.

Sub. III—8 and 9.

37. We now proceed to consider leprosy in its relation to castes. The marginal Table gives an extract from subsidiary Table III, for the numerically strong castes. The Ghánchi ratio for males is the highest. There are so many as 8 leper males per 10,000 of the male population. This lends strong support to the general opinion that oil-pressers and extractors are most liable to this disease. It is very strange to find that Anávalás generally come to the front in having very high ratios for all infirmities. Their leprosy ratio for males is 6·8. The Musalman Pathán males are next in order, among whom leprosy seems to be greatly prevalent. It is also common among the Kolis whose ratios for both the sexes are identical, 2·5. This ratio is the highest for the leper females. The Lohánás males alone have a ratio equal to that of the Kolis. The male ratios for Dheds, Momnás, Lewá Kunbis and the Rajputs are somewhat higher than one per cent. So also are the female ratios for the Ghánchis, Kumbhárs, and Lohárs. Of the rest, some have their ratios of lepers below unity and the others none at all. From the above resume it seems that higher ratios are found, as a rule, amongst the lower and poorer castes. From the Table it appears that out of the 78 selected castes so many as 40 are totally exempt from leprosy, 5 more are exempt for males and 23 for females, leaving only 10 castes having cases of leprosy for both males and females. The females are affected in only 15 castes and the males in 33. The females are generally less affected than the males.

Castes.	Number in 10,000.	
	Males.	Females.
Brahmans	6·8	.....
Rajputs	1	.....
Lohánás	2	.....
Anjná Kunbis...	0·1	0·1
Lewá	1·3	0·4
Ghánchis	8	1·7
Hajáms...	0·8	.....
Kumbhárs	2·4	1
Lohars	.....	1
Kolis	2·5	2·4
Bhangis	0·8	.....
Dheds	1·7	·9
Khálpás	0·7	0·7
Shaikh (Musalman)	0·9	0·9
Pathán „	6·6	.....
Vohorás „	0·8	...
Momnás „	1·6	.....

Leprosy by age-periods.

Sub. V—6, 11.

38. If we consider the element of age-periods in leprosy we find that people are most subject to this infirmity in middle life, for both sexes. For one quinquennial age-period 30-35, there are so many as 2,527 leper women out of 10,000 afflicted; or over 25 per cent. The figures for the single age-period just above it and just below it are also heavy,—1,790 and 1,474; the three making up over one-half the total leper women. For the males, the ages from 20-40, are heavy; the ratios being 1,154, 1,484, 1,209 and 1,704, respectively; or over 5,000 for only 4 periods. Taking these proportions decenially after the 5th year, the maximum ratios for both the sexes are found in the age-period 25-35. Up to that period the male proportions are more in accordance with those for the population as a whole, but those for females fall considerably in the period 15-25. After 40, the proportions decline in both sexes.

Proportions per 10,000 at period.

Sub. VI.—6, 11.

39. From the Table of the ratios of lepers per 10,000 of the population of each sex at each age-period also, it appears that leprosy affects males more than females. Up to 25 years of age, the ratios for leprosy among females are small, below 1 in 10,000, except for age 4 to 5, when it is 1·47; but in the case of males it begins to develop from the second age-period 5-10, when it is ·55; then it rises to ·73 and ·76 in the next two periods. The highest ratio for females is 3 per 10,000 for the age-period 30-35, and 2·27 for the next period. For other

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periods, the ratio is between 1·88 and 2·1. But for males the ratios are much higher. For the age-period 35-40, the ratio is highest, 4·52 ; and for the two periods between 45 and 55, it is over 4 per 10,000 of the males in those periods. Excepting the period 30-35, the male ratios are more than double of the female ratios for all age-periods. For ' 60 and over,' the male ratio is 1·85, and the female, 1·42.

Except in one age-period, noticed above, 30-35, the females are less than the males. In this period only there are 1,090·9 female lepers to 1,000 male lepers. There are only 182 female lepers at age 40-45, to 1,000 males, and a still lower ratio, 95 at age 20-25.

Baroda Divisions compared with British Gujarat Districts, for leprosy.

40. Kadi is over 4 times better off than Ahmedabad; in the latter there is one leper for every 14,000 nearly, and in the former, one for 59,600. Baroda, on the other hand, is much worse than both Kaira and Broach. In Baroda there is one leper in every 5,000 nearly, while for Kaira and Broach there is one in 18,000 and 9,000, respectively. Navsari also, with its one for 2,329, is twice as badly off as Surat, with its one in 5,445. Amreli (one in 10,840) is slightly worse than the Panch Mahals (one in 13,051). On the whole, the Baroda State with one leper in every 7,049 is worse than British Gujarat with one in 10,158. Sub. G.

Anusuya Leper Hospital.

41. As I have said already, there is a temple of Anusuyá Mátá, on the banks of the Narmadá, in the Sinor Mahal of the Baroda Division. This locality having the reputation of curing the lepers by simply rubbing the dust of the soil there on the affected parts, a large number of lepers from all places congregate there. To alleviate the sufferings of these miserable beings, the Government of His Highness the Gaekwar opened, on the 1st August 1890, a leper hospital on the spot, in charge of a qualified medical officer, and has long since maintained an *Anna-Chhatra*, or boarding-house, there. In the Census month there were 60 inmates of this place of refuge for the lepers. People suffering from other ailments also take advantage of this hospital. In the year 1900-1901, there had been altogether, 1,268 patients,—743 males, 289 females and 236 children suffering from all diseases. Of the indoor patients suffering from leprosy 9 had died during the year. In the *Anna-Chhatra*, there are arrangements made for the accommodation of 100 patients. The annual cost for the year 1900-1901 was Rs. 3,408.

General remarks on infirmities by selected castes.

42. The four infirmities may be passed under review, as exemplified in subsidiary Table III, for the selected castes. The Prabhus and the Oswál Jains are free from all infirmities, excepting only insanity for males; the Vághers and the Kháts are equally free, except for leprosy in only one sex ; and the Káradiás and Kapols also would be considered quite free but for blindness in one sex. The Girásiás have only blind in both sexes, and the Chárans deaf-mutes only. The Káchhiás have female deaf-mutes and male blind only out of all infirmities. The only superior castes out of these are the Prabhus and the Oswáls. The large castes of the Kadwá and Lewá Kunbis, the Animistics, the Dheds, the Kolis, Chamárs, and Shaikhs have figures for all infirmities for both sexes. The Brahmans are affected for all infirmities very nearly, for both sexes. Sub. III.

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11. INFIRMITIES BY OCCUPATIONS.

Infirmities by occupation.

43. We may now treat the infirm by occupations. It has been suggested to give statistics of infirmities by certain selected occupations, with a view to bring out the relation, if any, between infirmities and occupations as such. The Census Commissioner observed in his note on infirmities, " One is tempted to suspect that occupation is the real determining factor and that caste has nothing to do with the question. " As there was no time to abstract from the schedules the infirm by occupations, I take merely the castes or groups of castes to represent the occupations ordinarily followed by them. It is hard to arrive at any definite results, even from the occupations, except to mark in a general way, which infirmities are most prevalent in any occupation and which occupations are suffering from all or fewer of these infirmities.

Insanity. Sub. IV.

44. Taking the figures of the table for particular maladies, we find that for insanity the highest ratios are for the Golás (huskers) 14 for 1,000 males, and 3 for females, followed by 8·3 and 1·3 for Ghanchis (oil-pressers). It is not apparent why the ratios are so high with them. Next after them come the Vániás (trading classes), 5·6 for males and 3·6 for females. The greater prevalence of insanity among them may be attributed to mental work and worry and anxiety in worldly affairs. It may be conjectured that the priestly castes also for similar reasons shew high percentages, 3·7 for males and 1·8 for females. The grain parchers and washermen are completely free from this infirmity. The trading classes brass-smiths, carpenters, scavengers have no male insanes; the female ratio also for the carpenters is below one. The females of the writer and warrior classes, and of the Tailors, Hunters, and Weavers are free from insanity. Excepting the conjecture hazarded for the priestly and writer castes, and for the Vániás, no reasons can be easily assigned for the more or less prevalence of insanity in the different occupations. We only see that the unclean castes, the Scavengers, and the Dheds have very small ratios for insanity for both sexes; and the ratios for the important classes of Agriculturists, cattle breeders and graziers, cultivators and labourers

Deaf-mutism.

are also all below one per 10,000 in both sexes. For the deaf-mutes, the ratios all round are much higher than for the insanes. As the causes of congenital deaf-mutism are not ascertainable easily, we can do nothing more than give the greater or less prevalency for the occupations. Here also the Golás (huskers) are prominent with 18 males and 21 females per 10,000. The goldsmiths have 24 males and 21 females, the washermen have so many as 25 for male ratio though there are no females. The trading classes also have high ratios of 13 and 4 deaf-mutes for the sexes. The writer class is the only one that is totally exempt for both sexes. The Trading classes have the ratios of 5 and 6 for the sexes, the priestly and literary class of 7 and 5, and the warrior classes of 4 and 3. The Agricultural classes, cultivators and labourers, range from 2·5 to 4·4 for the male ratios, and about 2 per 10,000 for the female ratios. The unclean occupations, Dheds and Scavengers have the same female ratios, about 2, but range from 9 to 3 per 10,000 for males. The artisans, excepting those specially mentioned above for their high ratios, range for male ratios from 8·7 to 1·5 and for female ratios from

Blindness.

5 to 0. Among the blind, excepting the huskers, the religious mendicants are to the front, with a ratio of 19 males per 10,000. They are the scums of different

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castes and classes, joined in fraternities ; but the number of the blind males is great, as those who are blind naturally take to begging ; their female ratio is 2·8. It is hard to understand how the Golàs (huskers) attain their bad prominence for blindness also. The trading Vanias show high ratios for both sexes, 16·94 males and almost the same ratio for females. The priestly and literary occupations have 15 and 13 per 10,000 for the sexes and the warrior classes 7 and 9. The agriculturists, cultivators and labourers have ratios of about 5 for males and 7 for females. The cattle-breeders and graziers, who are generally on a level with the previous two classes for the other infirmities, show much larger percentages for blindness ; 9 for males and 22 for females. These high ratios may be due to their wandering life, in the heat and glare of the Sun, out of doors. The ratios of the artizan classes range from 16 to 6 for males and from 18 to 6 for females, excepting the brass-smiths who have no blind females. The low and unclean occupations show an average about 8 for males and 10 for females. The oil-pressers are strong for the blind also, 18 males and 13 females. The writer class again is the only occupation totally exempt from blindness; though one would have expected a different record for the male writers, who have professionally to put their eyes to the greatest strain. In 15 of the occupations given in the list the female ratios preponderate, in 10 the male ratios preponderate and in 5 occupations they are nearly alike. There are 3 occupations in which there are no blind males, and 2 in which there are no blind females. In leprosy, the figures are the lightest ; there are 9 occupations completely free from this loathsome disease. The Golas who figured so prominently for all other infirmities are free from leprosy. So are the writers, tailors, brass-smiths, goldsmiths, carpenters, fowlers and washermen. The fishermen and Bhois are also quite free ; this is against the notions of some who consider the fishermen susceptible to his disease. The females of the Trading class, cattle-breeders, barbers and genealogists are also free ; the male barbers have a ratio below one for 10,000. The oil-pressers are reputed in Gujarat to be particularly liable to this disease. The other comparatively large figures are for cultivators and labourers (2·39 for males and 2·23 for females), mendicants (2·98 and 1·12), weavers and dyers (2·65 and 1·3). The warrior classes, bankers, agriculturists and scavengers have each of them a ratio less than one per 10,000 in either sex.

Sub. IV—6, 7.

Leprosy.

Sub. IV.

45. The following occupations present figures for all the four infirmities for both sexes ; they are mentioned in the order of their total ratios—(1) Vániá bankers and traders, (2) oil-pressers, (3) Brahman priests and literates, (4) potters, (5) leather-workers, (6) unclean occupations, (7) Dheds and (8) cultivators and labourers. The Vanias come first and the oil-pressers follow them as they contain a very large number of blind people. The same is the case with the occupations of the Brahmans. It will be seen that in the matter of occupations, there are in this list both those who follow high occupations, *e.g.*, of priests and of the literary occupation of the Brahmans, of the Vániá bankers and traders, as well as of those who follow the low occupations, *e.g.*, unclean castes, Dheds and leather-workers. The middle classes like those who follow the occupation of labourers and general cultivators (excepting the Kunbis) also figure in this list. The Golàs (huskers) and fishermen are free from leprosy ; the ratios of the Golàs for only

General remarks on infirmities by occupations.

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three infirmities are highest of all, including those who suffer from all infirmities. The goldsmiths have a remarkably high percentage for deaf-mutes ; so much so that though they are free from leprosy totally and from insanity for females, yet their total ratio comes only next to that of the Golás. The brass-smiths are free entirely from leprosy ; their females are free from blindness and deaf-mutism and their males from insanity. The hunters are totally free from leprosy, their males are free from deaf-mutism and their females from insanity. The washermen are free from all infirmities except deaf-mutism for males and blindness for females. The writers carry the palm inasmuch as they are free from all infirmities excepting only insanity for males; and in that, too, there is only one insane. If we resort to actual numbers (Imperial Table XII-A), we find that among the priestly and literary occupations there are 29 insanes (21 males and 8 females), 57 deaf-mutes (35 males and 22 females), 109 blind (65 males and 44 females) and 7 lepers (6 males and 1 female). Among the trading classes, there are 15 insanes (9 males and 6 females), 29 deaf-mutes (16 males and 13 females), 71 blind (37 males and 34 females) and 4 lepers (3 males and 1 female). Among the Kunbis, the important agricultural class, there are 23 insanes (17 males and 6 females), 59 deaf-mutes (38 males and 21 females), 236 blind (85 males and 151 females) and 17 lepers (13 males and 4 females). Among the artisan classes there are 35 insanes (25 males and 10 females), 81 deaf-mutes (44 males and 37 females), 184 blind (85 males and 99 females) and 15 lepers (11 males and 4 females). The numbers for the blind and the deaf-mute are very high among the artisans. Among the religious mendicants there are one male insane, 15 deaf-mutes (10 males and 5 females), 44 blind (23 males and 21 females), and 4 lepers (3 males and one female). Among those who are considered to belong to the criminal classes, there are 25 insanes (16 males and 9 females), 113 deaf-mutes (77 males and 36 females). Of the unclean castes there are 12 insanes (5 males and 7 females), 52 deaf-mutes (35 males and 17 females), 121 blind (54 males and 67 females) and 16 lepers (10 males and 6 females). As I have already remarked, no certain deductions can be drawn for infirmities in connection with occupations ; and one must be content with giving, for the present, the numbers and ratios for the different occupations, for comparison with the results of future censuses. We can arrive at general deductions only after repeated figures for the greater or less immunity or proclivity of particular occupations for particular infirmities.

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Subsidiary Table I.

Average number of afflicted per 10,000 of each sex by Divisions in 1881, 1891 and 1901.

Division.	Insane.						Deaf-Mute.						Blind.						Leper.					
	Males.			Females.			Males.			Females.			Males.			Females.			Males.			Females.		
	1901	1891	1881	1901	1891	1881	1901	1891	1881	1901	1891	1881	1901	1891	1881	1901	1891	1881	1901	1891	1881	1901	1891	1881
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25
Amreli Division	1	3·5	3·4	0·8	2·5	0·8	5·7	4·4	11·2	3·8	4·5	9·2	13·9	18·7	25	20·5	29·1	41·5	1·3	1·6	1·9	0·5	1·5	0·8
Kadi „	0·9	4·5	5·6	0·5	2·8	4·2	2·8	3·7	9·3	2·2	2·5	6	6·2	19·3	30·5	8·5	30·4	43·4	0·2	1·2	1·8	0·1	0·4	0·6
Navsari „	2·5	5·5	5·7	1·7	2·4	4·6	7·7	8·1	12·8	5·3	4·5	8·4	11·3	13·7	21·0	13·6	18·6	31·3	5·9	8·9	9·2	2·7	3·4	4·1
Baroda „	0·9	3·7	4·1	0·5	2·6	2·3	2·8	4·3	8·1	1·6	2·7	5	4·8	12·2	19·9	4·3	14·7	25·7	2	3·9	5·1	1·8	2·2	2·4
City	6·8	6·8	6·5	3·1	3·7	3·2	7·8	3	6·2	4·4	2·2	5·2	10·5	7·5	13·4	13·	10·8	15·4	2·3	3·2	5·3	0·2	0·9	1·4
Total Mean ..	1·5	4·3	5·1	0·9	2·7	3·4	4·1	4·5	9·3	2·8	3	6·2	7·5	16·1	24·8	9·5	23·5	35·1	1·8	3·2	3·9	1	1·5	1·7

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Subsidiary Table II.

Showing average number of afflicted per 10,000 *of each sex, by religions, in* 1901 *and* 1891 (1881 *figures not obtainable*).

Religion or Sect.	Insane.				Deaf-mute.				Blind.				Leper.			
	Males.		Females.		Males.		Females.		Males.		Females.		Males.		Females.	
	1901.	1891.	1901.	1891.	1901.	1891.	1901.	1891.	1901.	1891.	1901.	1891.	1901.	1891.	1901.	1891.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17
Hindu	1·48	4·	·79	2·62	4·23	4·47	2·86	2·93	7·18	16·31	9·48	24·27	1·19	3·18	·74	1·46
Jain	1·62	9·32	...	·78	1·62	3·11	...	·78	4·44	20·58	2·97	12·2	·81	1·17	·42	·41
Parsi	8·	5·58	2·13	6·49	2·69	16·74	6·4	2·16	2·69	2·79	6·4	8·65	...	2·69	...	...
Musalman	2·	5·66	1·61	3·49	3·56	4·94	2·48	4·47	8·	14·	8·3	19·53	1·19	2·26	·25	1·2
Christian	...	...	...	...	2·36	...	...	...	2·36	...	14·44	...	7·	...	...	...
Animistic	·89	1·32	·92	2·72	4·14	3·96	2·99	1·36	10·96	10·55	11·95	17·71	7·94	11·87	4·26	6·81
Total Mean ...	1·5	4·27	·86	2·67	4·	4·53	2·77	3·	7·49	16·1	9·47	23·52	1·8	3·17	1·	1·48

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Subsidiary Table III.

Average number of afflicted per 10,000 *of each selected caste in* 1901.

Selected Caste.	Insane.		Deaf-mute.		Blind.		Leper.	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7	8	9
Anávlá Brahman	3·4	6	6·8	6	23·8	12	6·8	...
Audich „	2·4	1	3·3	3	7·6	6	...	...
Khedáwál „	4·7	...	18·9	22·1	28·8	22·1	...	...
Mewádá „	3·6	3·8	7·3	7·6	14·6	15·2	...	3·8
Modh „	8	...	12	11	28	9	2	...
Nágar „	2·5	2·4	10	...	10	2·4	2·5	...
Bárot „	2·4	1·3	3·6	1·3	9·6	9·2	1·2	...
Tapodhan „	...	4·3	4·1	...	8·2	4·3	...	...
Tragálá „	10	...	10	4·3	10	17·1	5	...
Deshastha „	9·3	...	9·3	4	6·2	8	...	...
Kokanastha „	6·4	...	6·4	...	...	6·5	...	...
Chándra Seni	6·5	...	...	...	...	...	...	...
Káyastha Prabhu								
Garásiá	...	...	...	...	15·7	5·4	...	...
Káthi	...	...	22·8	6·1	...	6·1	...	...
Maráthá	1·1	...	5·4	3·7	7·6	6·1	...	...
Rajput	1	...	2·3	3·9	7·4	9·1	1	...
Vágher	...	...	...	...	...	...	...	4·9
Lohána	...	...	13	4	11·1	10	1·9	...
Disáwal Vánia	...	...	...	2·8	8·1	5·6	...	...
Kapol „	...	...	...	...	...	16·6	...	...
Khadáyatá „	6·4	...	...	...	12·8	15·4	...	...
Lád „	2·3	...	9·2	5	16·1	25	2·3	...
Modh „	5	...	...	...	10	5·7	5	...
Nágar „	9·4	...	9·4	15	14·1	10	...	...
Shrimáli „	9·2	20·5	13·8	25·6	29·1	42	...	...
Soni „	9·4	10·1	...	...	23·5	10·1	...	5
Anjaná	...	...	0·6	1·2	5	8·7	...	...
Kadvá	0·7	0·3	2	1·2	4	7	0·1	0·1
Káradiá	...	...	...	...	3·1	...	...	...
Levá	1·2	0·4	2·1	1·2	4·4	10	1·3	0·4
Áhir (Gujarati)	...	...	...	10	22·2	25	...	...
Bhávsár „	...	...	3·3	6·7	9·8	6·7	...	...
Bhoi (Kahár)	...	5·6	5	11·3	...	...	...	...
Chárau	...	...	22·2	33·8	...	...	...	...
Darzi (Gujarati)	3	...	1·5	2·8	13·3	18·2	...	...
Ghánchi	9·5	1·7	4·7	3·4	20·6	15·5	8	1·7
Golá	14·4	3·5	18	20·8	21·6	10·4	...	...
Hajám (Gujarati)	0·8	2·5	3·2	3·3	12·8	11·5	0·8	...
Káchhiá	...	...	...	2·4	2·5	...	...	...

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Subsidiary Table III—*concluded.*

Average number of afflicted per 10,000 *of each selected caste in* 1901.

Selected Caste.	Insane.		Deaf-mutes.		Blind.		Leper.	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7	8	9
Khatri (Vánzá)	4·5	...	...	...	9·1	9·1	...	...
Kumbhár (Gujarati)	3·3	1·5	4·3	3·4	6·2	17·3	2·4	1
Lohár („)	2·2	1	8·7	5·1	9·8	6·1	...	1
Máchhi	5·3	2·4	5·3	2·4	8	2·4	...	...
Máli	11·9	...	17·9	...	11·9	6·1	...	...
Mochi	6·7	...	...	2·4	4·5	12·1	2·2	...
Rabári	0·5	0·5	2·9	1·6	6·9	19·8	1·5	...
Sathvára	3·7	...	...	3·7	3·7	18·6	...	...
Soni	4	...	24	20·9	4	12·6	...	...
Sutár (Gujarati)	...	0·9	7	3·7	12·2	8·3	...	...
Báwá	...	...	12·8	8·4	22·4	33·6	...	...
Gosáin	2·8	...	8·4	12·2	28	40·6	5·6	...
Sádhu	...	...	11·1	...	22·2	25	3·7	...
Ráwaliá	1	1	1	2	6	8	...	...
Vághri	0·8	...	2·5	2·7	...	5·4	...	...
Báriá	...	...	1·3	0·5	3·9	3·8	1·3	1·4
Koli	1	0·7	3·6	2·3	5·6	8	2·5	2·4
Khánt	...	...	...	...	...	...	11	...
Talávia	1·5	...	32·6	6·6	3·1	3·3	3·1	...
Bhangi	...	1·7	9·2	5·1	4·2	25·3	0·8	...
Dhed	0·9	0·6	3	1·9	9	9·5	1·7	0·9
Garodá	...	...	7·1	...	14·2	19·4	...	3·2
Khálpá (Chamár)	0·7	1·4	5·2	3·5	2·6	0·7	0·7	0·7
Oswál (Jains)	5·6	...	...	...	...	...	...	...
Shrimáli	0·9	...	2·6	...	8·9	6·1	...	...
Parsi	8·1	2·1	2·7	6·4	2·7	6·4	...	...
Saiad	2·7	...	5·4	...	5·4	8·3	...	...
Shaikh	3·4	3·7	6	3·7	7 7	14·9	0·9	0·9
Pathán	...	5·6	3·3	9·3	15	7·4	6·6	...
Memán	...	...	2·6	2·3	7·7	13·5	...	...
Vohorá	0·8	0·8	2·4	...	12·2	8·4	0·8	...
Molesalám	...	...	4	2·1	2	2·1	2	...
Momaná	...	3·4	4·8	...	9·6	3·4	1·6	...
Ghánchi	5	...	5	...	10	5·2	...	...
Pinjárá	9·2	...	...	10	4·6	15	...	...
Tái	12·4	...	12·4	...	6·2	10·8	...	...
Fakir	3·9	...	3·9	4·6	...	4·6	3·9	...
Native Christian	...	...	2·4	...	2·4	14·9	7·3	...
Animistic	0·9	0·9	4·1	3	11	12·2	8	4·3

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Subsidiary Table IV.

Average number of afflicted per 10,000 *of each sex by occupations in* 1901.

Traditional Occupation Group.	Insane.		Deaf-mute.		Blind.		Leper.	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7	8	9
Priestly and literary classes ...	3·72	1·85	7·	4·94	14·61	12·55	1·17	0·21
Writer Class	6·6	...	...	...	...	...	...	...
Warrior Class	0·84	...	3·58	3·48	7·37	8·59	0·84	0·23
Trading Class	3·14	1·89	4·71	3 35	11·39	10·	0·6	0·21
Agriculturists (Kunbis only) ...	0·89	0·3	2·56	1·95	4·34	7·98	0·59	0·2
Cattle-Breeders and Graziers ...	0·38	0·81	3·8	2·	9·12	22·28	1·27	...
Cultivators and Labourers ...	0·91	0·56	4·39	2·23	5·3	7·24	2·39	2·23
Huskers (Golas)	14·4	3·47	18·	20·81	21·61	10·41	...	...
Tailors	2·95	...	1·48	2·79	13·27	18·12	...	...
Barbers	0·8	2·44	3·19	3·25	12·78	11·39	0·8	...
Potters	3·34	1·48	4·3	3·45	6·2	17·27	2·38	1
Brass-smiths	...	8·98	8·19	...	16·38	...	...	...
Blacksmiths	2·17	1·	8·7	5·12	9·78	6·15	...	1
Goldsmiths	4·	...	24·21	20·91	8·	12·55	...	...
Carpenters	...	0·91	6·96	3·65	12·19	8·22	...	...
Oil Pressers	8·36	1·29	4·77	2·58	17·91	12·9	3·58	1·2
Weavers, Calenderers and Dyers...	4·	...	5·3	2·6	8·	7·8	2·65	1·3
Religious Mendicants	1·49	...	9·68	7·82	19·36	2·78	2·98	1·12
Hunters and Fowlers	0·8	...	2·4	2·72	...	5·44	...	...
Washermen	...	...	25·42	...	...	16·	...	...
Unclean Castes	0·61	0·86	4·38	2·1	7·79	9·63	1·22	0·86
Dheds and Garodas	0·8	0·6	3·2	1·8	9·	10·16	1·6	1
Scavengers	...	1·54	9·15	2·31	6·1	13·	0·76	0·77
Leather Workers	2·5	1·	4·5	3·18	7·	7·95	1·	0·53
Fishermen and Palanquin Bearers.	3·35	3·26	5·	4·89	5·	1·63	...	...
Genealogists	2·	1·13	6·11	5·64	8·15	8·9	1·	...

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Subsidiary Table V.

Distribution by age of 10,000 of either sex for each infirmity.

AGE-PERIOD.	MALES.					FEMALES.				
	Total.	Insane.	Deaf-mute.	Blind.	Leper.	Total.	Insane.	Deaf-mute.	Blind.	Leper.
1	2	3	4	5	6	7	8	9	10	11
0— 1	155	.....	.....	53	.....	145	.....	.....	34	.....
1— 2	139	.....	24	26	.....	133	.....	.....	22	.....
2— 3	226	66	.....	53	55	205	124	38	45	.....
3— 4	249	132	48	93	.....	220	.....	190	34	.....
4— 5	286	.....	217	66	110	260	124	344	101	421
Total...0— 5	1,055	198	289	291	165	963	248	572	236	421
5—10	1,236	397	994	742	385	1,254	124	1,031	526	631
10—15	1,200	530	1,211	728	549	1,357	1,111	1,146	604	421
15—20	942	794	1,286	517	440	1,036	1,481	954	515	316
20—25	1,007	1,655	967	755	1,154	998	1,481	1,107	537	210
25—30	959	1,060	1,012	636	1,484	978	1,111	726	760	1,790
30—35	831	1,457	791	755	1,209	869	740	687	705	2,527
35—40	653	994	606	702	1,704	679	493	954	805	1,474
40—45	693	1,126	1,211	795	604	632	986	687	1,140	210
45—50	399	530	241	503	879	380	493	152	459	526
50—55	461	729	670	953	934	419	618	648	1,174	843
55—60	190	199	241	517	219	167	248	305	302	105
60 and over	374	331	531	2,106	274	268	866	1,031	2,237	526
Total...	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000	10,000

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Subsidiary Table VI.

Distribution of infirmities among 10,000 *persons of each sex for each age-period.*

Age-period.	Males.					Females.				
	Total afflicted.	Insane.	Deaf-mute.	Blind.	Leper.	Total afflicted.	Insane.	Deaf-mute.	Blind.	Leper.
1	2	3	4	5	6	7	8	9	10	11
0— 1	2·73	.....	.....	2·73	.....	2·04	.....	.....	2·04	.....
1— 2	2·24	.....	0·75	1·49	.....	1·53	.....	.....	1·53	.....
2— 3	2·90	0·49	.....	1·93	0·48	2·82	0·47	0·47	1·88	.....
3— 4	4·96	0·90	0·90	3·16	.....	3·41	.....	2·13	1·28	.....
4— 5	6·10	.....	3·43	1·91	0·76	8·46	0·37	3·31	3·31	1·47
Total 0— 5	4·11	0·31	1·23	2·26	0·31	4·22	0·20	1·51	2·11	0·40
5—10	8·69	0·47	3·24	4·43	0·55	6·94	0·09	2·31	4·03	0·51
10—15	8·99	0·59	3·65	4·02	0·73	8·57	0·80	2·65	4·77	0·35
15—20	10·52	1·15	4·88	3·73	0·76	9·70	1·35	2·81	5·20	0·34
20—25	14·19	2·48	3·97	5·66	2·08	9·58	1·26	3·06	5·05	0·21
25—30	13·49	1·62	4·26	4·87	2·74	12·48	1·00	2·09	7·51	1·88
30—35	15·21	2·51	3·65	6·54	2·51	14·14	0·76	2·29	8·03	3·06
35—40	17·97	2·19	3·53	7·73	4·52	18·64	0·64	4·15	11·68	2·27
40—45	21·61	2·66	7·83	9·40	1·72	19·85	1·22	2·75	15·58	0·30
45—50	18·76	2·08	2·60	9·91	4·17	14·30	1·06	1·06	10·86	1·32
50—55	30·04	2·60	6·39	17·03	4·02	31·00	1·14	3·90	24·13	1·83
55—60	33·27	1·78	5·94	23·18	2·37	21·17	1·11	4·46	15·05	0·55
60 and over	70·73	1·85	8·14	58·89	1·85	67·71	1·98	7·65	56·66	1·42

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Subsidiary Table VII.

Proportion of females afflicted, to 10,000 *males at each age-period.*

Age-period.	Total afflicted.	Insane.	Deaf-mute.	Blind.	Leper.
1	2	3	4	5	6
0— 1	750	...	...	750	...
1— 2	666·66	...	...	1,000	...
2— 3	1,000	1,000	...	1,000	...
3— 4	727·27	...	2,500	428·57	...
4— 5	1,637·5	...	1,000	1,800	2,000
0— 5	1,050	666·66	1,250	954·5	1,333·33
5—10	736·36	166·66	658·53	839·28	857·14
10—15	788·61	1,125	600	981·81	400
15—20	781·81	1,000	490·19	1,179·48	375
20—25	1,335·66	480	725	842·1	95·23
25—30	849·62	562·5	690·47	1,416·66	629·62
30—35	834·58	272·72	562·5	1,105·26	1,090·9
35—40	927·41	266·66	1,000	1,358·49	451·61
40—45	942	470·58	360	1,700	181·81
45—50	750	500	400	1,078·94	312·5
50—55	1,062·99	454·54	629·62	1,458·33	470·58
55—60	678·57	666·66	800	692·3	250
60 and above ...	1,251·3	1,400	1,227·27	1,257·86	1,000
Total Mean ...	888	536·42	635·92	1,184·1	521·97

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Subsidiary Table A.

Numbers and ratios of the afflicted for 1901 *and* 1891 *compared and their number in* 1881 *and* 1872.

Infirmity.	1901.				1891.				Difference of the ratios per 10,000, 1891-1901.				Numbers.			
	Numbers.			Ratios per 10,000.	Numbers.			Ratios per 10,000.					1881.			1872.
	Total.	Males.	Females.	Total.	Total.	Males.	Females.	Total.	Total.	Males.	Females.		Total.	Males.	Females.	Total.	Males.	Females.
1	2	3	4	5	8	9	10	11	14	15	16		17	18	19	20	21	22
Insanity ...	232	151	81	1·19	845	535	310	3·5	—2·31	—2·7	1·81		932	578	354	1,325	880	445
Deaf-Mutism ...	674	412	262	3·45	918	568	350	3·8	—0·35	—0·42	—0·23		1,714	1,064	650	1,718	1,110	608
Blindness ...	1,649	755	894	8·45	4,751	2,017	2,734	19·67	—11·22	—8·61	—14·		6,501	2,830	3,671	4,727	2,365	2,362
Leprosy ...	277	182	95	1·42	569	397	172	2·36	—0·94	—1·37	—0·37		624	450	174	862	649	213

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Subsidiary Table B.

Infirmities by Divisions, compared with 1891.

DIVISIONS.	TOTAL AFFLICTED.				INSANE.				DEAF-MUTE.				BLIND.				LEPER.			
	1901.	1891.	1881.	Increase + or Decrease — 1891-1901.	Increase + or Decrease — 1881-1901.	1901.	1891.	1881.	Increase + or Decrease — 1891-1901.	Increase + or Decrease — 1881-1901.	1901.	1891.	1881.	Increase + or Decrease — 1891-1901.	Increase + or Decrease — 1881-1901.	1901.	1890-1891.	1881.	Increase + or Decrease — 1891-1901.	Increase + or Decrease — 1881-1901.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18	19	20	21	22	23	24	25	26
Amreli	411	590	689	— 179	— 278	16	55	32	— 39	— 16	83	80	151	+ 3	— 68	296	427	485	— 131	— 189	16	28	21	— 12	— 5
Kadi	805	3,555	5,006	— 2,660	— 4,111	59	403	487	— 344	— 428	209	345	762	— 136	— 553	613	2,718	3,614	— 2,105	— 3,021	14	89	123	— 75	— 109
Navsari	762	1,041	1,395	— 279	— 633	64	127	149	— 63	— 85	196	202	306	— 6	— 110	373	515	747	— 142	— 374	129	197	193	— 68	— 64
Baroda	511	1,673	2,377	— 1,162	— 1,866	40	197	211	— 157	— 171	121	260	434	— 139	— 313	246	986	1,482	— 740	— 1,236	104	230	250	— 126	— 146
City	253	224	304	+ 29	— 51	53	63	53	— 10	...	65	31	61	+ 34	+ 4	121	105	153	+ 16	— 32	14	25	37	— 11	— 23
Total ...	2,832	7,083	9,771	— 4,251	— 6,939	232	845	932	—613	—700	674	918	1,714	—244	— 1,040	1,649	4,751	6,501	— 3,102	— 4,852	277	569	624	—292	—347

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Subsidiary Table C.

The number for one afflicted, for each infirmity in both sexes.

INFIRMITY.	MALES.						FEMALES.					
	Number			One Afflicted to			Number.			One Afflicted to		
	1901	1891	1881	1901	1891	1881	1901	1891	1881	1901	1891	1881
1	2	3	4	5	6	7	8	9	10	11	12	13
Insane ...	151	535	578	6,680	2,342	1,971	81	310	354	11,655	3,750	2,953
Deaf-mute ...	412	568	1,064	2,448	2,206	1,071	262	350	650	3,603	3,321	1,608
Blind ...	755	2,017	2,830	1,336	621	403	894	2,734	3,671	1,055	425	285
Leper ...	182	397	450	5,542	3,156	2,532	95	172	174	9,937	6,758	6,009

Subsidiary Table D.

Comparative Table of Infirmities for Baroda State and British Gujarat.

INFIRMITY.	BARODA STATE.			BRITISH GUJARAT.		
	Proportion per 10,000.			Proportion per 10,000.		
	Total.	Males.	Females.	Total.	Males.	Females.
1	2	3	4	5	6	7
Insane	1·19	1·5	0·86	1·81	2·4	1·2
Deaf-mute...	3·45	4·	2·77	3·	3·63	2·35
Blind	8·44	7·49	9·47	9·42	7·97	10·9
Leper	1·42	1·8	1·0	0·98	1·39	0·56

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Subsidiary Table E.

The average number of infirm in 10,000 of each sex for some other countries and Indian Provinces compared with the Baroda State.

Province or Country.	Insane.		Deaf-mute.		Blind.		Leper.		Total afflicted.	
	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.	Males.	Females.
1	2	3	4	5	6	7	8	9	10	11
Baroda State	1·5	0·86	4	2·77	7·49	9·47	1·8	1	14·87	14·2
Bombay Presidency (including Native States)	2·38	1·28	4·26	2·88	8·37	8·68	3·82	1·54	18·83	14·38
Bengal	3·53	2·31	8·28	5·27	9·54	8·51	7·23	2·29	28·42	18·28
N.-W. Provinces and Oudh	1·89	0·06	4·62	2·77	16·81	17·83	3·59	1	26·91	22·64
Madras	2·25	1·52	7·38	5·53	9	8·76	5·36	1·71	23·98	17·48
Hyderabad	0·42	0·17	0·71	0·41	1·51	0·89	0·42	0·71	3	1·64
Rajputana	1·16	0 81	2·15	1·5	7·76	7·89	0·59	0·34	11·66	10·54
Mysore	2·17	1·58	6·27	4·81	7·98	6·72	1·64	0·77	17·96	13·87
India (1891)	3	2	9	6	16	17	6·8	2	34·8	27
England and Wales	31	33	6	5	9	8	.....	.....	46	46
Scotland	38	39	8	2	9	8	.....	.....	50	49
Ireland	38	34	8	7	11	12	.....	.....	57	53
Italy	8	6	6	5	8	7	.....	.....	22	18
Austria	22	19	15	11	10	8	.....	.....	47	38
United States	35	32	7	6	10	9	.....	.....	52	47

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Subsidiary Table F.

Showing the numbers containing one infirm, at the different age periods.

Age.	All infirmities.			Insane.			Deaf-mute.			Blind.			Leper.		
	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
0—1 ...	4,191	3,661	4,899	...	...	...	...	...	...	4,191	3,661	4,899	...	...	...
1—2 ...	5,306	4,474	6,553	...	...	...	13,423	13,423	...	6,632	6,711	6,553	...	...	...
2—3 ...	3,504	3,456	3,553	21,026	20,735	21,318	21,318	...	21,318	5,257	5,184	5,329	20,735	20,735	...
3—4 ...	2,403	2,015	2,936	22,825	11,082	...	6,522	11,082	4,697	4,565	3,166	7,829	...	...	...
4—5 ...	1,366	1,638	1,176	53,267	...	26,215	2,959	2,913	3,006	3,805	5,243	3,006	8,878	13,107	6,733
0—5 ...	2,401	2,429	2,373	39,368	32,393	49,831	7,290	8,098	6,644	4,343	4,417	4,746	28,120	32,393	24,915
5—10 ...	1,273	1,150	1,440	34,739	21,082	1,16,679	3,576	3,085	4,321	2,361	2,259	2,695	18,706	18,070	19,446
10—15 ...	1,137	1,112	1,168	14,714	17,105	12,588	3,126	2,737	3,776	2,295	2,488	2,098	17,867	13,684	28,324
15—20 ...	987	950	1,033	8,058	8,710	7,407	2,545	2,049	3,555	2,275	2,680	1,932	17,582	13,065	29,528
20—25 ...	836	703	1,044	5,288	4,025	7,929	2,836	2,516	3,278	1,863	1,765	1,980	8,508	4,792	47,525
25—30 ...	769	742	801	7,567	6,165	10,058	3,101	2,349	4,764	1,631	2,050	1,331	4,299	3,653	5,325
30—35 ...	681	659	706	5,931	3,983	13,072	3,321	2,738	4,357	1,384	1,537	1,245	3,610	3,983	3,268
35—40 ...	544	552	536	6,848	4,566	15,409	2,602	2,739	2,465	1,041	1,292	856	2,891	2,309	4,402
40—45 ...	482	462	503	5,169	3,753	8,179	1,900	1,276	3,635	797	1,063	641	9,940	5,800	32,715
45—50 ...	604	532	698	6,339	4,793	9,431	5,433	3,884	9,431	963	1,009	920	3,622	2,396	7,545
50—55 ...	327	333	322	5,360	3,841	8,703	1,949	1,565	2,559	484	587	414	3,431	2,485	5,439
55—60 ...	369	360	472	6,950	5,607	8,965	1,931	1,692	2,241	526	431	664	6,950	4,205	17,930
60 and over ...	145	141	145	5,191	5,399	5,042	1,271	1,227	1,307	174	169	176	6,229	5,389	7,059
GRAND TOTAL ...	689	672	708	8,414	6,680	11,655	2,897	2,448	3,603	1,184	1,336	1,055	7,049	5,542	9,937

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Subsidiary Table G.

Comparison between the Baroda Divisions and the British Gujarat Zillas as regards infirmities in 1901.

INSANE.

Divisions.	Proportion per 10,000.			One in every.			Divisions of British Gujarat.	Proportion per 10,000.			One in every.		
	Persons.	Males.	Females.	Persons.	Males.	Females.		Persons.	Males.	Females.	Persons.	Males.	Females.
1	2	3	4	5	6	7	8	9	10	11	12	13	14
Amreli	0·9	1·0	0·8	10,840	9,986	12,901	Ahmedabad ...	2·2	3·4	1·0	4,447	2,957	9,401
Kadi	0·7	0·9	0·5	14,148	10,942	20,401	Kaira	0·9	1·4	0·7	11,370	9,682	14,193
Navsari	2·1	2·5	1·7	4,694	3,968	5,756	Panch Mahals.	1·3	1·2	1·3	7,910	8,258	7,537
Baroda	1·4	1·9	0·9	5,925	5,257	10,799	Broach	1·9	2·4	1·3	5,305	4,126	7,589
							Surat	2·5	3·2	1·8	4,006	3,115	5,601
Total...	1·2	1·5	0·9	8,417	6,679	11,655	Total ..	1·8	2·4	1·2	6,006	4,175	8,355

DEAF-MUTE.

Divisions.	Proportion per 10,000.			One in every.			Divisions of British Gujarat.	Proportion per 10,000.			One in every.		
	Persons.	Males.	Females.	Persons.	Males.	Females.		Persons.	Males.	Females.	Persons.	Males.	Females.
15	16	17	18	19	20	21	22	23	24	25	26	27	28
Amreli	4·8	5·7	3·8	2,089	1,753	2,625	Ahmedabad ...	2·4	3·1	1·7	4,167	3,213	6,061
Kadi	2·5	2·8	2·2	3,994	3,527	4,687	Kaira	2·9	3·2	2·5	3,461	3,130	3,916
Navsari	6·5	7·7	5·3	1,533	1,289	1,896	Panch Mahals.	2·3	3·	1·7	4,279	3,301	6,142
Baroda	2·9	3·6	2·1	3,452	2,778	4,709	Broach	2·8	3·7	1·9	3,515	2,701	5,115
							Surat	4·2	5·	3·1	2,377	1,986	2,956
Total...	3·4	4·1	2·8	2,897	2,448	3,633	Total...	2·9	3·6	2·3	3,386	2,753	4,286

BLIND.

Divisions.	Proportion per 10,000.			One in every			Divisions of British Gujarat.	Proportion per 10,000.			One in every.		
	Persons.	Males.	Females.	Persons.	Males.	Females.		Persons.	Males.	Females.	Persons.	Males.	Females.
1	2	3	4	5	6	7	8	9	10	11	12	13	14
Amreli	17·1	18·9	20·5	585	721	488	Ahmedabad ...	10·3	8·3	12·3	974	1,200	813
Kadi	7·3	6·2	8·5	1,360	1,604	1,176	Kaira	7·2	6·6	7·9	1,385	1,509	1,271
Navsari	12·4	11·3	13·6	832	887	737	Panch Mahals.	5·3	4·2	6·4	1,891	2,358	1,573
Baroda	5·7	5·7	5·6	1,755	1,752	1,788	Broach	12·6	10·5	14·8	793	952	675
							Surat	11·1	9·4	12·7	905	1,059	786
Total...	8·4	7·5	9·5	1,154	1,336	1,055	Total...	9·4	12·5	10·9	1,100	801	914

LEPER.

Divisions.	Proportion per 10,000.			One in every.			Divisions of British Gujarat.	Proportion per 10,000.			One in every.		
	Persons.	Males.	Females.	Persons.	Males.	Females.		Persons.	Males.	Females.	Persons.	Males.	Females.
15	16	17	18	19	20	21	22	23	24	25	26	27	28
Amreli	0·9	1·3	0·5	10,840	7,452	21,002	Ahmedabad ...	0·7	1	0·4	13,964	9,716	25,860
Kadi	0·2	0·2	0·1	59,625	42,672	102,005	Kaira	0·5	0·9	0·1	18,867	10,783	85,171
Navsari	4·3	5·9	2·7	2,329	1,694	3,741	Panch Mahals.	0·8	1·1	0·4	13,051	8,803	25,795
Baroda	1·8	2·1	1·5	5,458	4,818	6,434	Broach	1·1	1·1	1·1	8,841	8,737	8,952
							Surat	1·8	2·6	1·1	5,445	3,829	9,389
Total...	1·4	1·8	1	7,049	5,542	9,937	Total...	1	1·4	0·6	10,158	7,198	17,888

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CHAPTER VIII.

CASTE, TRIBE AND RACE.

1. Compilation of Caste Statistics.
2. How Castes were formed; their Status.
3. Caste originating from Classes; Caste restrictions of intermarriage and interdining slowly formed.
4. Traditional origins of the Sub-Castes, as collected from Personal Enquiries.

   I. Gauda Brahmans.
   II. Dravid Brahmans.

   A. The Dravids, Karnatakas and Tailangas.
   B. The Maharashtra Brahmans.
   C. The Gujarati Brahmans.

      a. Immigrant Gujjar Brahmans.
      b. Local Gujjar Brahmans.

         (1) Kathiawadi.
         (2) Northern Gujarati.
         (3) Southern Gujarati.
         (4) Lower Castes promoted.

5. The Kshatriyas, their Divisions and Origins.
   (*a*) The Warrior Kshatriyas.
   (*b*) The Writer Class.
   (*c*) The Trading Class.
6. The Vaishyas, their Origins and Divisions.
   (*a*) Vanias.—Traders.
   (*b*) Agriculturist.
      (1) Kunbis.
      (2) Agriculturists who claim Rajput descent.
   (*c*) Cattle-breeders.
   (*d*) Artisan class.
7. Religious Mendicants.

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8. Sudras.
   (1) Not unclean.
      (*a*) Those rendering personal service.
      (*b*) Those who do petty business.
      (*c*) Those engaged in labour and agriculture.
      (*d*) Those who are performers and actors.
   (2) The unclean castes.
9. Summary.
10. Grouping according to the classification by the Census Commissioner.
11. Social Precedence according to the report of the Committees.
12. Marriages among the Hindus.
13. Castes among the Jains.
14. The Parsis.
15. Musalman Tribes.
16. Animistics.
17. Numbers and Percentages.
18. Diagram.
19. Caste, Tribe and Race by social precedence.
20. Distribution by Divisions of the five orders of social precedence.
21. Comparison with previous Censuses.
22. Civil Condition by age for selected Castes.
23. Proportion of sexes by selected Castes.
24. Occupation by selected Castes.
25. Infirmities by selected Castes, Tribes or Races.
26. Complete List of Castes.
27. Tattooing in some Castes.

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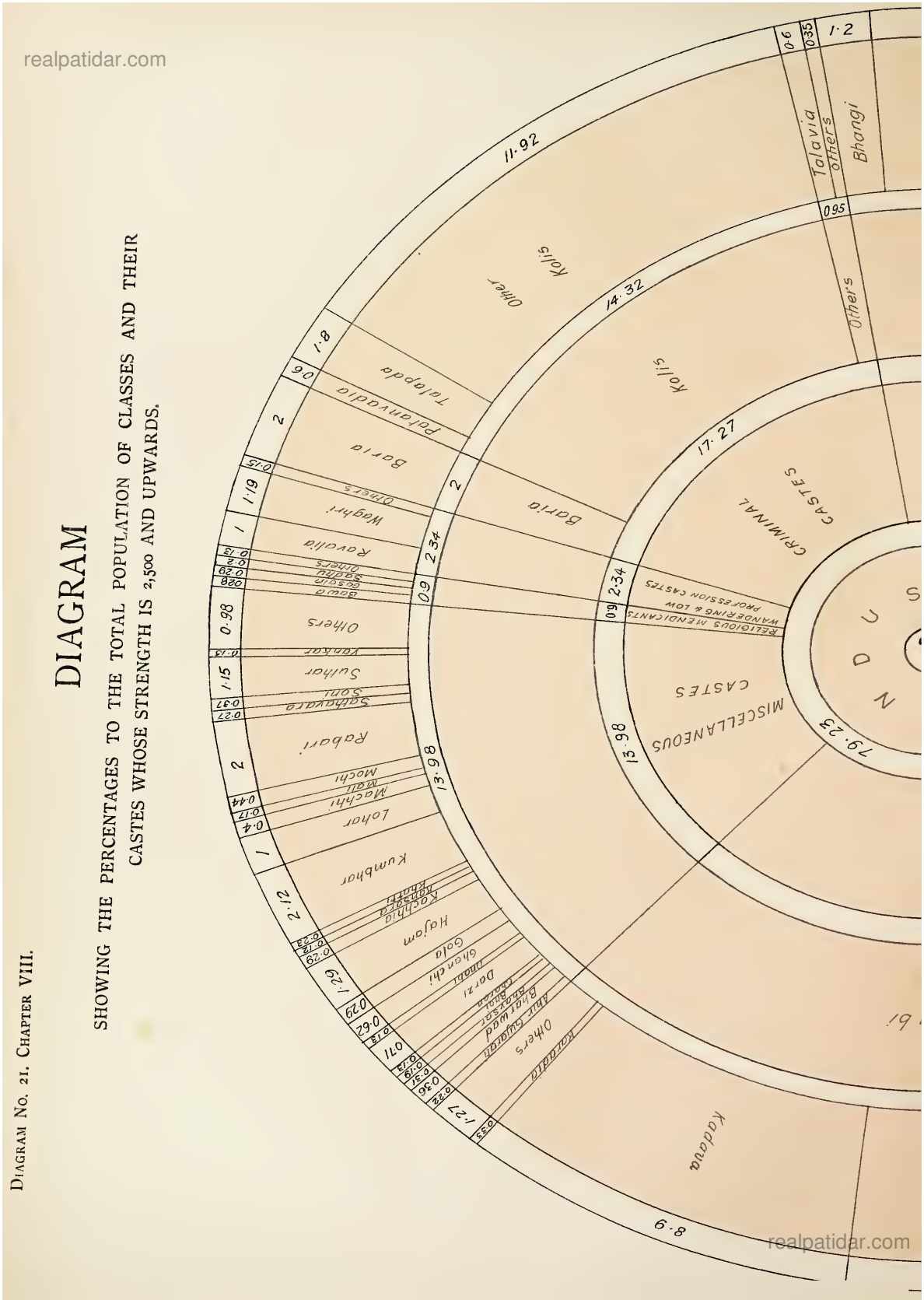
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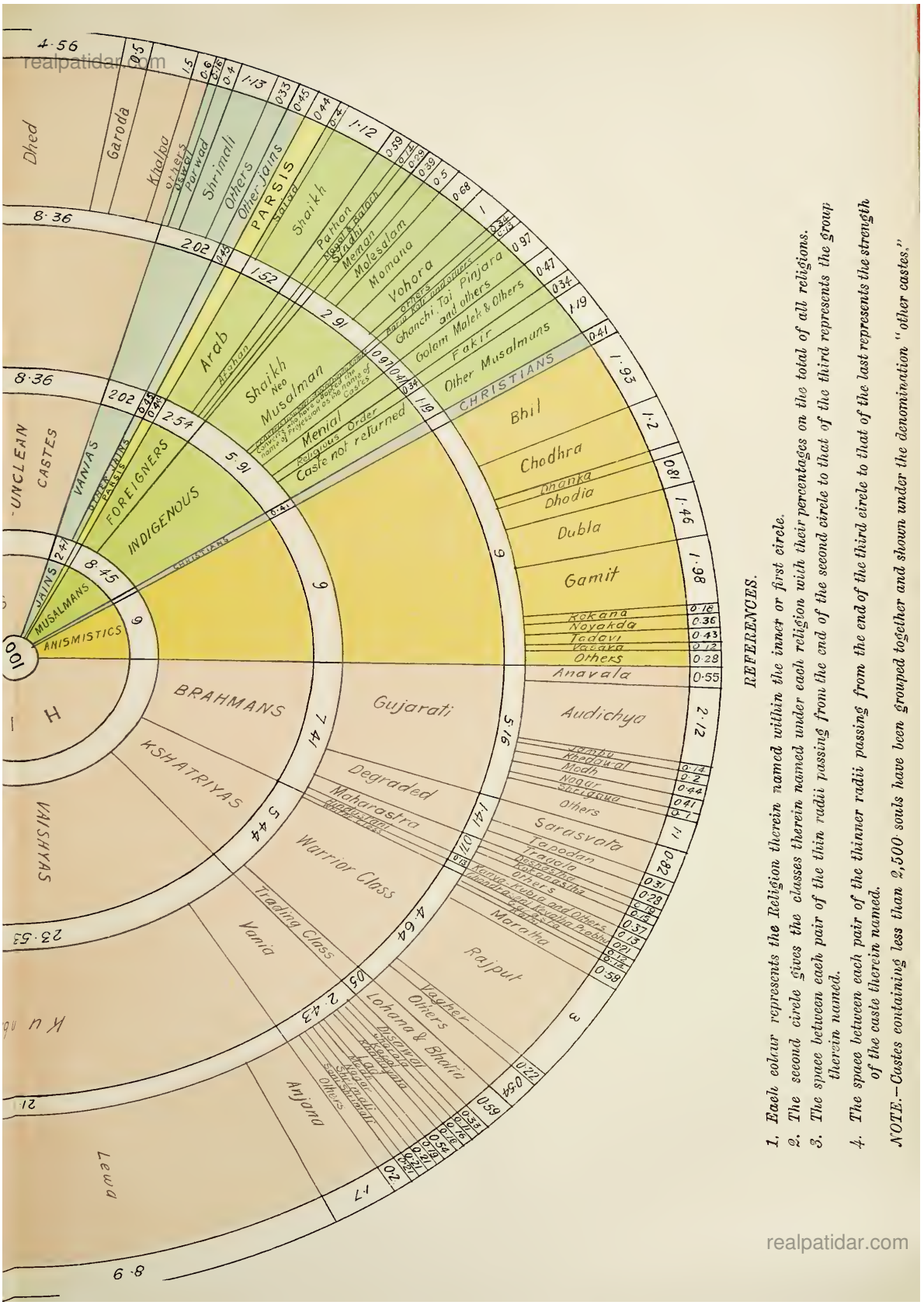
DIAGRAM

SHOWING THE PERCENTAGES TO THE TOTAL POPULATION OF CLASSES AND THEIR CASTES WHOSE STRENGTH IS 2,500 AND UPWARDS.

DIAGRAM NO. 21. CHAPTER VIII.



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REFERENCES.

1. *Each colour represents the Religion therein named within the inner or first circle.*
2. *The second circle gives the classes therein named under each religion with their percentages on the total of all religions.*
3. *The space between each pair of the thin radii passing from the end of the second circle to that of the third represents the group therein named.*
4. *The space between each pair of the thinner radii passing from the end of the third circle to that of the last represents the strength of the caste therein named.*

NOTE.—Castes containing less than 2,500 souls have been grouped together and shown under the denomination "other castes."

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CHAPTER VIII.

CASTE, TRIBE AND RACE.

1. Compilation of Caste Statistics.

Caste statistics necessary.

1. The present chapter deals, as its heading indicates, with caste, tribe and race. The Government of India Resolution No. 30-32 of 2nd April 1902 says :—

> "In order to simplify the final tables and expedite the publication of the results, Mr. Baines has proposed that the heading for caste should be omitted and the returns of 1891 made use of as a standard until 1911. The balance of opinion, however, is strongly in favour of retaining the heading, and the Governor General in Council accepts this view both on the general ground taken by Sir K. Sheshadri Iyer that 'the whole social fabric of India rests upon castes,' and for the special reason that the caste statistics afford the best clue to the progress of the movement which Sir Alfred Lyall describes as the gradual Brahmanising of the aboriginal, non-Aryan, or casteless tribes, and to the changes in respect of widow and infant marriage which are known to be going on. There will be no heading for sub-caste, but this will not preclude Local Governments, who may consider it desirable to procure statistics for any particular sub-caste, from undertaking such inquiries on the lines indicated in paragraph 7."

A Census report in any part of India, would be incomplete which did not include a consideration of the figures for the Hindu castes and of the inferences to be drawn therefrom with regard to the effects of the peculiar manners and customs of each caste on its social status, its advancement in knowledge, and the occupation in which the members composing it are engaged. When it is observed that certain castes or sub-castes are wholly employed in certain occupations only, that even yet members of other castes are rarely found to follow these occupations, that the occupations including those of diplomatists and warriors, priests and writers, are mostly hereditary, and that each caste has thus a status attaching to it naturally and arranges its internal economy in such a way as to fit its members for the proper discharge in life of the duties thus devolving on them from birth, it will be readily perceived that many of the Census results would be incomplete without considering them in relation to castes. The structure of Hindu society is built on the foundation of caste. One is a Hindu not so much in consequence of following certain religious beliefs, as in being a member of a Hindu caste. A Hindu, particularly one of a higher caste, remains a Hindu so long as he performs certain duties by his caste and is recognized as a member of his caste; and so soon as any default places him outside the pale of the caste he is, to all intents and purposes, on a level, for the time being, with non-Hindus, in the eyes of his family and friends and his caste-people. Under such circumstances, his wife and

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children, too, have to suffer with him the pains and penalities of social ostracism which are as terrible as a social penal code could possibly devise.

Instructions to Enumerators.

2. The following instructions were issued to the Enumerators as regards this particular question :—

> 'Rule 8—column 8 (castes, &c.) Enter the caste of Hindus and Jains, the tribe of those who have no castes, and the race of Christians, Buddhists, &c.'

The results obtained have been shown in Imperial Table XIII, which classifies the population of this State in the following religious groups :—Hindus, Jains, Parsis, Musalmans, Christians, Jews and Animistics. Some of these groups contain minor sub-divisions savouring of castes. But the idea of caste in its narrowest sense is confined to the Hindus alone. There is a modified form of castes among those Musalmans who are converts to the faith. These converts are either agriculturists, or engaged in certain occupations,—*e. g.*, Ghánchis (oil-pressers) and Pinjaras (cotton-combers.) They generally are found in certain sects, as Vohoras, Molesaláms and Memans. The aboriginals, too, indulge in a sort of caste separation, though it is founded more on descent from different tribes and settlement in different tracts of country than on occupations or higher or lower birth. Among the Musalman converts, the caste idea still survives, as confining marriages, for instance, among members of the same class. Among some of the aborigines, there prevail also the additional restrictions against commensality. The Parsis have no caste distinctions. Though the Christians themselves have no castes, still the converts to Christianity take a long time to forget caste-exclusiveness among themselves.

2. How Castes were formed ; their Status.

How Sub-castes are marked out.

3. There are two main distinctions which confine certain individuals to one caste, or one sub-caste, as at present understood :—(1) Companionship in food, and (2) restriction of marriage among its own members only. These tests are a sufficient guide generally ; yet they are not strictly accurate tests. For, there are some lower castes which, though separate as castes, may dine together. The second test, endogamous exclusiveness, may be considered more conclusive ; though even there we find one or two Hindu Vania castes intermarrying with homonomous Jain castes. These two tests mark off the sub-castes. But a main caste includes a cluster of such sub-castes ; the grouping for the larger caste rests on a community of occupation or common descent. No doubt, there formerly existed the main castes only with the endogamous and commensality restrictions now prevalent in the sub-castes. But, in course of time, with a greater and greater fervour of exclusiveness, the castes split into a few sub-castes, and these into others until, in course of time, by unceasing sub-divisions they have become as numerous as the 'enormous brood of Titan, Heaven's first-born.'

Caste exclusiveness and status.

4 The most remarkable feature of the system is the status arrogated by caste exclusiveness. In order to overawe the rest with their own importance, the Brahmans, who formed always the aristocracy of intellect, entrenched themselves safely on the highest eminence behind the cover of caste exclusiveness. They only could perform all the multifarious rituals and ceremonies which spring into existence before the birth of a Hindu and come to an end long

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after his death ; they only could intercede for the salvation of sinners living and dead and, conversely, no one born a Brahman can cease to be one, unless he is put out of the caste. Learning, wisdom, diplomacy and priestcraft could thus be cultivated by a Brahman and by him alone. What occupation in life can surpass these, which made all others depend upon them and thus confess their inferiority ? The warrior castes appear to have at one time occupied a higher pedestal, when arms were more necessary for self-preservation than learning or priesthood in the remote days, before the Aryan invaders had firmly settled in the land of conquest. But the arms of the belligerents were so completely victorious that they were forced to cede the palm of eminence to the edificers of this lasting social fabric of the Hindus. Thus the first caste was formed and it asserted its exclusive eminence. A member of no other caste could be so pure as to dine with it, or so eminent as to venture to demand a Brahman's daughter for his wife, or to prevail upon a Brahman to accept his daughter in marriage. Among the other great nations of old we find the priestly hierarchy separating itself from the laity ; though perhaps not with such hard and fast inexorable rules of exclusiveness. The Brahmans alone, however, completely enclosed their own caste in a halo of sanctity. The system gradually developed in every direction. Each trade and occupation had its caste ; and so soon as a caste was formed, it was hedged in. There could possibly be no ingress into or egress out of a caste. Thus were formed the castes with their own platforms of higher or lower rank, in Hindu society.

Caste occupations changed but old status maintained.

5. The spread of Education freely in all castes and the altered modes of obtaining livelihood have, no doubt, begun the work of breaking through the monopoly of occupations by castes, and through the restrictions of particular castes to their assigned occupations only. Brahmans themselves now follow what their ancestors considered lower or menial occupations—appertaining to the humbler castes ; and some even of the degraded classes or castes may now be seen following the learned professions or occupying high posts. Yet the pursuit of any occupation, however humble, does not degrade a Brahman from his eminence of caste ; nor can attainment of arts or letters, wealth or office, raise a tailor or a Kunbi higher than the level of the platform on which all his castemen stand. A Kunbi, however wealthy or deserving of honour, cannot get a girl of a higher caste for his wife, he cannot sit down to eat at the same table with persons of higher castes ; and the touch of his hand would pollute the food of his Brahman servant. Fire and water are denied to an out-caste by his own kith and kin ; for, one who harbours an out-caste himself runs the risk of being put out of caste. It will thus be seen how vain it is to hope that intellectual advancement which, at the best, merely touches as yet the bare fringe of the mass of the Hindu population can be expected to achieve aught, in the near future, which could break through the powerful organization of castes. An attempt may be made to trace the origin and growth of the restrictions against interdining and intermarriage.

3. CASTE ORIGINATING FROM CLASSES; CASTE RESTRICTIONS OF INTERMARRIAGE AND INTERDINING SLOWLY FORMED.

Castes known in ancient times as classes.

6. Caste in the sense of a separate class is not an institution peculiar to India. It has a much wider extent. In many ancient nations, society is found divided into the four classes of rulers (and warriors), priests, wealth-producers and

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labour-suppliers. It was birth, generally speaking, which launched any individual in one of these four classes ; but education and the fortunes of life may allow an individual to march from a lower to a higher status. It is conjectured that the same easy arrangement of classes existed in India in ancient times ; for, from the Vedas and the Epics we learn that there were no castes in India then, but that all were Brahmans "created equally by Brahmá." 'Men have, in consequence of their acts, become distributed into different orders. Those who possessed the attribute of *Rajas* (passion) became Kshatriyas ; those who had the attributes of *Satva* (goodness) and *Rajas* became Vaishyas. They took to rearing cattle and to agriculture ; and those who had the attribute of *Tamas* (darkness) only and who took to speaking untruth and to impure acts became Sudras. It was owing to this divergence of temperament and occupation that the Brahmans were split up into the three other castes' (Mahabharat, Moksha Dharma Chapter 188).

Castes, again, were not hereditary, but depended on individual merit, for—

"A person not trained in the Vedas is a Sudra ; and whoever conforms to the rules of pure and virtuous conduct is a Brahman. Neither birth nor study nor learning constitutes Brahmanhood ; it is character alone that determines it." (Vanaparva Mahabharat). Again from the same Parva we learn that "a person not learned in the Vedas is a Sudra and that whosoever leads a virtuous and pure life is a Brahman." Even Manu was catholic enough to rule that a Sudra can become a Brahman and a Brahman a Sudra. So up to the times of Manu, the caste or class distinctions were founded on the same principles as they are observable now in modern society. The special features of caste restrictions in interdining and intermarriage are of a later date.

The process by which separate classes were formed at first ; their turning to castes.

7. During the early peroid of their settlement, the Aryans were not divided in food, marriage or ceremonials. As their colonies increased and expanded they spread over larger tracts of country and carried with them their manners, customs, language and rituals. In course of time, with the increase of colonies, they became masters of new tracts of land and consequently of more wealth and luxuries and their wants also proportionately increased in all branches of life. This state of things must have led to the formation of classes solely devoted to the various occupations to supply the wants of those who were able to pay for them. The desire for the enjoyment of luxuries and the necessity of conquering and suppressing the ancient inhabitants of the land must have forced the early Aryans to form a separate Military class, specially trained for warfare ; and thus the Kshatriya class came into being. These Military lords could not then find time to perform those religious ceremonies and sacrifices which their ancestors had been performing from their early arrival in this country, and the performance of which they could not even entertain the idea of abandoning. Hence they had to delegate this duty to others ; and none others than the Brahmans who had kept up to it could be found to take up that duty ; thus there came into existence a class of persons willing and ready to perform sacrifices for themselves as well as others,—the Brahmans.

Brahmans.

The powerful military lords vying with one another in performing sacrifices that would eclipse those performed by others secured the services of the most learned and rewarded them very handsomely. These advantages led these

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performers of sacrifices to withhold their knowledge from outsiders ; and thus the practice of transmitting knowledge from father to son came into being. Similarly, the military lords of the country, after having once tasted the fruits of power, were not willing to let it fall into strange hands and so they also committed to the charge of their sons and relations what they had acquired; and another exclusive class was formed. **Kshatriyas.**

Thus with the onward march of time, power and priestcraft became more and more isolated from each other, as well as from the general mass of population, and formed two exclusive castes. Then, as they could not do without the products of agriculture, trade, industry and commerce, they had to encourage the votaries of these professions. This treatment of the agriculturists and the artisans led to their estimation by the general population and, ultimately, to their estrangement from them as the Vaishya class or caste. **Vaishyas.**

Thus, these four classes, *viz.*, power, priestcraft, trade and agriculture, and the servile or lowest castes came into being; and the same causes which led to their formation led also to their isolation within hard and fast grooves.

During this time, the people were adding large tracts of country to their territories, forming new colonies, and settling there permanently. These colonists added the names of their colonies to their class names ; and thus they in course of time came to be known by these compound names. Thus, people of the same class came to be known differently in different Districts giving rise to sub-castes. In many cases, the functions which they performed in the social organization became their badge and thus each of them came to be known by the name of the particular function it was doing. In some cases, the castes and sub-castes were local while in other cases they were functional.

Caste restrictions gradually imposed; classes lapsing into castes.

8. It was but natural that, in the beginning, when the classes unrestrained in dining and marriage were being shackled into castes with their restraints, there must occur many cases of marriage by choice, without the newly-forced consideration of castes. It would not be politic to ban such marriages at once and their offsprings. So the Brahman was allowed to take a wife from all the four classes; the Kshatriya from all classes excepting the Brahman ; the Vaishya from his own and the Sudra class ; and the Sudra from none but his own.

Offsprings of union between members of different classes; their status.

9. With the bent of the Hindu intellect for divisions and separations and classifications, the offsprings of these different unions had their names and status. A person born of a Brahman father and a Vaishya mother was an *Ambastha* ; of a Brahman father and a Sudra mother a *Nishâda* ; of a Kshatriya father and a Vaishya mother, an *Anuloma* ; of a Kshatriya father, and a Sudra mother an *Ugra* ; of a Vaishya father and a Sudra mother also an *Anuloma*. Besides these legally recognised marriages, persons of these four classes sometimes did marry by choice females of higher classes, though these marriages were interdicted. Offsprings of such marriages also were recognised and had their designations assigned to them. A person born of a Kshatriya father and a Brahman mother was known as a *Suta* ; of a Vaishya father and a Brahman mother or a Kshatriya mother was known as a *Pratiloma* ; and those of a Sudra father and a Vaishya, Kshatriya or Brahman mother were known as

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Ayogava, Kshatri, and *Chandála* respectively. In regard to status those children were really deemed the most legitimate and proper who were born of marriage between persons of the same castes. After them came the offsprings of fathers of the higher castes by mothers of lower castes. Though the marriages may not be considered ideally proper, the children were deemed legitimate ; so also were the children born in wedlock of the most offensive connection of lower caste males with females of the higher castes. Such unions were tolerated at a time when the caste separation was but loosely being built up. But besides these there were issues of unholy connections not sanctified by marriage, between persons of all classes. Their issues were known by the degrading term of reproach—*Sankaras.* In addition to these *Sankaras* there were persons of the original four classes who failed, either intentionally or accidentally, to perform any of the essential rites prescribed for them by the Shástrás. These were also looked down upon as impure and unable to associate with the original four classes. All these defaulters constituted a mixed class, called *Misra Varana* ; and the same process which brought it into existence was always working to add to its number. The foreigners who invaded or came to India in very old times might have also contributed their quota to this mixed class. Thus we see that the ancient Aryan society was composed of Brahmans, Kshatriyas, Vaishyas, Sudras and the mixed castes. There were side by side the aborigines of India also.

Intermarriage; when and why prohibited.

10. Though the Aryans in India were thus splitting into well defined classes still, as appears from the old literature of the day which is available to us, it seems that there were no restrictions either about intermarriage among them except to the extent mentioned before, or about interdining. How they came to take their place in the social code of the Hindus of the present day cannot be historically traced for want of any authentic records, but can be guessed only from what we see to-day. Intermarriage must have stopped prior to interdining, because even at the present day we see that individuals belonging to the same caste but living in different localities are prohibited from intermarrying by their respective local caste associations, but have no objection to interdining. To cite one example from out of many in Gujarat, the Visá Lád Vániás of Dabhoi are prohibited by their local leaders from giving or taking wives from among the Visá Lád Vániás of Baroda, and *vice versa* ; but there is no restraint for interdining. The reason assigned for this prohibition by the people themselves is the avoidance of difficulties experienced in procuring girls in marriage. This rule may have originated in the desire of parents to seek husbands for their daughters from among their equals, if not from among the higher classes. No parents would be willing to give their daughters in marriage to persons below them in rank or status of occupation. Their anxiety in this matter is less evident in the case of sons. For the daughters, a marriage contracted with a person whose parents were lower in training or education or who did not follow the same occupation and did not belong to the same class or who possessed less means would not be considered a suitable marriage. The girl when married is bound to live with her husband in his family. But this is not the case as regards boys, as their wives have to live amongst them. This view led to matches being formed in particular districts only, among persons following a similar, if not the same, occupation ;

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and in course of time, when this practice had passed its experimental stage, the persons who had brought it into existence made it a hard-and-fast rule in order to ensure its continuance and permanence and imposed ostracism as a penalty on those who departed from it. Thus it was that intermarriage beyond their own particular caste came to be prohibited among the Hindus.

Interdining when and why prohibited.

11. The original inhabitants of India were looked down upon with contempt by the Aryan settlers who being the rulers never condescended to dine with them. This treatment of the aborigines ultimately grew into a practice between the settlers themselves. When intermarriages between different classes or localities came to be prohibited, the settlers had less occasion to visit their brethren of the other districts and prohibition against dining with them was the result, chiefly to guard against foul play. This custom of non-interdining was carried to such an excess that the preservation of caste depended on strict adherence to the rules laid down on the subject of food and its preparation, and the persons in whose company it was eaten. To secure this completely it was ordained in the Dharma Shástrás that the food a man eats must be ceremonially pure, or he instantly becomes degraded; for food was supposed by the Aryans to not only affect the blood, but the whole character, moral and religious also.

The two prohibitions form castes and sub-castes.

12. These two prohibitions, *viz.* (1) of intermarriage and (2) interdining have crystallized the various units composing the present Hindu population into what are known at present as the castes, so much so that even members belonging originally to one and the same caste have got separated into various sub-castes, the members of which bodies think it a pollution and a degradation to interdine or intermarry. Such is in brief the course of evolution of the modern Hindu castes with their social rules preventing intermarriages and interdining.

Origin of castes as cited by the Brahmans.

13. Rationally speaking, although the castes might have originated in some such way as is mentioned above, the orthodox among the Hindus and specially the Brahmans always cite the Purusha Sukta, a hymn of that name in the Rigveda, to show the origin of the four castes. It runs as under :—

"The Brahmans have proceeded from the mouth of him (meaning Brahma the supreme being); the Kshatriyas from his arms, the Vaishyas from his thighs and the Sudras from his feet."

It appears that the members of these four castes, are represented in the ancient law books to have been respectively doing those actions that were prompted by the various organs from which they are said to have originated. We find that the Brahmans were engaged principally in performing sacrifices, reciting the Vedas and, latterly, in offering counsels to the Kshatriyas ; *i. e.*, they were living as it were upon their tongue. The Kshatriyas were engaged in military pursuits, in acquiring new territories and administering them ; *i. e.*, they depended chiefly upon the strength of their arms. The Vaishyas were those who were devoted to agriculture, commerce or art, *i. e.*, those who had to do with providing food and means of subsistence. The Sudras are reported to have been engaged in menial work, which it is superfluous to say requires the feet to be much more used than any other limb.

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4. TRADITIONAL ORIGINS OF THE BRAHMAN SUB-CASTES, AS COLLECTED FROM PERSONAL ENQUIRIES.

Origin of the Sub-castes.

14. We may now turn from the traditional origin of the four historical castes to that of the various sub-castes. Information regarding them has been gathered in the case of Brahmans and Vanias from the members themselves of those castes, by means of answers to certain ethnographical questions ; and in the case of others, from information otherwise obtained, supplemented here and there by what was gathered from books. A sort of a genealogical tree of the various castes founded on traditional origin as regards the four classes is given here. There is the fifth class to be added to the four traditional ones, *viz.*, that of the mendicants and ascetics, as it is found very difficult to class them under any of the said four heads, on account of their having no uniform system as regards their social or religious observances and practices. Thus arranged there are to be found groups and inner groups in each of the chief castes of Brahmans, Kshatriyas and Vaishyas. The traditional origins of most of these are very interesting for several reasons and some of them are given below.

Divisions of the Indian Brahmans.

15. The Brahmans of India are generally divided into two great classes of five orders :—

I. The Gaudas, or those living to the north of the Vindhya range and
II. the Dravidas, or those living to the south of the Vindhya range.

These two divisions have each of them five sub-divisions which are, therefore, known as Panch Gaudas and Panch Dravidas. The names of these sub-divisions are as follows :—

I. The five Gaudas—

Plate A 1.

1. The Gaudas, so called from the District of Gaud, the country of the lower Ganges ;
2. The Utkalas, of the Province of Orissa ;
3. The Maithilas of the Province of Maithila ;
4. The Sarasvatas, so called from the District of the river Sarasvati ;
5. The Kanya Kubjas, so called from the Kanouj Districts ;

II. The five Dravidas :—

1. The Dravidas of the Dravid country ;
2. The Karnátakis of the Karnátaka ;
3. The Tailangas, of the country of the Telugu language ;
4. The Maharastra Brahmans, of the country of the Marathi language, and
5. The Gujjárs or Gurjaras of Gujarat.

I. GAUDA BRAHMANS.

Gauda Brahmans and their Sub-divisions.

16. The first batch of the Gauda Brahmans that settled in Gujarat at the invitation of King Janmejaya are called the Adi-gauds.

Adi-gauda and Pallival Gauda Brahmans.

17. Those *Adi-gauds* who afterwards migrated to Pálli in Marwar and settled there are known as the *Pallivál* Brahmans.

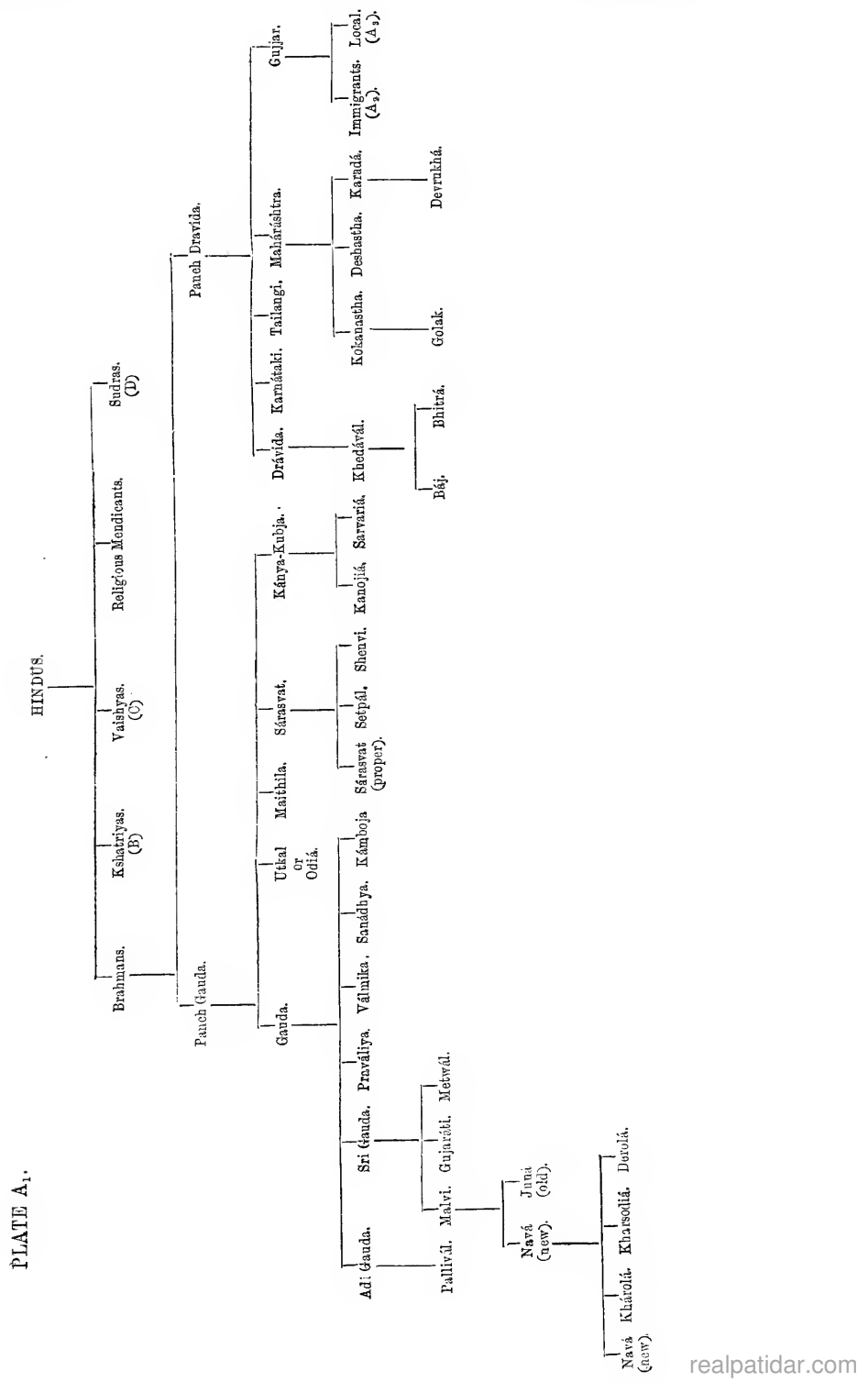
Malvi Shri-Gauda Brahmans.

As some members of the Gauda community had migrated to Shri-Nagar in Kashmir and settled there, they became known as the *Shri-Gaudas*. Once when the country suffered from a severe famine they migrated to Malwa and settled there.

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PLATE A1.



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They then began to be known as Málavya or Málavi Shri-gauda Brahmans. The Málavi Brahmans are divided into two classes, *Navá* (new) and *Juná* (old).

Kharola, Kharsodia and Derola Gauds.

The former are again sub-divided into the *Kharólás* and the *Kharsodiás*, so called from the names of the villages where they settled. Those who were compelled to take for wives girls from lower castes were called *Derolas*.

Gujarati Shri-Gauds.

Some of those Málavi Gaudas were brought over to Gujarat by King Vijayasen in the year 1120 of the Samvat era and settled in that country. They acquired the name of the Gujarati Shri-Gaudas.

Metwal Shri-Gauds.

Some of them who went to the country of Merat and settled there are called the *Metwál* Brahmans.

Another sub-division of the Gaudas, *Pravályа* Shri-Gauds is so called because of the fact that they had travelled (made a *Pravás*) through the Vághad country.

Valmika Gauds.

In old times there was a King by name Chitra Gupta ; he had twelve sons, one of whom was sent by Brahmá to the sage Válmika for serving him. He and his descendants are called *Válmika* Gaudas.

Sanadhya Gauds.

When Ráma entered Ayodhyá after his victory over Rávana he performed a sacrifice for the atonement of sin in his having killed a number of Rákshasás. The Adi-Gauda Brahmans were invited to carry out this object of the king. On its completion Ráma offered them gifts ; which some accepted and some did not. Those who accepted the gifts are known as the *Sanádya* Brahmans from *San*, sin and *Adya*, first.

Gauda Sarasvat Brahmans and Sub-castes.

18. It is said that once when the sage Sárasvat was performing severe austerities which made Indra jealous of him the god, in order to divert his mind from them, sent down to him a heavenly damsel. Her blandishments and charms worked upon the sage and a boy was duly born. He was named Sárasvat by the sage. His followers and descendants are thenceforward known as the *Sárasvat* Brahmans. Some of them are known as *Setpals*.

Shenvi Brahmans.

Parshuram invited 64 families of Gauda Sárasvat Brahmans to Konkan and settled them in the country about Goa. After a lapse of time king Shikhi-varma granted to them 96 villages in gift; from that time forward they were known as the *Shánnava*, meaning ninety-six, Brahmans. Shenvi is a modern corruption of that term.

Kanojia, Sarvaria Brahmans.

19. Two Sárasvat brothers by name Kánya and Kubja went to the great sacrifice performed by King Ráma in Oude for the atonement of his sins. There the younger brother Kubja declined to accept gifts and went with his followers to the banks of the river Saryu; they are consequently known as the *Sarvariá* Brahmans. The elder brother and his followers accepted gifts and settled in Kanoja and are therefore known as the *Kanojiás*.

II.—DRAVIDA BRAHMANS.

A. Dravidas, Karnatakas and Tailangas.

The Dravida, the Karnataki and the Tailangi Brahmans.

20. We now come to another main division of the Brahmans, *viz* :—The Panch Dravidas. As already mentioned before, their sub-divisions are the Dravidas (proper), the Karnátakas, the Tailangas, the Maharastras and the Gurjaras or the Gujarati Brahmans. Except the last, all others are immigrants into this State, while the first three are found in very small numbers.

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B. Maharashtra Brahmans.

Maharashtra Brahmans.

21. The Maharashtra Brahmans form one of the main groups of the Dravida branch of Brahmans, and are literally speaking those who reside in the Maharashtra country (the Deccan). These are sub-divided into three sub-groups, the Kokanasthas, the Deshasthas and the Káradás. The origin of the first as narrated by tradition is as follows :—When Parshuram, the sixth incarnation of Vishnu, had destroyed the Kshatriyás he to atone for that sin granted the whole earth to the Brahmans in gift; and brought out a strip of land for his own use from the sea. Having settled there he once wanted to have some Brahmans for the performance of a Shráddha and a sacrifice, and sent emissaries in search of them ; but none came. This enraged him so much that he wished to create new Brahmans. With this idea uppermost in his mind, he went to the sea-shore for his morning bath and there found some fishermen standing near a funeral pyre (chitá). He asked them who they were ; they replied they were Kaivartas and lived on fishing. On this he granted them Brahmanhood and said that they would be known to the world as the *Chitá-pávan* Brahmans, since they had been purified near a funeral pyre.

Kokanashta or Chitapavana Brahmans.

Deshastha Brahmans.

22. There was once a king by name Maharashtra, who ruled over the country now known to us by that name. He thought of performing a sacrifice and invited Brahmans from the north of India. After the ceremony was completed he gave them rich gifts and settled them there. Hence they were known as the Maharashtra Brahmans ; and as they settled in the country (*Desha*) they are known as the *Deshasthas.*

Karada, Golak and Devrukha Brahmans.

23. Those Brahmans who settled in the Karhát country, *i.e.*, the country south of the river Krishna in the Deccan are known as the *Karáde* Brahmans. The descendants of a Brahmán of the Chitpaván class and a widow are known as *Golak* Brahmáns. There lived a Chitpaván Brahman by name Vásudev Chitale. He thought of digging a well, as a charitable act, for the public on a high road. He prevailed upon the passers by to assist him in his work. While the work was in progress, some Karáde Brahmans from Devrukha happened to come that way and were astonished to see a number of Brahmans engaged in digging earth. Thereupon they asked Chitale the reason of it ; he told them what he wanted and requested them also to lend a hand. But on their refusing to enter into such humble work, he cursed them saying that for all future time they would be known contemptuously as *Devrukhás*, and would suffer from poverty and meanness.

C. The Gujarati Brahmans.

Origins of the Gujarati Brahman castes.

24. As shown in plate A_1 the Gujarati Brahmans can, from the traditional origins of the various sub-castes forming that big class, be grouped under two heads, *viz.*,—(1) the immigrant, (2) the local Gujarati Brahmans. The first group is called immigrant, because tradition reports the members of the various sub-castes coming under it to have come from beyond the limits of Gujarat ; the second is so styled because these castes are known to have been created within the confines of Gujarat proper. Of the immigrants there are large sub-groups, each comprising more than one sub-caste. The Audichya group is the largest of all and contains within it nearly twelve sub-castes.

I give below the history of the origins of the castes and sub-castes, as known from tradition or old legends, in the order given in the list.

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a. Immigrant Gujjar Brahmans.

Khedaval Brahmans.

25. Two Dravid Brahman brothers, in the course of their pilgrimage, came with their followers to Ilvapur (modern Idar) to bathe in the Hiranya-garbha river.

Plate A 2.

Baj and Bhitra.

As the king of this place was childless, he sent for these learned brothers and requested them to perform a sacrifice which they did to the king's satisfaction. The king thereupon granted them a village named Brahma Kheta. But a dissension arose among their followers as to its acceptance. When the dispute grew high the king ordered the gates of the city to be closed. The followers of the younger brother, who was for its non-acceptance, climbed the City walls and escaped from it, and those of the elder remained within. The former are therefore called the *Báhya* (*i.e.*, outer), corrupted into *Báj* and the latter the *Bhitrá* (inner) Khetakas or Khedavals.

The Audichya Brahmans and their Sub-castes.

26. The origin of the Audichya Brahmans in Gujarat is a matter of history :—

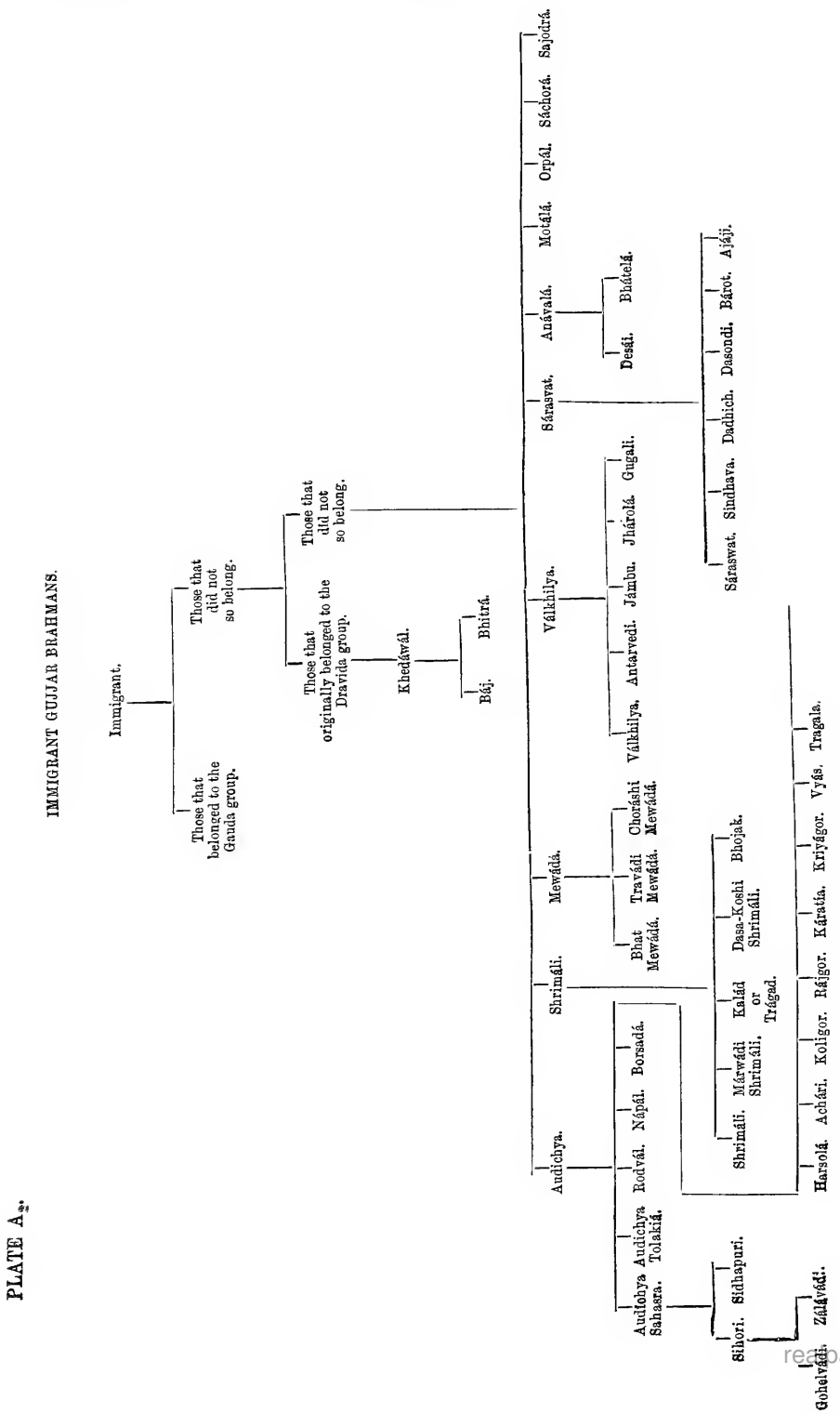
Mulraj the founder of Anhilwár Pattan being troubled at heart about his future for the murders of his kith and kin at the time of ascending the throne repaired to his Guru and asked his advice. The Guru replied that he should go to Siddhapur of great religious sanctity and should there send for the learned sages and confer Dán (gifts) on them. On the king asking him where these sages could be found, the Guru said :—" Brahmá has created such in the North of India for the protection of the Vedas ; therefore they should be invited and given gifts." Thereupon the king with his queen went to Siddhapur and sent emissaries to North India, who brought with them 1,016 Brahmans. Of these 105 Brahmans were from Prayága (Allahabad), 100 from the hermitage of the sage Vyása, 100 from the country on the banks of the river Saryu, 200 from Kanya Kubja (Modern Kanoj), 100 from Kashi, 211 from Kurukshetra (Panipat), 100 from Gangá-Dwár and 100 from the Naimisha forest. After they had been duly received and honoured, the king offered to bestow gifts upon them, but these they rejected ; and so the disappointed king returned with his queen and followers to his capital. After a time when he heard that these Brahmans had gone on a pilgrimage, the king, restless as he was, asked his queen to proceed to Siddhapur and entice their women by a display of fine clothes and ornaments to accept them. The queen was easily successful in this. When the males returned they learned what the women had done and were enraged ; but being powerless against the persistency of their finery-loving women there was no way left but to express their willingness to accept gifts for themselves also. The king then went over to Siddhapur and gave them gifts of villages, costly ornaments and handsome wearing apparel. He granted the town of Siddhapur to 21 Brahmans ; Sihore in Kathiawar to 10 ; 171 villages about Siddhapur to 479; and 81 villages about Sihore to 490 Brahmans. Thus, in all, a thousand Brahmans accepted his gifts and only 16 stood firm and refused the king's bounties. The group of these thousand has since then been known as the *Sahasra*, in Sanskrit a thousand ; and because they had come from Udich (North) they came to be known as—*Audichya Sahasra.* Of these one thousand, 500 Brahmans who had received Sihore and its surrounding villages in gift, went thither and are known as Sihore Sampradáya Audichya Sahasra

Audichya Sahasra.

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PLATE A.



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Sihori and Sidhpuri.

Brahmans; and the other 500 who remained and settled in Siddhapur and round about are known as forming the Siddhapur Sampradáya. The Sihore Sampradáya is sub-divided into Gohelvádi and Zálávádi, from two of the divisions of Kathiawar where they had subsequently settled. The sixteen Brahmans who had kept aloof from any participation in the gifts, formed themselves into a *Toli, i. e.,* band, and separated from the main body at first. But when after much persuasion from the king, they also consented, they were given Cambay and the surrounding villages where they settled from that time. They are therefore known as Audichya *Tolakia.* The Audichya Brahmans have the following sub-castes emanating from them :—Rodwál, Napál and Borsadá, Harsola, Koligors, Rájgors, Káratiyás, Kriyágors, Vyás, and Tragálás.

Gohelvadi and Zalavadi sub-divisions of Sihori.

Tolakia.

Rodwal, Napal Borsada and Harsola Brahmans.

27. The *Rodwál* Brahmans are sub-castes of the Audichyas. They are so called because they migrated to Roydá in Marwar and setted there. The tradition about the *Nápál* and *Borsadá* Brahmans runs as follows :—

Napal and Borsada Brahmans.

In old times, there ruled in Gujarat a king who offered to give handsome presents to those learned Brahmans who would settle in his territories with their wives. Two Audichya Brahman youths hearing of this set out for the capital of the king ; but being unaccompanied by their wives they took with them two girls of other castes and passed them off as their wives. The king bestowed upon one the village of Nápál and upon the other that of Borsad, as gifts. Then they thought of giving up the girls ; but being in their turn threatened by them they continued them as their wives and settled in the said villages. They and their descendants have thenceforward been known as Nápál and Borsadá Brahmans respectively. Some Audichya Brahmans were invited by the king of Harishchandrapur (modern Harsol) to settle in his capital city. They were given large gifts. Their descendants are known as *Harsola* Brahmans.

Harsola Brahmans.

Acharis, Koligors and Rajgors.

28. *Koligors* are the Gors or priests of the Kolis. Originally they were Audichya Brahmans ; but on account of their priestly services being confined to the Kolis they are known by this name. Similarly, the *Rajgors* are the Gors or priests of the Raj-castes, *i.e.,* the Kshatriyas and such others. It is not known how some of the Audichyas came to be known as *Acháris.*

Karatias.

Káratiás or *Kayatiás* are those Audichya Brahmans who perform the funeral ceremony on the eleventh day after death, from *Kayatum,* a word meaning the eleventh day ceremonies.

Kriyagors.

Kriyagors also declare themselves to be Audichyás, so called from their having taken to performing Kriya, *i.e.,* funeral ceremonies.

Vyas Brahmans.

Vyás Brahmans are those Audichya Brahmans who accepted gifts from a Musalman king and have therefore been excommunicated by the general body. These persons have formed a separate caste now known as Vyás.

Tragalas.

29. *Tragálás* are said to be the descendants of an Audichya Brahman by name Asit. He was the family priest of the Kunbi Patel of the village of Unza in the Kadi District of this State. This patel had a daughter for whom a demand was made by the Emperor of Delhi. This demand being refused by the Patel an army was brought against him by the Emperor. When it had encamped near Unza, the Emperor sent for the patel and asked him the reason of his insolent reply ; whereupon he said that as the girl was not his but was Asit's he could not well obey the order. On Asit being asked to confirm what the

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Patel said by dining with the girl, he did it ; but was excommunicated by the Audichya Brahmans for his having eaten with a Kunbi girl. From that day forward, he and his descendants have formed a separate caste. They are also known as Bhavaiyás from their occupation of performing Bhavais, meaning plays of common life, chiefly low and obscene plays and dances and burlesques.

The Shrimali Brahmans and their sub-castes.

30. The legend runs that the sage Bhrigu had established his hermitage near the Triyambak lake in the north-west of the Arbuda forest and was living there with his wife. He had a daughter named *Shri*, a model of feminine loveliness and beauty, whom her father intended to give in marriage to Vishnu. The sage Nárad on hearing of this went to Vishnu's heaven and there requested him to accept her ; and the request was granted by him. But when after the marriage ceremony was over, Vishnu prepared to ascend to his heaven with his new bride, Nárad protested that as she had till then not known herself she could not be taken up there, and that therefore she should purify herself in the waters of the Triyambak Sarovar in order that she might know herself. Thereupon she and Vishnu bathed in the tank and the gods who had accompanied Vishnu from heaven being pleased with this act of theirs desired *Shri* to ask for any boon. She asked them to build a magnificent city there and to people it with Brahmans. The gods thereupon ordered the celestial architect, Vishva-karman, to build a city there and sent emissaries to fetch learned Brahmans from all parts of India. 45,000 Brahmans, with 5,000 followers came to that place from various parts and were settled there by *Shri*. As that city was built by the order of *Shri* and as at that time the Vimáns (balloons) of the gods were collected there in such a large number as to form a Málá (a row), it was named *Shrimála* ; and the Brahmans who settled therein came to be known as *Shrimali* Brahmans. It is further said in the legend that at the time these Brahmans were installed in Shrimála, the god Varuna presented a garland of 1,008 gold lotuses to *Shri*. When she put it on her person, there appeared reflections of males and females in the petals of the lotuses. On *Shri* looking at them, they turned into living males and females and prayed to her to save them from the degrading state of begging and to show them some means of obtaining a livelihood. Then *Shri* told them that they were Brahmans and should follow the profession of jewel-setters or goldsmiths; and that they would be known as Kalád. At present these people are known as Trágad Sonis. The Shrimáli Brahmans are divided into the following sub-castes :—Dasakoshi, Bhojak and Márwádi.

Dasakoshi Shrimalis.

One of these Shrimáli Brahmans once upon a time had eloped with a woman of another caste ; he subsequently married her and settled with her in some foreign country some ten *kos* away. His descendants are at present known as *Dasa-koshi* Shrimális.

Bhojaks.

Out of the forty-five thousand Brahmans that had come to Shrimála at the invitation of the gods as said above, 5,000 gave up their Brahmanism for Jainism and since then came to be known as *Bhojaks*.

Marwadi Shrimalis.

Those Shrimáli Brahmans who have remained in Márwád are known as Márwádi Shrimáli Brahmans.

Mewada Brahmans and their sub-castes.

31. It is said that once the sage Nárad, in his wanderings upon this earth, went to Nág-Loka (country of the serpents) and there informed the chief

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of the serpents, Vásuki, of mythological fame, that all of them were to be destroyed. This information very naturally agitated the whole community which, therefore, requested the sage to show them some way of salvation. Nárad replied that they should approach the god Shiva. Thereupon Vásuki went to Kailása and there pleased the god by severe austerities. Then Shankara was pleased to say that the only way to avoid this danger was that he should make some Brahmans settle in the Mewád country near the Ekalingi Mahádev on the Trikuta mountain, and please them in a way to command their blessings. Vásuki did it; and as that city became Bhaya-hara (the means of removing the fear of the serpents), the Brahmans residing therein were known as *Bhaya-hara* Mewádás. From this the name has corrupted into *Bhatt* Mewádás.

Travadi Mewada Brahmans.

Some pupils of these Brahmans had betaken themselves to a village called Trayamvaya and therefore were known as Travaya Mewádá; but this latter name has now degenerated into *Travàdi* Mewádás.

Chorasi Mewadas.

At the instance of Shiva Vásuki settled there some more Brahmans who had to maintain themselves by begging alms in 84 villages, and therefore these are known as *Chorasi*, 84, Mewádás.

Valkhilya Brahmans and their subcastes.

32. When Shiva wished to marry Párvati on the banks of the river Arunanásha near Mount Abu, Brahmá had taken upon himself the task of officiating as priest at the marriage ceremony. Sand was sprinkled over the ground and on it the *Vedi* for performing the *homa* (sacrifice) was erected. While performing the ceremony Brahmá became curious to see the bride's face. To gain his end clandestinely, he made the fuel to smoke. This smoke compelled the bride and the bridegroom to close their eyes; seizing this opportunity Brahma lifted the veil of the bride and saw her face, when her unparalleled beauty and charms so excited his passion that he was powerless to resist it; and the sand became wet. Each particle of this sand was then turned into a Brahman by Shiva. These 88,128 Brahmans so created are known as *Valkhilya*, because of their creation from particles of váluka (sand).

Antarvedi Brahmans.

Of these, 60,000 Brahmans went to the abode of Surya (sun); and 495 migrated to the country between the Ganges and the Yamuná and became known as *Antarvedi*; 9,000 settled on the banks of the river Jámbu and came to be known as the *Jàmbu* Brahmans; 18,128 settled in the town of Zalyodar and are therefore known as *Zàroldàs*; and the 505 that remained were sent to Dwarka by Brahma; there they took to performing a gugal (Bdellium, *Amyris agallocha*) sacrifice by the command of Shri Krishna, and they are therefore known as *Gugalis*.

Jambu Brahmans.
Zarolas.
Gugali Brahmans.

The Saraswat Brahmans, and their subcastes.

33. When Ráma, the King of Ayodhyá, returned from Lanka, he on his way home approached the mountain of Chitrakuta. There he remembered that he had made a vow to worship the goddess Hingalá before entering Ayodhyá. He set out with Sitá, Hanuman and others towards Sindh where the goddess had her temple. When he reached that country he put up in a beautiful place, at the instance of his guide, to pass a night there; but when he was requested to take his meals, he refused to do so before feeding a number of Brahmans in obedience to a vow. But Brahmans were scarce and hence he got restless. In the meanwhile, the goddess Sarasvati appeared to him in person and offered him his choice

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for a boon. Whereupon Ráma requested her to supply him with Brahmans. The goddess thereupon rubbed her hands against the earth, which produced 1,296 Brahmans who are, therefore, called *Sáraswat* Brahmans, from her name.

Sindhva Saraswats.

Those Sáraswats who remained in Sindh are known as *Sindhvá* Sárasvats, and the others are known as simply Sáraswats.

Dadhicha Saraswats.

There was one learned Brahman among them, by name *Dadhicha* ; his descendants are known by his name. But with the increase of descendants, several Gotrás (families) were formed among them; and thenceforward they came to be known by the name of the Gotrás. One of them is Páráshar, and, therefore, the Brahmans having that Gotra are known as the *Párásha*r Brahmans.

Parashar Brahmans.

Another Sáraswat, by name Durga-Datta, had also made himself very famous by his learning and austerities. He was much respected by his castemen and the people at large. His descendants are divided into three groups ; (1) the *Dasondi*, (2) the *Ajáji*, and (3) the *Bárot*.

Dasondi, Barot and Ajaji. Saraswats.

34. When Ráma was returning from Lanká to his capital city Ayodhyá, he happened to see on his way the sage Agasti in the Dandaka forest and told him that he had to complete a vow that he had taken. The sage replied that he should proceed to the town of Anádipur (now known as Anával) and there fulfil his desired object. Thereupon Ráma proceeded to that place and ordered Hanumán to procure some Brahmans for him. Hanumán, therefore, went to the banks of the Ganges and brought 18,000 Brahmans to Ráma. But they were very dirty and were all of them suffering from ringworm and itches. Ráma, therefore, pierced the earth with an arrow with the result that a hot spring jetted out of it ; therein these Brahmans bathed and were cured of their filthiness. Then Ráma performed a sacrifice and settled them there with munificent gifts and proceeded towards Ayodhyá. These Brahmans are, therefore, known as *Anávalá* Brahmans. Out of these 18,000 Brahmans, 12,000 had accepted gifts of land and villages and are therefore known as *Desáis*, and the 6,000 that had not done so are known as the *Bhátelás*. The hot-water springs at Unai attest to the truth of this version up to this very day.

The Anavala Brahmans.

35. Similarly, 18,000 other Brahmans who were settled in Muktisthan (modern Mota) are known as *Motálas* ; and the same number that settled in Urupatan (modern Orpal) are known as *Orpal* Brahmans.

Motala Brahmans. Orpal Brahmans.

The *Sajodrà* Brahmans are those Brahmans who have been settled in the village of Sajod in the Ankleshvar Taluka of the Broach District, by Shri Ràma for their having assisted in performing the sacrifice.

Sajodra Brahmans.

Sàchorà Brahmans are so called from a village by name Sàchor, in the Rajputana agency, lying in the south of Marwar.

Sachora Brahmans.

(*b*) *Local Gujjar Brahmans.*

(1) *Káthiáwádi.*

36. The Kathiawadi Brahmans are divided into the sub-castes of Somapura, Girnara, Kandolia, Sorathia, Bardai, Uneval, Aboti, Gomatival, Sevak and Tapodhan.

Sub-castes of Kathiawadi Brahmans.

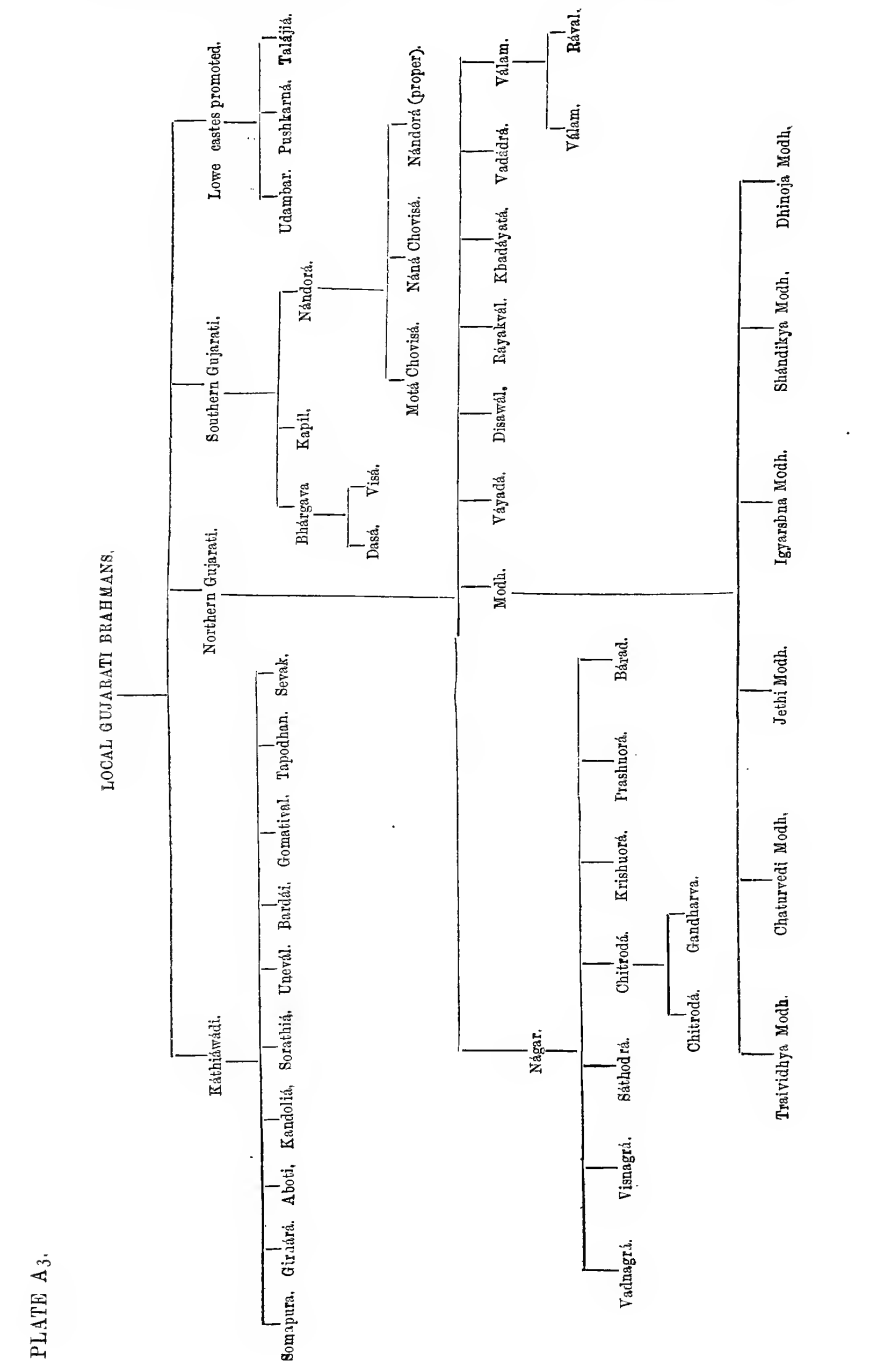
Plate A$_3$.

It is narrated that once in past ages Chandramá, *i. e.* the moon god, performed a sacrifice in the Prabhás-kshetra near the temple of Somnáth Mahádev in Káthiáwár. In this sacrifice many Brahmans had been invited to perform various

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PLATE A 3.



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functions relating to it, and were afterwards settled there. These are called *Somapurá* Brahmans because they were settled by Soma (moon) in Somnath. **Somapura Brahmans.**

Vishnu and Shiva, in their wanderings upon this earth, happened to come once upon a time to mount Revtáchal (now Girnár in Sorath in Kathiawár), and rested there. But as there were no Brahmans in the place, they went to the Himalayas and fetched some Brahmans from its caves and settled them there. These Brahmans were named Girnárá Brahmans by the deities. **Girnara Brahmans.**

Abotis declare themselves to be the descendants of the sage Valmik's younger son, who had been brought to Dwarka for the performance of a sacrifice by the order of Shri Krishna and who at its completion was settled there. **Aboti Brahmans.**

In days of yore there was a king by name Mandhátá in the Panchál country (in Kathiawar). He was of a very cruel disposition and oppressed his subjects. They thereupon went to the hermitage of Kanva now known as Kandole and told the sage the sad tale of their miseries. The sage thereupon sent for the king and remonstrated with him on his doings. The king repented bitterly of his conduct and promised to improve. As an earnest of his repentance he said to the sage that he was going to erect a handsome city wherein he would settle a number of Brahmans. Afterwards, when the city was ready, Kanva, at the request of the king, sent his disciples to fetch Brahmans from Prabhas-Pattan. They brought Brahmans from there to the number of 18,000. They were settled in the city and from the name of the place being Kandole, they are known at present as *Kandolias*. **Kandolia Brahmans.**

Sorathias are those Brahmans who declare themselves to have been born as such in the Saurastra, corrupted into Sorath. **Sorathia Brahmans.**

Unévál Brahmans are those who declare themselves to have been produced in Una by Shiva. Una belongs to the Junagadh State. **Uneval Brahmans.**

Bardai Brahmans are those who declare themselves to have been created in the Barda country, *i. e.*, the country belonging now to the State of Porebunder, in Kathiawar. **Bardai Brahmans.**

Gomtival Brahmans are those who were originally residing in the village by name Gomti among the Barda hills on the Porebunder side of Kathiawar. **Gomtival Brahmans.**

Those Brahmans who had been assigned the worship of Somnath Mahadev in Prabhás-Pattan are known as *Tapodhan* Brahmans, on account of their having taken to using things dedicated to Shiva, which is prohibited by the Shastras; and, therefore, they are considered degraded and hence their name. **Tapodhan and Sevak Brahmans.**

(2) *Northern Gujarati Brahmans.*

37. The Northern Gujarati Brahmans are divided into the following sub-castes :—Nágar, Modha, Vadádrá, Ráyakvál, Disáwál, Váyadá, Khadáyatá and Válam. **Nagar Brahmans and their sub-castes.**

From the Skanda Purana we find that at the place where there now stands the temple of Hatkeshvar Mahádev (at Vadnagar in the Kadi Division), there was in ancient times a hollow through which the mortals of this earth used to go to the netherworld, there to bathe in the Ganges and worship the golden emblem of Shankara, with the result that they were purified and could go up to heaven. But Indra, out of pure jealousy, closed up that hollow by placing over it mount Rishya Shringa. The place, however, did not lose its sacredness in the estimation of the people who, therefore, erected temples there and consecrated many holy places.

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The result was that a number of learned Brahmans settled there. When the king of that country once happened to suffer from leprosy he, at the advice of his councillors, sought the aid of the Brahmans. They, by the power of their learning, cured him of his disease. The king was much pleased and asked them to accept gifts which they stoutly refused to do. The king was disappointed; and so one day taking advantage of the absence of the male Brahmans to Pushkar, he sent his queen with rich ornaments and wearing apparel to the females. This appears to be a time-worn contrivance, as it has been, as already mentioned, resorted to in the case of the Audichyas also. Naturally the fair sex could not withstand this temptation and so with the exception of 4 women only, all accepted them. The result of this, however, proved disastrous to their husbands ; because those among them whose wives had accepted the gifts lost their power of voyaging in the sky. These at once left the country with their families; but the others remained there and accepted gifts of lands and villages from the king. Hence, the city was called Chamatkarpur (the miracle city). The Nagar Brahmans are divided into the following sub-castes:—*Vadnagra*, *Visnagra*, *Sathodra*, *Chitroda*, *Krishnora*, *Prashnora* and *Barad*. One of these Brahman youths once happened to kill a young serpent ; the whole class of snakes was enraged against the Brahmans and commenced a regular war against them by biting and killing whomsoever happened to be within reach. When the Brahmans had lost very considerably in this fight, they approached and worshipped Shiva so devoutly and fervently, that he appeared to them in person and asked them to repeat a *mantra* wherein the words '*Nagaralam, Nagaralam*' (meaning no poison) appeared at the end, with the result that so soon as the serpents heard that *mantra* they ran away to the netherworld, and those that stayed lost their venom. The Brahmans thanked Shiva heartily for teaching them the *mantra* and freeing them from the terrible affliction. Hence the city was styled Chamatkárnagar, and as it was the first Nagar (city) it came to be known as *Vridhha Nagar* or Vadnagar and the Brahmans therein were called *Nágars*.

Bahya Nagars.

.The first schism among them took place when one of them gave a piece of land to a foreign Brahman for the purpose of erecting a temple of Shiva thereon, against the unanimous wish of all. This action of a single individual exasperated the rest so much that he was instantly excommunicated and exiled from the city. He and his adherents and their descendants are, therefore, now known as *Báhya* Nágárs, *i. e.*, those Nágárs who have been sent out of the city. These are known also as *Prashnorás*, a corrupted form of Prashnottara, *i.e.*, Prashna (question) Uttara (reply), because the said Brahman replied to the request of the stranger for a piece of land.

Visnagra Nagars.

The second schism among them took place on the occasion of the offers of gifts by king Visaldev. Those who accepted the gifts had to separate from the main body. The first to separate were the Visnagará Brahmans who accepted Visnagar as a present; next after them were the Sathodarás who accepted Sathod : then the Krishnoras who received Krishnore. These acceptors of gifts migrated to the villages presented to them, settled there, and were thenceforward known by the names of those villages prefixed to the word Nágar. The main body that remained in Vadnagar was of course known as the Vadnagará Nágars.

Sathodara and Krishnora Nagars.

Vadnagara Nagars.

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There occurred a further split in the main body ; not because of any dissensions such as are mentioned above but because of a Moslem invasion. Most of the Nágars escaped outside the city of Vadnagar under one garb or another, to escape the terrible slaughter of the Hindus in general and the Brahmans in particular, at the hands of the Musalman invaders. The refugees scattered over Káthiáwár and Central Gujarat, but retained their caste name of Vadnagará Nágars ; those who escaped to Chitod in the Rajputana States are known as *Chitroda* Nágars.

Chitroda Nagars.

Some of the Báhya Nágars, not finding suitable wives among their fold, took them from among the other Brahman communities and are therefore styled Bárad (outside) Nagars.

Barad Nagars.

Another tradition of the origin of the word Nágar says that at Shankar's marriage with Párvati, when Brahmá being smitten by Párvati's beauty and being unable to control his feelings left unfinished the performance of the nuptial sacrifice, Shankar threw down six grains of rice and from these arose 6 Brahmans. These were married to *Nága* females and from that time forward they were known as Nágars.

38. Brahmá was once performing *Tapa* near a town by name Dharmáranya near Sidhhapur. On its completion he invited Vishnu and Shankar and created 18,000 Brahmans, who were therefore known as *Traividhya* Brahmans, as being created by three deities. But the town went on changing its name in every Yuga. It was Dharmáranya in the Satya Yuga ; Satya Mandir in the Tretá ; Veda-Bhuvan in the Dwápar ; and Moherpur in the Kaliyuga. This last name was corrupted into the modern Modherá and hence the Brahmans residing therein are called the Mudhera or *Modh* Brahmans. The word Traividhya also got changed into Trivedi. After the lapse of many years, the town was bestowed upon his daughter as a marriage gift by the king of Kanauj. She being of the Buddhist persuasion deprived the Brahmans of their rights and holdings and compelled them to vacate the town. The Brahmans therefore approached her father with a request that the town should be restored to them ; and the King promised them to do so in case they performed a miracle. Some of the Brahmans were for making a trial and the others were against it and were for depending upon fate only. These latter are, therefore, known as *Chaturvedi* as they added one more quality of fatalism to the three *Gunas* already possessed by them, *viz.*, *Satva*, *Tamas* and *Rajas*. Still some 20 men from the old sect and 11 from the new one set out for Rámeshwar to gain their cherished object. But the twenty Chaturvedi Brahmans got tired and disgusted on their way, and stopped and gave up accompanying the eleven. These seceders lost much of their old habits and customs on account of their having stayed in a foreign land ; they also took to dressing themselves in the fashion of the land of their adoption; they are called Malla or *Jethi* (*i.e.* wrestlers) Modhs. The rest proceeded to Rámeshwar, and returned with their object fulfilled ; but for reasons similar to those stated above, they became separate from the others and are known as the *Igyarshaná* Modhs.

Modh Brahmans and their sub-castes.

Traividhya Modhs, Trivedis.

Chaturvedi Modh Brahmans.

Jethi Modhs, Mallas.

Igyarshana Modha Brahmans.

While living in Modherá, the Modhs used to keep a number of cows, which they were in the habit of sending to the jungles for grazing under the care of illiterate Brahman youths in the town. Brahman maidens and widows used to

Dhinoja Modh Brahmans.

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carry their noon-day meals there as the youths had to stay there the whole day. From this practice matches were formed and illegal connections were the result. When this became known to the Brahmans they were enraged; but as it concerned the whole community, they built a new village on the pasture land and compelled those erring youths and maidens to settle there as a distinct community. This new village was named Dhenuja, as the occasion for this new habitation was the tending of cows; and the Brahmans who settled there were called Dhenujás, now *Dhinojas*. How some of them came to be known as *Shandilya* Modh Brahmans is not known.

Vayada Brahmans.

39. There was a holy place by name Vatiká in the midst of the Madra, Sauvir and Dhanva countries, where a sage by name Vádava had made his abode. His severe austerities pleased the gods so much that Vishnu and the other gods appeared to him in person and asked him to name his desire. Whereupon the sage requested to be supplied with issues of his mental powers; *i. e.*, not in the ordinary way but by the force of his will only. The gods said,—"So it will be done; and when Váyu (*i. e.* the wind god) will appear there in person such Brahmans will come into being and will, therefore, be known as the *Váyadá* Brahmans."

Disáwál Brahmans.

40. Once Brahmá ordered the celestial architect Vishva-Karmá to build a city on the banks of the river Bannas in the Brahma-Kshetra. This city was named *Darshanpur* (Modern Deesa) on account of its beautiful and handsome appearance. Brahmá then created 18,000 Brahmans from the Kusha grass and married them with 18,000 heavenly nymphs and settled the pairs there. These girls, at their marriage ceremonies, had expressly stipulated with their husbands that they would abandon them in case they accepted any gifts. The temptation however, of accepting presents no Brahman could resist and so they became widowers. They then prayed to the goddess to be again supplied with wives; and at her order, 16,000 and 2,000 girls were taken from among the Váyadá and Zárolá Brahmans, respectively. These Brahmans are known as the Disáwál Brahmans from the name of the town in which they had settled.

Raikval Brahmans.

41. In the town of Kathodar in Gujarat, there lived a sage named Satyapungava with his 1,292 disciples. He used to worship the goddess Lakshmi, who one day appeared to him in sleep. But the sage did not awake; and the goodess vanished. The sage on rising inquired of his disciples, '*Kva Rayas ?*' (*i. e.* where is Lakshmi ?). But as they could not give a reply, he was enraged with them and cursed them and said that they would be thenceforth known as the Raikyavasa Brahmans in imitation of the question put to them. This was latterly corrupted into *Ráyálval*.

Khadayata Brahmans.

42. In olden times some 18,000 Brahmans were living in a place known at Kotyárka now Kotárak in Gujarat. They pleased Shankar so much that he asked them to tell him their desire. But they could not do so on account of their disagreement (khatpat) with their wives and therefore they were cursed with the name Khandayata (modern *Khadayata*) by him.

Vadadra and Valam Brahmans.

43. *Vadadaras* are those Brahmans who were originally inhabitants of the village of Vadád, about fourteen miles north-east of Ahmedabad. *Válam* Brahmans derive their name from the town Válam in the Visnagar Taluka of this State. One of their sub-divisions is known as *Rával* Brahmans from the fact of

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their having migrated to a village by name Rával in Kathiawar, and their having taken to eating and intermarrying with the Chárans. **Ravals.**

(3) *Southern Gujaráti Brahmans.*

44. There was a sage by name Bhrigu ; he performed severe austerities on the northern bank of the river Narmadá and thereby pleased the god Shiva. The latter thereupon asked him to name his desire. The sage requested Shiva to so bless him and the spot on which he had performed those austerities that the spot may ever after be known by his name Shiva told him that the place belonged to Laxmi and he should therefore approach that goddess to gain his end. The sage went to Laxmi and prayed to her to allow him to consecrate the place in his name. Laxmi returned with him to that place and he offered a prayer to Kurma (the tortoise). Laxmi then ordered the celestial architect to build a town on the back of that tortoise. This town was, therefore, afterwards named Bhrigu Katchha, meaning " the tortoise of Bhrigu. " Laxmi, at her departure to heaven, went to the sage and handed over to him the lock and key of the place and told him to look after the town until her return from heaven. This done, she went to heaven and her misson there being done, she returned to the sage and demanded the lock and key. The sage then said that the place belonged to him and so he would not return them. This led to an altercation between the two. For arbitration the Chaturvedi Brahmans who were living in the place were cited. They decided in favour of the sage, being afraid of his curse. Laxmi was so enraged that she cursed them and said that their partiality would make them homeless and penniless and would prevent them from acquiring a knowledge of the Vedas ; and that all of them would be disunited and quarrelling among themselves. The sage then performed severe penances to please Shiva and ultimately succeeded in doing so. Shiva at the sage's request told him that even though disunion due to Laxmi's curses would remain there, still the Brahmans of the place would, by his favour, be proficient in the Vedas and would be religious and happy. These Brahmans are known as the *Bhàrgava* Brahmans. **Bhargava Brahmans.**

45. The *Kapils* trace their descent from the sage Kapil ; but are probably so called from their being originally residents of a village named Kavi, in the Broach District. The *Nándorás* derive their name from Nándode, the capital town of the Rájpiplá State. Among them there are three sub-divisions, Motá Chovisá, Náná Chovisá and the Nándorá proper. **Kapil and Nandora Brahmans.**

(4) *Lower Castes promoted.*

46. In the battle between the gods and the demons, when Tripurásur, the chief of the latter, had been killed by Shiva, some of his followers fled to the jungles and there took to performing severe austerities under the shade of Udambar trees. Shiva was thereupon pleased with them and said that they would be known thenceforth as the Udambar Brahmans. **Udambar, Talajia and Pushkarna Brahmans.**

Ráma, the King of Ayodhyá, on his way to Prabhás Pattan halted near the temple of the goddess Rutámbá (now Rohápuri Mátá in Bhavnagar) and there performed a *homa* in her honour. At its completion he commenced to offer Dakshiná (money-presents). Some fishermen came to receive the Dakshiná in the disguise of Brahmans. Rama was enraged with them ; but at the intercession

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of the goddess, they were allowed to depart in the garbs they had assumed and to settle in a village named Tuljapur (now Talajá) ; they were thenceforth known as the *Talájia* Brahmans.

Pushkarnás are reported to be originally Beldárs, but on account of their having dug the Pushkar lake near Ajmere, they were raised to Brahmanhood and are thenceforth known as the *Pushkarnás*.

5. THE KSHATRIYAS, THEIR DIVISIONS AND ORIGINS.

The Kshatriyas and their classes.

47. The great Kshatriya class of old days, that had been the bulwark of Aryan supremacy in India and was the centre round which many an anecdote has turned in the Puránas and specially in the Mahábhárat and Rámáyana, is now split up into many branches, castes and sub-castes. The principal branches into which we might separate them at first are—(*a*) warriors, (*b*) writers and (*c*) traders. It is doubtful whether to put the Kshatris (or Khatris as they are called) under the head of writers ; for they include, in Gujarat, the followers of humble professions like dyers and weavers. But they are placed under writers for want of any other situation for them, until ethnological enquiries fix their proper place.

Plate B.

(*a*) *The Warrior Kshatriyas.*

Sub-divisions of warrior Kshatriyas.

48. The first class comprises within itself (1) the Rajputs, (2) Káthis, (3) Vághers, (4) Mehers, and (5) Maráthás.

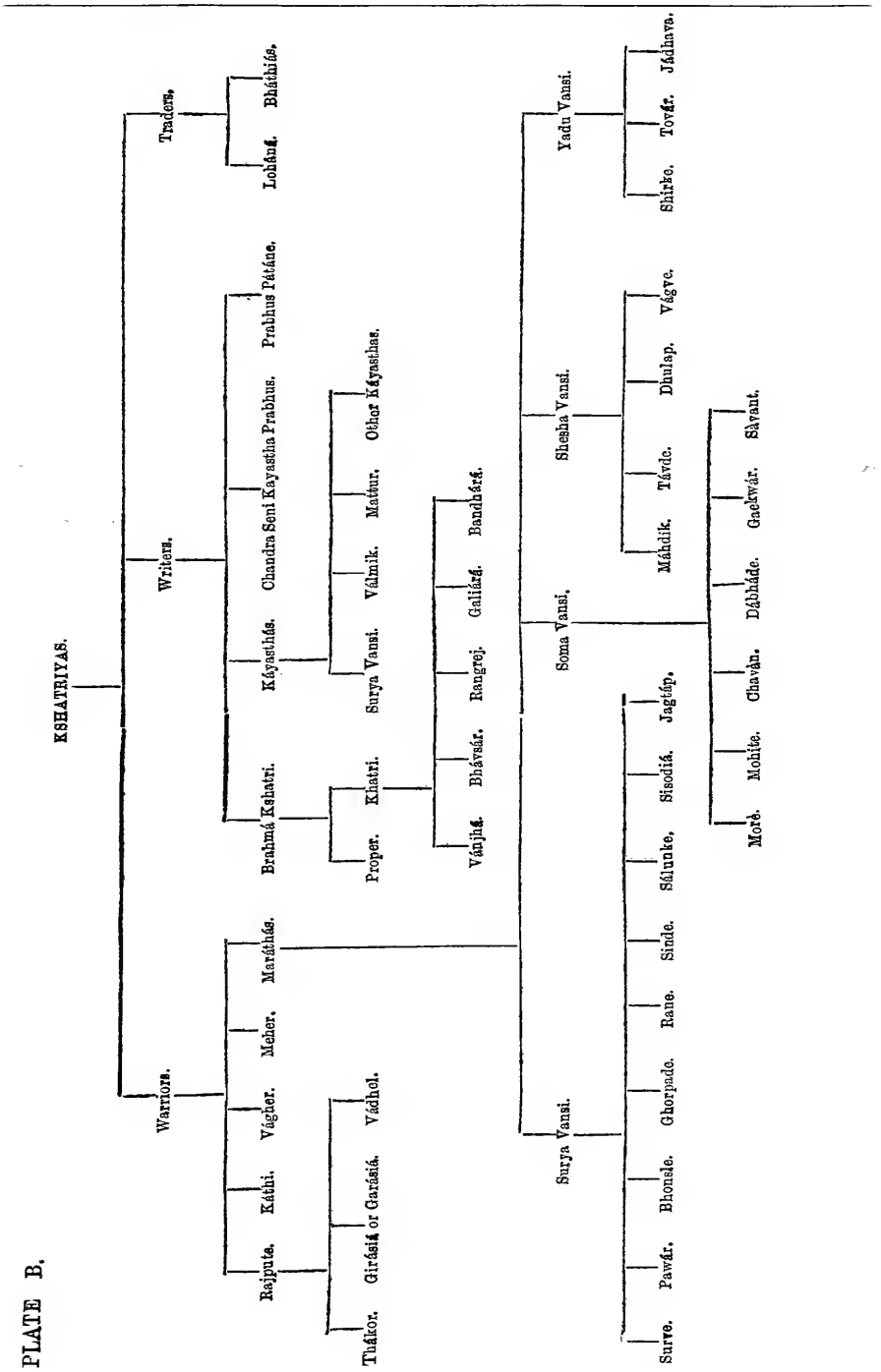
The Rajputs.

49. The Kshatriya class, as has been already observed before, was a mighty race of warriors in the old times. Though their occupation is now gone entirely, as a class of warriors, still their name survives in the feudal classes, as we may call them, which are composed of their descendants. Chief among them, in Gujarat, are the *Rajputs*, or descendants of royalty. It is doubtful whether all those classes, who claim Rajput origins, have sprung from the Kshatriyas of old. In these piping times of peace, the martial tribes have greatly degenerated. Other methods have been devised, under another Government, for the protection of the country ; and if a Rajput wishes to follow his old profession of arms, he has to enrol as Jack sepoy, and merge his family pride and sentiments, in the routine drill of a native Regiment, composed of paid men from all classes and castes. The Thakores or petty landholders, the Garásiás who possess lands on quit-rents or favourable tenures, the Molesalám converts and even some of the Aboriginal tribes are considered to be of Rajput blood. But of all who boast of this honourable pedigree the most remarkable in physique, in their mode of life, and their peculiar ways are the Rajputs of pure blood or descent. Of course, all their clans and tribes are not on a level in the ranks of precedence. Some of the Rajput cognomens are to be found even among the degraded classes. But the highest classes are still looked upon with awe and respect. Being mostly connected with ownership or cultivation of land, this Military race has now come to form only a part of the agricultural class. But those of them whom a dreary idle life, lavish expenditures and opium-eating have not already ground down to the condition of field labourers still show a spirit and fire never met with or expected in the millions of others that compose the Indian castes. Such are the Rajputs of the present day ; though only a few centuries back they ruled over this land of Gujarat, with good sense, ability and vigour. The tales of chivalry, of family

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PLATE B.



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pride, of devotion to arms, of love and beauty, and of the brave rewarded with the hand of the fair, that shine in every page of the history of Rájasthán and the Rásmálá of Gujarat, stir and charm the Indian reader and hearer (because the race of the story-tellers is not yet extinct), more than the Romances of mediæval times and the tales of the exploits of the chivalrous knights of the Table Round, however well sung in a foreign language. They are generally known by the name of Thákors or Girasias or Garasias. Those who hold a Giras are generally known as Girásias; and the Bhayáds or the relatives of a chief call themselves Thákors. These are different from the Kshatriyas of North India who are immigrants to this State and call themselves also Thakors. The present Rajput Girasia or Thakor, however, is in the mouths of the other busy communities a bye-word for idle habits, utter inability to manage his household, and opium-eating. It is but too often that his patrimony is mortgaged to a neighbouring Bania or banker, in entirety. So long as he gets his daily dole of opium and is kept in food with his family, he has little more care for aught else and allows his creditor to keep the accounts as he may wish. The Bania, on his part, is not slow to respond to the call. Every morning, the settled quantity of the drug is supplied to the Girasia and the corn and other supplies are furnished regularly. It is pleasing to the Girasia to be emancipated from the ignoble task of keeping an account of his income and expenditure ; and this he considers to be justly due to his noble birth. The Bania creditor who keeps the Girasia's accounts for him so manages them that in the long run very little remains to the Girasia of his ancestral estates. The Bania is too prudent to come to extremes. Under no circumstances is the opium instalment reduced or omitted ; and the Girásiá can also indent upon him for unusually large quantities, for the consumption of brother Rajput guests. When the daughters or sons marry, the Girásiá can also rightfully demand sums of money for the marriage expenses. Thus the Bania caters to all his personal wants ; which all told, are neither many nor oppressive. This arrangement, however, can last for only a generation or two ; and sooner or later, follows the inevitable result of the Girásiá family losing their patrimony, and not seldom labouring on their own lands. The Rajput ladies have been famous for shrewd sense and superior abilities than what their lords exhibit in managing both domestic and State affairs ; many are known to have saved their estates from ruin by tact and good management. But of the Rajput maidens not a few are compelled to lead a life of celibacy ; for the marriage expenses are heavy ; so heavy sometimes, that a Rajput has to sell out of land and home in order to defray them at the high standard consistent with the name and rank of his family. Daily opium-doling to a large number of guests, who stay for a long period of time, feeding them and their dependents, and stabling their riding-mares, purchasing gaudy silk dresses and brocades and the presents for the Bháts, or family-bards, form the chief items of marriage expenses. Strict Zanáná system prevails among the Rajputs ; and even the poorest will not allow their women to work in the field or to fetch water ; while widow re-marriage is strictly prohibited. To strangers the Rajputs are hospitable ; and they are very polite and courteous in their manners. They are tall and impressive, at least such as belong to good families, and they wear long thick whiskers or beards parted in

Thakore or Girasias.

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the middle to distinguish themselves from the Musalmans. The *Baroda Gazetteer* mentions the following as the chief Rajput clans :—Chávdá, Solanki, Vághelá, Songad, Makváná, Ráthor, Parmár, Gohel, Jhálá, Chohán, Tuár, Haráshi, Sodviá, Bháthi, Daimá, Pádhiár, Hádiál, Devlá, Dodiá, Biholá, Ráná, Thokiá, Jádejá, Dágh, Lákam, Mori, Humád, Pesrán, Háthá, Vaish, Válmá, Udávat, Ran Ráthod, Tantol, Paloniá, Rával, Vezániá, Chandrávart and Revod. The Rajputs are not under many restraints as regards food and drink ; and intermarriage is free between members of all clans, except in the case of specially high families and clans ; while some poor ones are known to accept brides from inferior tribes like those of the Kolis and the Bhils.

The Vadhels.

50. The *Vádhels* belong to the Rajput race and are found in the Okhámandal Taluka of this State. They were originally Ráthods from Marwar. Umedsing Ráthod came with an army from Marwar, slew the Chorás, and took possession of Beyt, whence the tribe is called Vádhel from " Vadha " meaning massacre.

The Kathis.

51. The *Káthis*, a strong and robust race inhabiting the peninsula named after them, were feudal chiefs. Their warlike propensities are well-known. They are said to be of Indo-Scythic origin. They first settled in Sindh in the course of their migration ; but being banished from there by the Soomuree king they took shelter in the dominions of a Rájá of the Vala race, who then ruled at Dhank, near Dhoráji in Sorath, and established themselves in the region of the Sourás where their influence became so predominant that the name of Káthiawar superseded the ancient appellation of Sourástra. In modern times they are mostly serfs on the soil, having lost their patrimony by large expenses and indolence. Those who have not lost all are renowned opium-eaters like the Rajputs. Still through all their poverty and indolence shine the tall statures, handsome faces, and blue eyes in both sexes, distinguishing them prominently from the various other castes and tribes of Káthiawar.

The Káthis give their traditional origin as follows :—

Auratia Kathis.

When the Pándavás lost all in the great game of gambling at Hastinápur, they had, according to the terms of the game, to betake themselves to a forest-life for 12 years, and at the end of that time to pass one year so secretly that their whereabouts may not be discovered by the Kauravás. If the places were discovered they had to pass 13 years more in exile. The Pándavás after the expiry of twelve years of forest-life concealed themselves in the Viráta country (lying about Dholká in Gujarat). The Kauravás suspected this and, in order to ascertain the truth, they went there, but were unable to get hold of the Pándavás. Duryodhana then suggested cow-lifting to force the Pándavás to come to the rescue. As they could not do the act themselves owing to their being Kshatriyas, he asked Karna to devise some means of putting that scheme into execution. Karna struck the earth with a wooden stick and produced a man. This man so brought into existence by a Káshtha (wooden stick) was named Kathi (a corrupted form of the original Sanskrit word). He was asked by Karna to lift the cows and was enjoined to maintain himself on plunder and cattle-lifting thenceforth. For the service the Kathi was rewarded by his master Duryodhana with the gift of the Pawár principality of Dhár in Central

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India. Here he married an Ahir girl and had by her eight sons, who became the progenitors of eight Shákhás or families. They are Patgar, Párvá, Mánjariá, Toriá, Bel, Jebaliá, Nehar and Náthá. All these eight families are known as the Auratias, meaning inferior. These Auratias are really speaking the pure Káthis as opposed to the other Káthis known as the Sakhayet, meaning noble Káthis; but as they give their daughters in marriage to the latter they are considered lower in the social scale.

Sakhayat Kathis.

The Sakháyat trace their descent as follows :—When Karna of Mahabhárat-fame went to fight in the great battle of Kurukshetra, he was accompanied by his son Vritket. Seeing how affairs were being shaped in that battle, Karna prevailed upon his son to save his life by returning home. From that day his descendants were called Válá Rajputs, from *Valga* returned. One of his descendants by name Dháno Válo was ruling in Dhánk in Káthiawár, when a large crowd of Káthis from Dhár came there to escape the severity of a famine. Among the refugees there was a Kathi named Bijal belonging to the Patgar branch, with his family. His daughter named Rupdi was very beautiful and Vera Válá, son of Dhana Válá, married her. When the fact became known the Rajputs excommunicated the Prince and his wife, who thereupon joined the Káthis. He had three sons by name Válo, Khumán, and Lalu by his Kathi wife. These three sons became the progenitors of three branches, the Válá, the Khumán and the Kháchar. These are known as the Sákháyats.

Dhandhal Kathis.

A third accession to this race was also of the Rajputs belonging, as they profess, to the celebrated Ráthode clan of Kanauj. They are known as the Dhandhals.

Marriage among Kathis outside their own circles.

It is a rule among these Káthis that the Auratias and the Sakhayats cannot marry within their own circle, but the Auratias have to give to and seek brides from the Sakhayats and *vice versa*. Similarly, there is no objection among them to take wives from among the Ahirs and the Babariás. Among them a brother's son or daughter can be married to the children of his sister. There is no objection to polygamy and no limit is fixed as regards the age within which a girl should marry. Widow-remarriage is not prohibited though some of the higher families do not generally practise it.

Sun-worship.

As both these Sections of the Káthis trace their descent from Karna, whom the Mahábhárat alleges to be the son of Surya (Sun), the Káthis worship the Sun as their race deity and insert the attestation of the Sun in all documents. They also worship the serpent God Vásuki.

What Animal prohibited for food.

The Káthis are prohibited from killing or eating the flesh of cow, deer and peacock. Other animals ordinarily used for food are permitted. They also drink liquor and can eat the food prepared by any Hindu except the unclean ones. The same restriction holds as to drinking water. They do not observe Sutaka (mourning) like the Hindus; similarly women are not segregated, as among the Hindus, at particular seasons.

Vaghers.

52. The *Vághers* are the descendants of one of the original tribes that inhabited Okhámandal; though some are of opinion that they are a spurious branch of the Jádejá family of Bhuj. Hence they are classed as Kshátriyás. Piracy was at one time their occupation, but with the establishment of order that occupation is gone. They are now mostly cultivators, and so attached to their sterile patches of soil, that under no inducements could they be made to migrate to better lands or more profitable occupations. Their original spirit is hardly yet

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extinct. The instance of a Vágher, who to escape from being arrested jumped down from the terrace of the palace in Baroda and quickly mounted a horse in Maharaja Khande Rao's time, is still fresh in the memory of many people. They are a well built race, but are naturally turbulent. It is only by the strong arm of the law and disciplinary measures firmly enforced by a special officer in command of a battalion stationed at Dwarka that they are restrained from plundering the pilgrims, a legacy of generations from their ancestors.

Mehers.

53. The *Mehers* from their features appear to belong to the Warrior class of Kshátriyás. Their number in this State is very small, only 31. Their principal home is the Porebunder State in Káthiawar. They are divided into five clans and claim to be pure Rajputs. They allow widow remarriage, but in other respects observe Rajput customs. Generally speaking, their faces are refined and pleasing. They dress after the fashion of Bharwáds. They are a brave people, but unfortunately by mistake they have been usually classed with the criminal classes.

The Marathas and their sub-divisions.

54. Like the Rajputs, another equally important race among the warrior classes of Kshatriyas is that of the *Maráthás*, who are said to have descended from 4 Vansas (stocks), *viz.*, the Surya (Sun) Vansa, the Soma (Moon), the Shesha (Lord of serpents) and the Yadu Vansa. These four stocks have given rise to 22 families; of these 9 belong to the Surya Vansa, 6 to the Soma Vansa, 4 to the Shesha Vansa, and 3 to the Yadu Vansa. Each of these families is again sub-divided into a number of sub-families making them in all 96. The Surya Vansi sub-families are nine in number;—Survé, Pawár, Bhonslé, Ghorpadé, Rané, Sinde, Salunké, Sisodiá, and Jagtáp. Of these the Survés are said to have descended from the Surya Vansi King Ajapal, and are sub-divided into 6 sections,—*viz.* Sitolé, Gavsé, Naik, Ghád, Ránt and Survé. The Pawárs are said to have descended from King Mayura Dhvaja and are sub-divided into 7 sections,—*viz.*, Pálav, Dhárrao, Dalvi, Vicháré, Sálaya, Kadam and Pawár. The Bhonslés are from King Bhoja and have 4 sections,—Sakpál, Nakáshe, Ráo and Bhonslé. The Ghorpadés are from King Harishchandra and are sub-divided into 4 sections,—Málap, Párdhé, Nalvadé, and Ghorpadé. The Ránés are from King Sudhanvá and are sub-divided into 5 sections,—Dudhé, Sigvan, Mulika, Pátak, and Rané. The Sindés are from King Bhadrasén. The Salunkés are from King Hansa-Dhvaja and are sub-divided into 5 sections,—Salunké, Vághmáré, Ghádgé, Ghágha and Patadé or Pavádé. The Sisodiás are from King Sinhketu and are sub-divided into 5 sections,—*viz.* Sisodiá, Páradhé, Joshi, Bhovar and Sálvi. The Jagtáps are from King Vasusén and are sub-divided into 4 sections,—Jagtáp, Selá, Mhátre and Sitolé.

The Chandra Vansa is divided into 6 sub-families,—(1) Moré, (2) Mohité, (3) Chaván, (4) Dábhádé, (5) Gáekwád, and (6) Sánvat. Of these, the Morés are said to have descended from the Soma Vansi King Mándhátá and are sub-divided into 4 sections,—Moré, Keshakar, Kalpáte and Darbáre. The Mohités are from King Sumati and are sub-divided into 5 sections,—Mohité, Máné, Kámré, Kánté and Káthavde. The Chaváns are from the Soma Vansi King Manubhadra and are sub-divided into 4 sections,—Chaván, Ghadap, Várangé and Dalpaté. The Dábhádés are said to have descended from Bhadrapáni and are sub-divided into

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4 sections,—Dábhádé, Nimbálkar, Ráv and Randivé. The Gáekwáds are said to have descended from the Soma Vansi King Chandrasén and are sub-divided into 3 sections,—Gáekwád, Pátankar, Bhátak or Kártavirya. The Sánvats are from King Bhadrasén and are sub-divided into 4 sections,—Sánvat, Kamblé, Insualkar and Ghádgé.

There are four sub-families of the Shesha Vansa,—Mahádik, Távdé, Dhulap and Vágvé. Of these the first is said to have descended from the Shesha Vansi King Kártavirya and is sub-divided into 5 sections,—Mahádik, Gavli Bhágle, Bháir and Thákur. The Távdés are from King Nágávana and are sub-divided into 5 sections,—Távdé, Sángal, Námjádé, Jablé, and Chirfulé. The Dhulaps are from King Mahipál and are sub-divided into 5 sections,—Dhulap, Dhumál, Dhuré, Káslé and Lendpawár. The Vágvés, are from King Vijabhinandana and are sub-divided into Vágvé, Parab, Mokáshi and Divté.

There are three sub-families of the Yadu Vansa,—Shirké, Továr and Jádhava. The Shirkés are said to have descended from the Yadu Vansi King Karna-Dhvaja and are sub-divided into 6 sections,—Shirké, Fákadé, Shélké, Bágván, Gávand and Mokal. The Továrs are said to have descended from King Jasumati and are sub-divided into 5 sections,—Továr, Támté, Bulké, Dhávdé and Mál-Pawár. The Yádavs or Jádavs are said to have descended from King Yadu.

The Gotras and other details of these 22 Maráthá families are given at the end of the Chapter, as Appendix I.

(*b*) *The Writer Class of Kshatriyás.*

Brahma-Kshatriyas.

55. The *Brahma-Kshatriyás* are divided into the Brahma-Kshatriyás proper and the Kshatris or Khatris (as they are popularly called). The tradition runs that Parshurám, after having killed a number of Kshatriyas, went to Sindh to complete his work of slaughter. When King Ratnasén heard of it he left the capital city with his five queens and went to the hermitage of Dadhich, a Sárasvat Brahman. All the queens were then in an interesting condition and so the sage allowed them shelter there. In due course, each of them was delivered of a son. When the boys grew up they began to play with the Brahman boys there, but were not allowed to leave the place, lest Parshurám should chance to see them and kill them. Once, however, the king left the hermitage in quest of shikar and was killed by Parshurám, who met him accidentally. His queens became *satis* after him. The boys were brought up by the sage as his own sons. After a time Parshuram came to the hermitage and on seeing them he suspected them to be Kshatriyás. But being informed that his suspicions were groundless he took the eldest, Jayasén, as his disciple and taught him archery. When he afterwards came to know that the boy was a Kshatriya, he pronounced a curse upon him and deprived him of the knowledge imparted to him. Jayasén then again approached Dadhich who taught him the Vedas and the learning necessary for a Brahman. From that day forward his and his brothers' descendants are known as Brahma-Kshatriyás. When Sindh was overrun by the Moslems they had to vacate the country for other parts of India. They are now generally in a flourishing and prosperous condition, as writers, pleaders and State servants.

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Kshatris and their sub-castes.

56. The second group of Kshatris or *Khatris* is sub-divided into five sub-castes, *viz.*, the Vánjhás, Bhávsárs, Rangréjs, Galiárás and Bandhárás.

Vanjhas.

The Vánjhás are weavers in general. They assert pretensions to a higher caste and so wear the sacred thread. There are Mahomedans and Jains also following this same occupation who are called Khatris. Among the Hindus of this class are included the Bhávsárs, Rangréjs, Galiárás and Bandhárás.

Bhavsars.

The Bhávsárs declare themselves to be so called on account of their having concealed themselves in the temple of a goddess to escape the consequences of the wrath of Parshurám, the mythological Kshatriya hunter, with the fullest confidence (Bháv) in her. They are generally calico-printers. They are also known as Chhipás. Some of them stand aloof from the rest and still consider themselves Kshatriyás thinking it undignified to follow the occupation of dyers. Allusion has been made to them above.

Rangrejs.

The Rangréjs differ from the large caste of Bhávsárs, in being only employed in colouring cotton stuffs, particularly the turbans, with kusumba (red) colour.

Galiaras.

The Galiárás have a slightly larger caste than the Rangréjs ; they work in gali (indigo.)

Bandharas.

The Bandhárás wash silk clothes. They have special ways of washing, cleaning and glazing silk clothes, so as not to spoil the texture or softness.

Kayasthas.

57. In the days of old, Yama, the Lord of death, is said to have complained to Brahmá, about the over-burden of work in his place and to have begged from him an assistant to help him in his work. Brahmá promised to think over the matter. After Yama had left, Brahmá by concentrating his mental powers created a man from his own body and ordered him to perform austerities near Ujayana. This newly-created man went there and did as he was desired to do. But while so engaged he married 12 wives, out of whom four were the daughters of the sage Vaivasvat and eight were serpent maids. Each of these twelve gave birth to a son ; then Brahmá appeared upon the earth, named the father Chitragupta and ordered him to go to Yama and work under him. His sons are called *Káyasthas* as their father had been born from the Káyá (body) of Brahmá. Each of these twelve sons was placed by Brahmá and Chitragupta in the service of a sage. These and their descendants are, therefore, known differently. Those Káyasthas who had followed the sage Saurabh and settled in the Surya Mandal country are known as Surya-Vanshi Káyasthas ; those who had followed Válmika are known as the Válmika Káyasthas, and those who had followed the sage Mathur and settled in the Mathur Country are known as the Mathur Kayasthas. After they had thus settled, a sage named Mandavya was wroth with them and cursed them and said that in the Kali Yuga all except the Valmika Kayasthas would occupy a degraded position and would all without exception rank below the Brahmans and Kshatriyas.

Chandraseni Kayastha Prabhus.

58. There was in days of yore a King by name Chandrasen ; he, to avoid the consequnces of the anger of Parshuráma, went over to the hermitage of the sage Dálabhya, with his pregnant queen. After a time Parshuráma came there and requested the sage to grant him a boon. The sage promised to do so, and prayed to Parshuráma to grant him one also. This was agreed to. After the exchange of mutual promises, Parshuráma asked Dálabhya to give up to him the Queen of Chandrasen ; this the sage did. Dálabhya on his side then asked from

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Parshuráma the child that was in the queen's womb. Parshuráma, bound by promise as he was, had to grant the request; but at the same time he said that as Dálabhya had asked for a child that was yet in the womb, the child and its descendants would be called Kayasthas, meaning having remained in the Káyá (body); and that Dálabhya should never teach them the arts proper for a Kshatriya. Afterwards the queen gave birth to a son whose descendants are known as *Chandraseniya* Kayasthas. The influence of the men belonging to this caste was so great as to give rise to the use of the word Parvoe or Prabhu for an intelligent clerk or writer.

Patane Prabhus.

Another caste among the Prabhus is the Patane or Páthare Prabhus, an equally intelligent community. Their number is very insignificant in this State.

(c) Trading Class Kshatriyas.

Lohanas.

59. When King Jaychand ruled in Kanouj, his 84 Sardárs of the Rathod Rajput clan, who were administering his territories, embezzled some government money. The King was so much enraged that he determined to kill them. But at the intercession of a Saraswat Brahman, Durga Dutta, he promised to postpone the execution of his order for 6 months, and deprived the Sardars of all their powers. Thereupon Durga Datta and the nobles made a common cause and requested several Kings to assist them. But the power of Jaychand being great nobody ventured to come forward to assist. Then Durga Datta, at the request of the nobles, prayed the lord of the sea to assist him. On account of the severe austerities of the Brahman the Sagar Deva was pleased to grant the request, when only 8 days were wanting to the 6 months promised by the King. The Deva said that at a distance of two miles from the place where they were they would see a fortress of iron wherein they should take shelter for twenty-one days after which they should vacate it. This they did and were thenceforward known as Lohanas from their having resided in the fortress of Loha (iron). This has been corrupted into Lavanas.

Bhathias.

60. When the Yadavas of Shri Krishna had been killed at Prabhas Pattan in a great slaughter one Vajranábha, a great grandson of Shri Krishna, was saved and placed on the *gadi* of Mathura by Arjun. A descendant at the seventy-sixth remove from him named Jaysen fell in a battle while ruling there. After this sad event, his three sons with 500 followers went to Kareli, where the eldest established a new kingdom. The other two brothers failing in this commenced austerities to propitiate the goddess ; but finding her unyielding, they offered to burn their heads in a Bhathi (furnace). Seeing this the goddess was pleased and said that they would be known to the world as Bhathias from Bhathi (furnace), and would flourish and prosper when they would migrate to Cutch and Kathiawar.

6. THE VAISHYAS, THEIR ORIGINS AND DIVISIONS.

Sub-divisions of the Vaishyas.

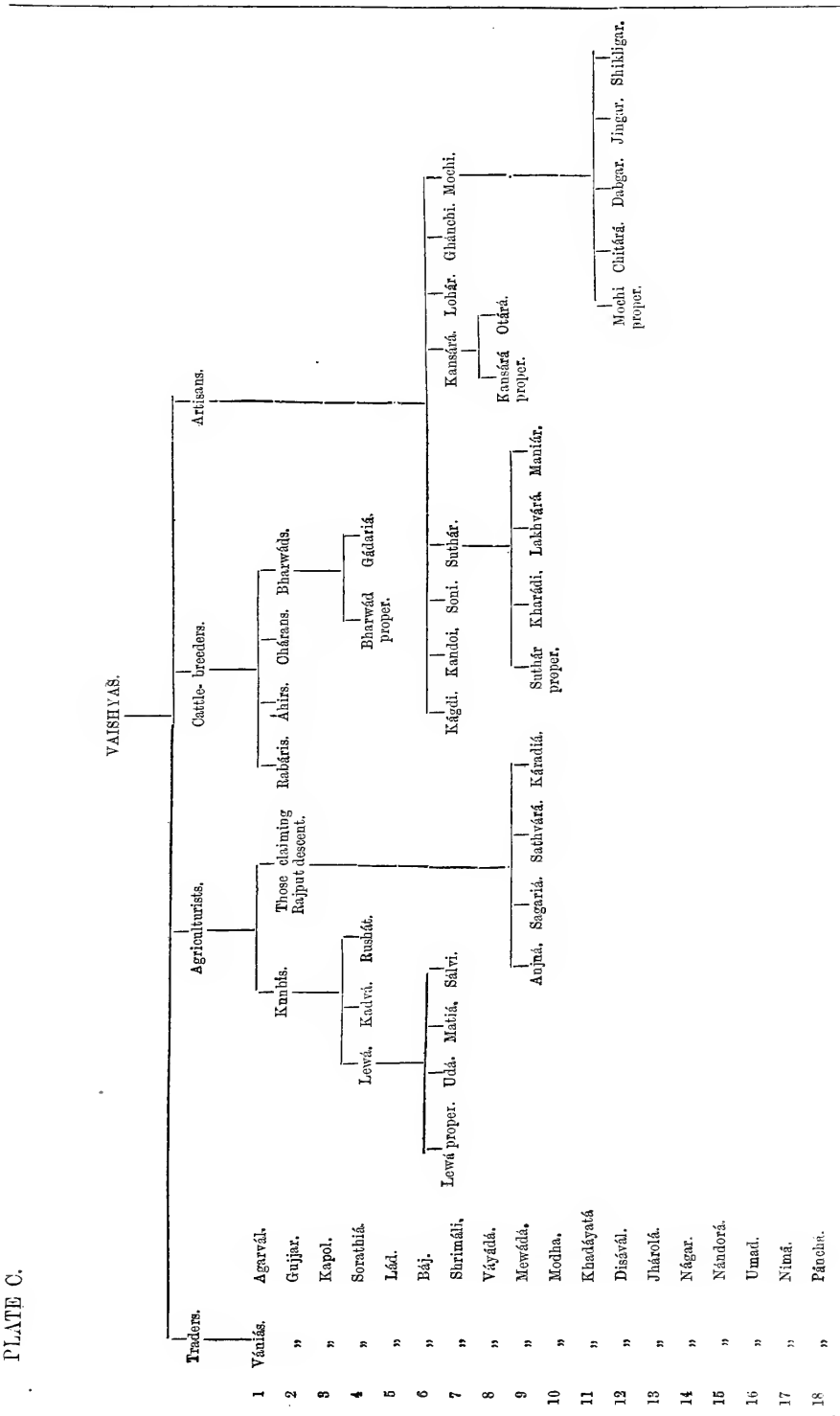
Plate C.

61. The third class in which some of the castes have been placed is the Vaishyas. Those castes have been placed in it that generally have taken to trade or to agriculture or to the rearing of cattle. The class, as the subjoined list shows, is sub-divided into four divisions, *viz.*, traders, agriculturists, cattle-breeders and artisans. In the first of these are comprised all the Vania castes and sub-castes; and in the second those persons who are generally speaking agriculturists. Some of them, though they are believed to be originally Vaishyas, claim a Rajput

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PLATE C.



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descent. The third division is that of the cattle-breeders. According to the derivative meaning of the term "*Vaishya*", all these castes fall within it. In the fourth class come the artisans; the sub-castes derive their names from the occupation followed by the members.

(*a*) *Vanias.—Traders.*

Vanias and their sub-divisions.

62. In the territories belonging to this State there are 18 principal sub-castes of the Gujarati Vaniás. They are known as Meshri Vanias to distinguish them from the Jain Vanias. The names of these sub-castes are given in the table. The most numerous of them are Lad, Disáwál, Nágar, Shrimáli, Modh, Khadáyatá, Kapol and Jhárolá. The legends about the origin of some of them are curious. Some castes derive their names from those of the Brahmans who serve them as their family priests.

Agarval Vanias.

63. There was once a wealthy Vaishya, by name Dhanpál. He had a daughter whom he married to the sage Yádnya Valkya, by whom she had eight sons. These were married to the eight daughters of King Vishál. One of these eight sons was Valabha ; he had a son by name Agra who married a serpent-maid. He so much pleased the goddess Lakshmi by his severe penances that he became wealthy and powerful. He then built a city named Agranagar, the modern Agra. He and his descendants were thenceforward known as the Agarval Vanias. To show their relationship with the serpents, they still call them their Mama (maternal uncle).

Gujjar Vanias.

64. The Gujjar Vániás are probably Gurjars, a race that is believed to have migrated into India from beyond its frontiers, in the early part of the Christian era. They are believed by some to be originally Rajputs. But now they are found occupied largely in trade.

Kapol and Sorathia Vanias.

65. When the sage Kanva had built a city and settled therein the Kandolia Brahmans, there remained 6,000 Baniás, brought by his disciple Gálava, to be provided for.

At the request of Galava they were named Gálava Vániás and entrusted to his care. These Vanias are now known as *Kapol* Vániás from the long earrings adorning their Kapals, *i.e. temples*. Some of these Vániás settled in Saurashtra to render service to their priests, the Kandol Brahmans, and are therefore known as the Sorathiá Vániás.

Lad Vanias.

Baj Vanias.

The *Lád* Vániás are so called from their former residence in the Làd country. The *Báj* Vániás apear to be a sub-division of theirs and the word *Báj* appears to be a corruption of Báhya.

Shrimali Vanias.

66. When the Shrimáli Brahmans had settled in Shrimál, as narrated in their tradition, the goddess Lakshmi felt anxious as to how the Brahmans were to be maintained, when they were engaged in austerities. Vishnu divining this thought of Lakshmi looked at his two thighs and 90,000 Vaishyas were produced. Vishnu ordered them to support the Brahmans. They are known as *Shrimáli* Vániás.

Porvad Vanias.

67. Some of the Shrimáli Vániás who lived in the eastern quarter of the town of Shrimál, were called Prágvat Vániás and are now known as the Porvál or *Porvád* Vániás. Those Shrimáli Vàniàs who took to the profession of a gold

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smith were called Shrimáli Soni Vániás, and those who took to weaving clothes, *Pat*, were known as *Patvás*. The latter are now following the profession of braid-making. **Soni Vanias and Patvas.**

Those Vaishyas who were created by Brahmá for rendering similar service to the Váyadá and Mewádá Brahmans were known by their names. **Vayada and Mewada Vanias.**

68. After the creation of the Modh Brahmans, Brahmá sent for *Kámadhenu*, the celestial cow, for their benefit. When the cow arrived, he ordered her to create 36,000 pious Vaishyas. The cow struck her front hoof against the earth and made a hole therein. From this hole 36,000 Vaishyas came out and were therefore styled Gobhuj Vániás. After a lapse of time a Jain preacher came to that place and converted many of them to Jainism. This enraged the Modh Brahmans and so they drove him away from the towns. This caused factions among the Vániás of the place; those who sided with the Brahmans are known as Modh Vániás, while the others followed the Jain preacher. **Modha Vanias.**

Those Vaishyas who were created for rendering service to the Khadáyatá and Disáwál Brahmans came to be called *Khadáyatá* and *Disáwál* Vániás respectively. **Khadayata and Disawal Vanias.**

69. When Brahmá saw the Válkhilya Brahmans he felt anxious about their livelihood, and so struck his feet against the earth. The dust that flew by so doing gave birth to 36,256 Sat Sudras. They were ordered by Brahmá to support the Jhárolá Brahmans and were thenceforward known as *Jhárolá* Vániás. **Jharola Vanias.**

The *Nágar* Vániás were originally Brahmans, but on account of their having cast off the sacred thread they have been called Vániás. **Nagar Vanias.**

The *Nándorás* derive their name from Nandod, the capital of the Rajpipla State. **Nandora Vanias.**

The Umad Vániás are the followers of one Humad, a celebrated Vania. The traditional origin of the Nima and Pancha Vániás cannot be ascertained. **Umad, Nima and Pancha Vanias.**

(*b*). *Agriculturists.*

(1). Kunbis.

70. Lava and Kusha, the two sons of Ráma, came to Sidhhapur on a pilgrimage and from there went over to Unzá for the worship of Umiá Mátá. There they saw some Sudras in an extremely poor condition and so appointed some of them to perform the worship of the goddess. Those settled there by Lava were called the Lewás and those by Kusha were called the Kadvás. This origin appears to have been ingeniously invented by the people to raise themselves in general estimation, as so many others have been invented. But Dr. Wilson thinks that Lewa is a corruption of Rewa, which is another name for the river Narmada; so that the Kunbis residing on or about its banks were called Lewa Kunbis. This explanation receives confirmation from the fact that in the Berars there is a sub-division of Kunbis called Rewa Kunbis of whom Mr. Kitts says that they arrived in the Berars from Gujarat in the 11th century, forced to leave it by the encroachment of Rajput tribes driven south by the early Mahomedan invaders of India. The *Kadvá* Kunbis are said to derive their name from the town and District of Kadi. **Lewa and Kadva Kunbis.** **Lewa Kunbis.** **Kadva Kunbis.**

Among the Lewas there are two sub-divisions; the Patidárs and the Kunbis; the first are landlords and consider themselves of a higher status.

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Thus, though the Patidars inter-dine with the latter they do not inter-marry with them. The Patidárs have, in imitation of the high class Hindus, prohibited widow marriage among them also.

Curious origins have been given of the Lewás and Kadvás by some of the witnesses examined before the Ethnographical Committee, and so I give some of them here for what they are worth. One version about the origin of the Lewás and Kadvás is that they are the descendants of Lava and Kusha, the sons of Ráma of Ayodhya. The Lewás declare that Lava had twelve sons, out of whom six settled in and about Lahore and six in the Antarved country. When this country was invaded by the Solanki Rajputs of Abu, the Lewás fled from it and some of them settled in the country about Prabhás Pattan in Kathiawar and some settled in Adálaj in Gujarat. A man by name Mádhavdás, who was their leader, had a very beautiful daughter by name Lálubá. The king of the place at the instigation of Madhavdás's enemies, asked for that girl in marriage, but was refused. The king thereupon invaded the place and met with repulse. Instead of being daunted by this failure, the king led an attack a second time, with no better success. But Madhavdas thought it prudent to retire from the place and therefore left it for the Charotar country with his followers and settled there. As they took to agriculture in their new abode, they came to be known as Kunbis even though they were Kshatriyás.

Kadva Kunbi

Some of the Kadvás declare that when Shankar went to perform austerities on Mount Kailása, his consort, Parvati, to beguile the tedium of solitude, thought of creating some human beings. She thereupon created 52 males and females from the perspiration on her waist. Shiva being apprized of this by the sage Nárad, returned from Kailása and seeing these human beings enquired of Parvati as to how they came to be there. She told him plainly what she had done. This pleased Shiva so much that he allowed these beings to go to the earth and settle there under the name of Kadvas as they had been created from the perspiration of the Ked (waist). At the same time he gave them Kana (grain) and Bij (seeds) to maintain themselves; and so they came to be called Kadvá Kunbis.

Uda Kunbis. The *Udás* are dissenters from the Lewás. They are followers of a Bhagat named Udá. They are peculiarly exclusive in their habits and would not drink from a brass or copper pot touched even by a Brahman. They are generally Kabir Panthis.

Matia Kunbis. 71. The Matiá Kunbis appear to be a sub-division of the Lewá Kunbis; they are so called because they followed the *mat*, doctrine or opinion, of the Pir. Once on their way to Benares they put up at Piráná, where the saint Imámsháh prevailed upon them to abstain from undergoing the hardships of a journey, saying that he would show Benares to them there. This miracle he is said to have performed; and then these Kunbis looked upon him as a holy saint and began to worship him. They acquired many Mussalman customs and observances and had consequently to recede from the main body. A long time after that, a Hindu Verági is said to have convinced them of their Hindu origin and thus to have prevailed upon a portion of them to cast off the Mussalman customs and observances and to turn back to Vaishnavaism.

Matia Kunbis

Leva Patidar (Matia) recoverted back to Hinduism

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72. In a curious way, the *Salvis* (weavers) of the artisan class have been engrafted as a caste on the Lewá Kunbis. I transcribe the following from the *Baroda Gazetteer*, page 59 :—"It is said that originally there were no weavers of this class in Pattan, and that Mul Ráj invited a few from the south-east of India to settle in his kingdom. The new comers, being strangers to Gujarat, could not intermarry with other castes, and were debarred from every other kind of intercourse. Mul Ráj interfered on their behalf, and forced the Lewá Kunbis to associate with them in all matters and to reckon them as of their own caste. From that time the Sálvis and the Lewá Kunbis have belonged to one and the same class." **Salvis and Vankars.**

(2) Agriculturists who claim Rajput descent.

73. The Anjanás look more like Rajputs than Kunbis, though some similarity to the latter is not wanting among them. It is possible, however, that they are neither of the two; but may be the aborigines of the land, their features having changed after coming in contact with the Rajputs and Kunbis. They are conjectured to be of the same stock as the Chodhrás in the Animistic group ; they style themselves Chodharis or sometimes Chodaras ; they are of as fair colour as their compeers of the Animistic group ; they celebrate the birth of a child just as the latter do, they give to the female mourners cooked wheat or jowar, just as the latter give cooked vál or mag; and their principal food is the same—bread of jowar and khichdi. **Anjana Kunbis.**

74. The *Sagariás* and *Sathvárás* are also cultivators and profess a Rajput descent. But they could not be pure and unadulterate Rajputs as judged by their appearance and by their habits and occupation. The *Sagariás* claim a direct descent from Sagara, the great-grandson of Bhagirath, who is reputed to have brought down the river Ganga (Ganges) from the heavens. The river is known by the Hindus as the Bhagirathi also. The descendants of such a holy and powerful man could not have fallen so low as the Sagariás have. If the *Sathvárás* are really of a Rajput descent they might have been so called from their having acted as Sathvárás, meaning guides and guards, of travellers and wayfarers. **The Sagarias and Sathvaras.**

(c). *Cattle-breeders.*

75. The *Ahirs* and *Rabáris* are believed to be immigrants to this part of India from the north. Both are pastoral tribes, are peaceful and industrious, and are of fine stature and mien. The Ahirs declare themselves to be Vaishyas ; but the Brahmans class them as Sudras. The Rabáris appear to be more like Rajputs than any others. Their present occupation is that of graziers. They are the great enemies of the farmers ; for, when a horde of cattle, generally cows and bullocks, rest in a field for the night, there is not a blade of corn to be seen standing in it the next day. **Ahirs and Rabaris.**

76. The *Chárans* resemble Ahirs and Rabáris, but they follow the same occupation as the Bháts. They are suspected by some to be originally Brahmans. Formerly they were singers in the service of kings and princes and seem to have derived their name from the heavenly singers bearing that name. They do not wear the sacred thread now ; and have almost given up their old occupation and become cultivators and carriers on pack animals. **Charans.**

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Bharwads and Gadarias.

77. The *Bharwáds* claim a descent from Nand, the adoptive father of Shri Krishna, but are believed by others to be of a mixed descent, *i.e.*, of a Vaishya father and a Sudra mother. They look like the Rabáris.

That section of the Bharwáds which tends sheep only, is known as *Gádariás*, from Gádar meaning a sheep.

(*d*). *Artisan classes.*

Lohárs.

78. The artisan class includes in addition to those who are acknowledged to be artisans, the Kágdis, Kándois, Kánsárás, Lohárs, Ghánchis and Mochis. These names are functional, as they denote the occupation which the respective castes follow. Of these, the Kansárás, Lohárs, Ghánchis and Mochis claim to be of a Rajput origin and the names of some of their sub-divisions seem to lend colour to these pretensions of theirs. The *Lohárs* in addition assert that they are the descendants of a man by name Pithavo, who was created by Párvati from the dust in the back of Shiva, to prepare weapons of war for him. They are blacksmiths.

Sutars and their sub-divisions.

79. The Sutárs follow the occupation of carpentry. Those among them who have taken to the occupation of a turner are called Kharádis. Those that work in lac are known as Lakhvárás and those that make bangles of wood and ivory are called Maniárás.

Kansaras and their sub-division.

80. The *Kansárás* are brass-smiths. There are two sub-castes among them ; that of the Kansárás proper and that of the Otárás. Those among them who have taken to make castings in brass are known as Otárás, from the word *otavún*, meaning to cast in metal.

Mochis and their sub-divisions.

81. The Mochis are workers in leather and derive their name from *mojùn*, meaning a sock, which one of them had made out of a tiger's skin. Those among them who work as painters form the sub-caste of Chitárás. Those who make buckets of leather and skin-heads for Tablas (native drums) are of the sub-caste of Dabgars. Those who prepare saddles are Jingars, while those who polish and mend swords and other cutlery are known as Shikligars.

7. RELIGIOUS ORDERS.

Religious mendicants.

82. The fifth class, that of the religious mendicants, has been added to the four historical classes,—*viz.*, the Brahmans, Kshatriyas, Vaishyás and Sudras, because these are recruited not from a single one but from all the four ; and hence it is difficult to decide to what caste they belong. They themselves, naturally, to keep up the veneration in which they are held, boldly declare that they were Brahmans before they took orders, even though many of them are of low castes.

8. SUDRAS.

(1) *Clean.*

Sudras and their sub-divisions.

Plate D.

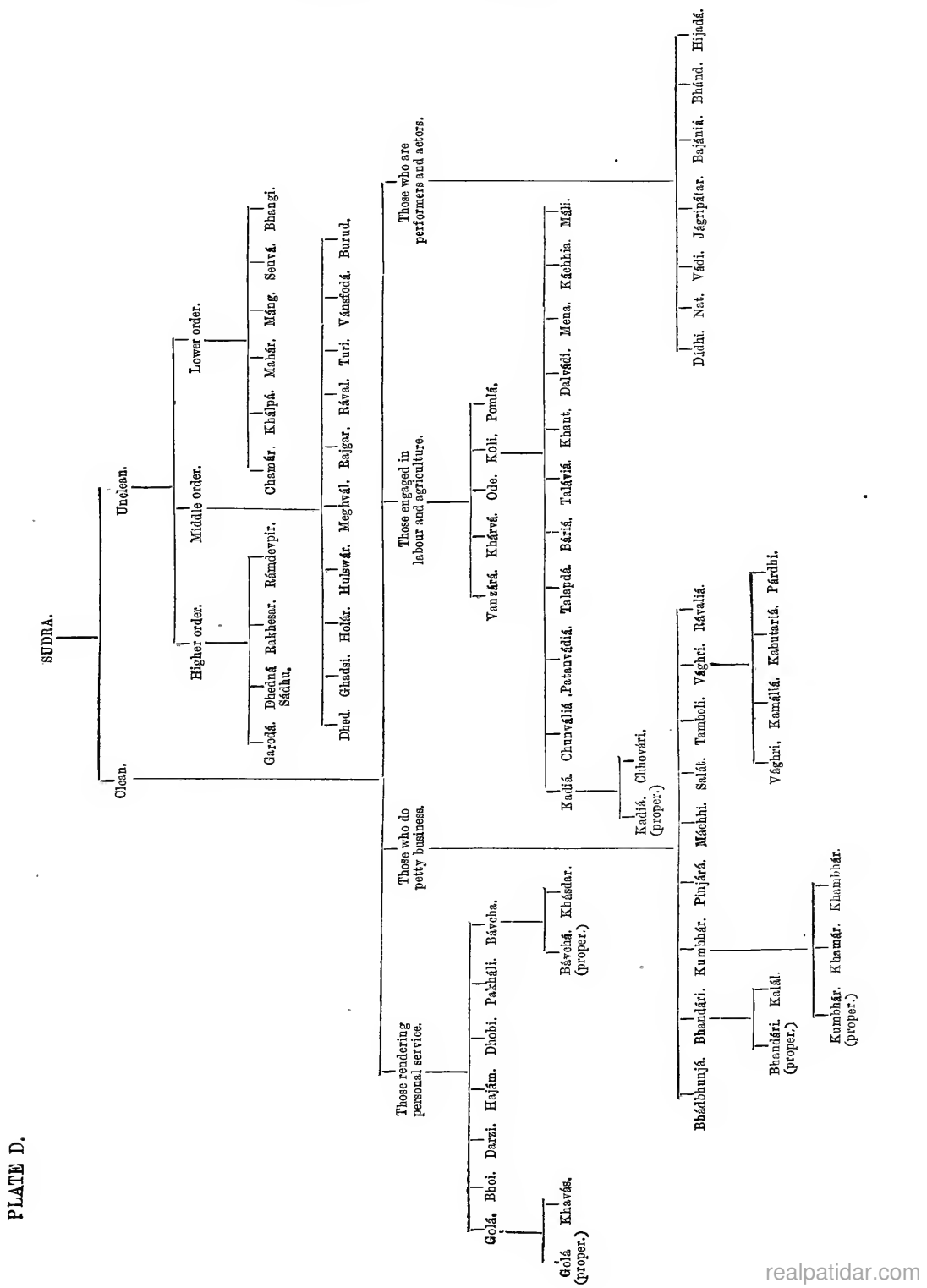
83. This class has been split up into two principal divisions, clean and unclean. The clean Sudras are sub-divided into four orders as follows :—

1. Those rendering personal service.
2. Those who do petty business.
3. Those who are engaged in labour and agriculture.
4. Those who are performers and actors.

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PLATE D.



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(*a*) *Those rendering personal service.*

The various castes. 84. The first order comprises the Golás, Khavás, Bhois, Darzis, Hajáms, Dhobis, Pakhális, Bávchás and Khásdárs.

Golas and Khavas. 85. The Golás are supposed to be the descendants of the children of the *Chhokris*, *Wadháruns* or *Poris*, or female slaves in the families of Rajputs. They are bastard children from the union of the Rajput masters with these girls in their employ. These connections were connived at and very general. Grinding and pounding corn and such other menial work was exacted from them; and when they became a separate caste they took that as their occupation. Those Golás who were taken up in the service of any Rajput chief were known as *Khavás*. They were naturally treated with certain affection and were deemed sometimes almost as good as the legitimate children of the house. They often exercised great influence over the chiefs and nobles in whose houses they were born. They and their descendants have formed a new caste and are known at present as Khavás.

Bhois. The *Bhóis* (palanquin-bearers) are immigrants from Northern India and claim to be of Rajput descent, but do not appear to be such. From this fact coupled with their occupation of fishing, they can be placed on the same footing as the *Máchhis* of Gujarat. The latter appear to be the aborigines of the land rather than forming any part of the Aryan colonists.

Darzis. The tailors form a separate caste by themselves. They are called *Suis*, from *sui*, a needle. They are also known as Mehrais, particularly those who come from Upper India. The sub-castes remain separate.

Hajams. The caste of barbers is known by several names:—Hajám, Váland, Ghávnjo and Rát. All these names are suggestive of the various uses to which a barber's services are applied. He is called a Hajám because of his doing cupping operations in olden times, from the Arabic, *Hajám*, to cup; a Váland, because of his removing *Vál* (meaning hair), *i.e.* shaving; a Ghávnjo, because of his old occupation of dressing *Ghá*, *i. e.* wounds; and a Rát, because of his carrying torches at *Rát* (night-time).

Dhobis and Pakhalis. *Dhobis* are so named from the word, '*dhovún*,' meaning to wash. *Pakháli* is also a functional name, derived from the word, 'pakhál,' meaning a leather water-bag.

Bavchas and Khasdars. The *Bávchás* appear to be camp-followers, and work as grooms and drivers.

(*b*) *Those who do petty business.*

The various castes. 86. In the second order come the sub-castes of Bhádbhunjás, Bhandáris, Kumbhárs, Pinjárás, Máchhis, Saláts, Tambolis, Vághris and Rávaliás.

Bhadbhunjas and Bhandaris 87. *Bhádbhunjás* are grain parchers. The *Bhándáris* are sub-divided into two sections, the Bhandáris proper and the Kaláls. Of these the former draw Toddy, while the latter sell spirituous liquors and drinks.

Kumbhars. *Kumbhárs* are potters, so called from 'kumbha,' meaning a pot. Khamár and Khambhár do not appear to be distinct castes, but only corrupted terms of the word Kumbhár.

Pinjaras. *Pinjárás*, the caste of cotton cleaners, are so called from the word '*pinjavun*, meaning to clean cotton.

Machhis. *Máchhis* are fishermen and derive their name from their occupation of catching *machhi* (fish).

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Saláts are stone-cutters and dressers, and are so called from *salyá*, meaning a stone. **Salats.**

Tambolis are betel-leaf sellers and derive their name from the Sanskrit word, 'támbul,' meaning a betel-leaf ready made for use. **Tambolis.**

The *Vághris* claim to be of Rajput descent, but have degenerated to a very low position; so much so that they are supposed with some show of reason to be cognate with the aborigines. Their name signifies 'net spreaders'; Vághri being a corruption of the Sanskrit *Vágurik*, or one who catches by means of *vágara* or net. The term may also mean maker or weaver of nets. The Kabutariás, Párdhis and Kamáliás appear only to be certain sections of the Vaghri sub-caste. **Vaghris.**

88. The *Rávaliás* cannot trace their descent from any single caste because they are known to be a conglomeration of the descendants of such Atits and devotees as have returned to secular life; and as persons of all castes can indiscriminately become devotees, the Rávaliás cannot lay claim to any single caste by parentage. It affords a remarkable instance of the latitude observable in the various beliefs of the Hindus, to find on one hand devotees so scrupulously ascetic as to abjure home, friends, society of any sort, cooked food or provision for the future; and, on the other hand, an easy-going section of devotees who, under the various names of Jogis, Atits or Rávaliás, not only enjoy home-life but even follow secular occupations to maintain themselves, in addition to the most handy one for all those who put on the Bhagvá garb,—that of begging alms. The Rávaliás who are descendants of such pseudo-devotees find the garb of devotion hang loose on themselves; and unless any one be individually inclined devotionally, they fight the battle of life like other mortals, their name and a piece of Bhagvá cloth wrapped round the head are the only marks of their falling off. **Ravalias.**

(*c*) *Those engaged in labour and agriculture.*

89. In the third class are arranged the Vanjhárás, Khárvás, Ods, Kolis and Pomlás. **The various castes.**

90. *Vanjhárás* are carriers of grain on pack animals. **Vanjharas.**

Some of the Khárvás claim a Rajput descent, but there are others also of a Koli descent. They are called Khárvás from their carrying *khár*, salt, or from their occupation of salting fish. They are boatmen or tile-turners. **Kharvas.**

The Ods form a caste by themselves; they are a labouring class brought originally from Málwá to Gujarat by Sidhráj Jeysing to dig the famous Sahasraling Tank at Pátan. Among these Ods there was a beautiful young Oden (a female Od) by name Jasma to whom the King made improper overtures. This enraged her so much that she pronounced a curse, the result of which was the drying up of the lake. She is said to have then committed suicide, to escape dishonour. **Ods.**

91. The word Koli seems to be allied to the word 'Kol,' meaning half-castes, and shows the esteem in which the persons to whom the term is applied are held by the general population. There are many sub-castes among them, but the principal are as given below:— **Kolis and their sub-divisions.**

Chunváliás, from their residence in the Chunvál Pargana of the Kadi District of this State; *Pátanvádiás* from their residence in the country about Pátan; *Talapadás*, residents of the cities; *Báriás*, from their residence in the Native State Báriá, under the Rewá-Kántha

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Agency; *Tálávias*, near Broach; *Khánts*; *Dalvádis* (chiefly engaged in making bricks and digging ponds); *Menás*; *Káchhiás*, from the word káchhá, meaning a plot of ground for growing vegetables; Mális (gardeners) and *Kadiás*. The latter are divided into two sections, (1) the Kádiás proper, *i. e.* bricklayers, and (2) the Chhováris (plasterers).

The Pomlas.

92. The following is taken from the Census Report of 1881 :—

"The Pomlas are said to have come from South India and their dialect resembles the Telugu language. The Pomlás are a labouring caste. One peculiar custom which is said to prevail in this caste is that after delivery the female stirs out of the house and is not allowed to enter it for a few days, during which period the male lies confined and undergoes the treatment which is usually given to females on such occasions. There is a saying in Gujarát which refers to this custom, and old Pomlás when examined testify to the truth of the prevalence among them of the custom above mentioned. The female Pomlá is made to drink the juice of the bark of the Nim tree, and a quantity of oil. She then stirs out of the house and is not allowed to enter it for five days, during which time the male lies confined and takes the usual medicines. The Pomlás say that they do not lie confined merely to observe a custom but actually feel indisposed during that period, and that the indisposition is but a mark of favour of the Mátá or goddess; the immoral ones among them being outside the Mátá's protection, are not allowed by the Mátá to lie confined. At every twelve years a gathering of this caste takes place at Dumarál near Nadiád in honour of the Mátá, when those who are specially favoured of the goddess are said to perform various miraculous feats, such as walking on fire. Remarriage among them is not common, the belief being that their tutelary goddess, the Laxmi Mata, does not favour those who perform *Nátrás*. The fear of the goddess' wrath keeps their morals also in good order."

(d) Those who are performers and actors.

Sub-divisions of the—performers.

93. The fourth class comprises all those whose profession is to perform the Tamáshás, for the delectation of the people, and includes the Dhádhis, Nats, Vádis, Jágri Pátars, Bajániás and Bhánds.

Dhadhis.

94. *Dhádhis* are those who under different assumed garbs sing and dance at peoples' houses on the occasions of marriage and Simant (pregnancy) ceremonies, and sometimes in the Vaishnava temples also.

Nats and Vadis.

The *Nats* are rope-dancers and acrobats, and derive their name from the word 'Nat' to dance. The Vádis are jugglers and snake-charmers. They are so called from the word *Wád*, to play on a musical instrument, as these Vádis generally play upon *Morli*, a sort of a flute.

Jagari Patar.

The word *Jágari-Pátar* is a corruption of the word Jágiri-Pátar; Jagir meaning Inam land and Patar dancing girls. It is applied to that caste, the members of which live upon the earnings of some of their female relatives, who have taken themselves to the profession of singing and dancing.

The Bajanias.

The Bajániás are a wandering and labouring tribe. They derive their name from Bajáná in Kathiawar. The story goes that a Nat came to a King of Patan prepared to fly in the air on wings of shields. The King promised to

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give him in Inám the village to which he would thus go. Whereupon he flew high and alighted at the village of Bajáná, which was then given in Inám to him.

Bhands.

95. The *Bhánds* are generally Musalmans; a very few being Hindus. Their main occupation is dancing, singing and jesting. They derive their name from the Sanskrit word Bhánd or jester, from *Bhánd* to jest. The Musalman Bhánds are probably converts from Hinduism. Their jests and songs derive their piquancy from being extremely coarse, vulgar and indecent. The word has passed into a bye-word for any one who is shameless in word or deed.

Hijadas.

96. One more caste demanding notice is that of the *Hijadás*, otherwise known as Fátdás or Pavaiyás, meaning eunuchs. Before its prohibition in the year 1880, by H. H. the present Maharaja on pain of severe punishment, this institution prevailed openly in the City of Baroda and at the temple of Shri Bechráji in the Kadi Division of this State. The oldest members of the craft used to initiate chelás, *i.e.*, disciples and to take pride in so doing. When a person intended to enter the craft, he had to first join it on probation, during which period he had to satisfy the members of the craft that he was a eunuch. When this was proved, the goddess was invoked to fix a day propitious for his castration. When this was done the novice cut off his private parts with a razor with his own hands; and had afterwards to keep himself confined for 40 days, during which time a large quantity of sesamum oil was poured over the castrated portion; and afterwards it was washed with a decoction of Bordi and Bábul barks.

The legend how this order has originated and why they worship the goddess Bechráji is as follows :—

There was a king in olden times who had no son. He prayed to the goddess, who was pleased to grant him his wish. In course of time a son was born to him, but he was a eunuch. His father dedicated him to the service of the goddess who told him in a dream to cut off his private parts. From that day forward the practice has been continuing.

These people wear long hair and keep their face smooth in imitation of the feminine face. They dress themselves as females also and imitate all the blandishments and ways of speech of women. They sing Garbás in honour of the goddess and live on alms. They attend at the houses of persons of lower castes whenever a son is born to them. For this they generally receive fees; if it turns out to be less than what usually falis to their lot, they extort it by abusing the people and, in the last resort, by exposing themselves and thus annoying them.

(2) *The Unclean Castes.*

Sub-divisions of the unclean castes.

97. The second division of the Sudrás, *viz.*, that of the unclean, is sub-divided into three main groups. In the first group come those of higher orders, who were formerly Brahmans and who generally serve as priests to the castes of the two other groups. This group comprises the Garodás, Dhedná Sádhus, Rakhesars and Rámdevpirs. The first two serve as priests to the Dheds and the last two to Bhangis and others. The second group consists of the unclean castes who are generally village servants. They are the Dheds, Ghadsis, Holárs, Hulswárs, Meghváls, Rájgars, Rávals, Turis, Váns fodás and Buruds. The Holárs and Hulswárs are immigrants from Deccan. The former are pipers and drum-

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mers and the latter render services in military camps in this State. Holárs and Hulswárs are probably the Maráthi names for the Dheds. Meghváls, Rájgars and Rávals are the terms used in Káthiawar for the same caste, where these people are mostly village servants. The Turis are pipers among them. The Vánsfodás derive their name from their occupation of splitting bamboos for rafters and doing bamboo-work, such as matting and basket-weaving. Buruds are the same as Vánsfodás, but the caste bears a Maráthi name. The third group comprises those of the lower order, in which are included the Chamárs and Khálpás (leather workers), Mháhrs, Mángs, Senvás and Bhangis (scavengers). Mháhrs and Mángs are Maráthi names for those unclean castes who render village service. The term Senvá is probably used for the same caste in the Kadi District.

9. SUMMARY.

The Brahman castes; their number.

98. From the list of the Brahmans we find that we have in this State Brahmans of all the ten groups ; but for the present consideration we shall take up only those sub-castes of Brahmans which are at present included in the general class "Gujjar Brahmans." These, including the castes and sub-castes as given in the list, are 90 ; although they are commonly believed to be 84. Out of this number, 51 sub-castes are immigrants into Gujarat, and 39 are local. The first of these are sub-divided into 2 classes,—those immigrants who originally belonged to the Panch Gauda group but have now been popularly assimilated with the Gujjar Brahmans, and those who did not belong to that group. The latter can again, according to the traditions, be sub-divided into those who originally belonged to a definite Panch Dravida group, but have now assimilated with the Gujjar Brahmans, and those who did not belong to any of the Dravida groups and are now known simply as Gujarati Brahmans. Thus arranged, 10 castes of Brahmans belonging to the Panch Gauda group have, by their thorough assimilation with the Brahmans of this place, come to be known as Gujarati Brahmans, and are thus allowed all the privileges of inter-dining with pure Dravida Brahmans.

Khedawal Brahmans really Dravid.

99. The Khedawal Brahmans, who call themselves Gujarati Brahmans and are also admitted to be such by the people, were originally Dravida Brahmans. The tradition as regards their origin receives further confirmation from their features and their present connection with Shrirangapatam in Mysore, notwithstanding their severance therefrom since very long.

The number of Brahman castes can be reduced.

100. The castes of immigrant Gujarati Brahmans thus relieved of the foreign elements come to 39. This number even can be reduced by excluding therefrom the 5 sub-castes of the Bhojaks, Tragálás, Koligors, Rájgors and Vyas, on account of their very low social status. This number consists of the castes and sub-castes taken together ; but if we exclude the sub-castes we find that there are only 10 principal castes of the Gujarati immigrant Brahmans.

The local Brahmans are sub-divided into 4 classes in the Table. The Gandharvas demand notice. They are said to be originally Chitrodá Brahmans but to have now-a-days fallen so low that not only have they lost all trace of Brahmanism, but are ranked as mere Sudras. Thus, if we exclude from the 39 sub-castes this caste as well as the three castes falling under the last class, we shall have in this group 35 sub-castes. But if we omit the sub-castes and take the principal castes, we find that there are only 21 castes of local Brahmans.

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Thus the whole group of Gujarati Brahmans, after the foreign castes are removed, contains only 31 castes.

Made Brahmans.

101. Even this number can be further reduced, because in spite of their traditional Brahmanical origin, some castes are not descended from the original Aryans but are "made Brahmans," *e. g.*:—the Anávalá, Motálá, Orpál, and Sajodará, in the immigrant group and the Somapurá, Girnárá, Aboti, Kandolia, Sorathiá, Unevál, Bardái, Gomativál, Tapodhan and Sevak in the local group.

The Anávalás certainly and the Motálás, Orpáls and Sajodarás perhaps do not appear originally to be Aryans, much less Brahmans, but to be the original inhabitants of India "made into Brahmans." Their features and physical appearance are most similar to those of their neighbours, the aborigines of the land. The Sárasvats of this group appear to be also "made Brahmans"; as otherwise, they could not be so dissimilar to other Brahmans of the land, in appearance and social customs and habits. These are, no doubt, surmises, on which definite conclusions could be arrived at by a long and careful enquiry.

Another argument leading to the inference is to be found inherent in their traditional origins, *viz*, that these "made Brahman" castes have all sprung up in the Epic period of the Aryan civilization, *i.e.*, at the time when either Rama or Krishna is said to have flourished, that is, long after the Vedic period and after the Aryan invaders had expanded their colonies and had commenced a policy of reconciliation with the original inhabitants of India. Because after the expiration of the period of these two *Avatars*, and perhaps during their reign, we find that the wars with the Daityas or Rákshasas had ceased, as there is no indication to the contrary in any of the books written after the Mahábhárata and Rámáyana. In this policy of reconciliation the Aryans appear to have been forced, for political reasons, to extend the higher rights among them to some of the aborigines, because the theory of making Brahmans otherwise cannot be explained, as they had a sufficient number of them in their fold. Again their backwardness in the knowledge of the Vedas and other religious literature, as compared with the other Brahmans, is a sure indication of their original status. Their social status also is far below that of the true Brahmans, and in all their history they do not appear to have ever gone further than what we see them at present as regards their means of livelihood or to have ever taken completely to the six-fold duties of a Brahman as expounded by the sage Manu.

Kathiawari Brahmans.

102. As regards the Brahmans whom tradition declares to be the products of Kathiawar, it may not be unreasonable to infer that some of the more ambitious among the Anáryás inhabiting that Peninsula arrogated to themselves the appellation of Brahmans and invented a series of traditions to give colour and weight to their assertions. For, as appears from the map herewith annexed, the Aryans had never penetrated into that peninsula. This map I have got copied from the book on Hinduism by Sir Monier Williams. Again according to *Chandriká*, Saurástra (modern Kathiawar) was looked upon by the Aryans of old as a Mlechha country; and, consequently, it was enjoined that any one visiting that country should perform a penance. Baudhayana says in the Chandriká that "those who are residents of the Sindhu, Sauvir and Saurástra countries and also those who have gone to the Anga, Vanga and Kaling countries require Sanskáras." Sindhu country is modern Sindh, Sauvir is not to be traced; Saurástra

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is Kathiawar ; Anga is that country which lies to the north of Bengal and to the east of the ancient Magadh (modern Behár) country ; Vanga is the country beyond Anga, and Kaling is that country which lies between the rivers Mahanadi and Godavari, known now as the Circárs. There is strong reason therefore to suspect that these local products are Brahmans made from the aboriginal inhabitants of Kathiawar. The colour of their skin as well as their features make us pause and demand investigation. If these surmises are correct, the 14 castes under discussion will have to be excluded from the castes of Gujarati Brahmans. In that case there would remain only 17 principal castes of Gujarati Brahmans.

Inferior sub-castes in the Kshatriyas.

103. If a list of the Kshatriyas were to be constructed on the strength of the traditional origins, it would be found to contain many a sub-caste, which looking to their present social position and habits would by their inclusion degrade the name of Kshatriyas. Hence I have relegated some of them to the Vaishya group and some to the Sudra group. Still the Khatris and their sub-divisions have been allowed to remain in this group according to the instructions of the Census Commissioner, though properly speaking, they ought to have, according to the occupations they are following, been expurgated from this list.

The reason of this divergence in their status, from a traditional as well as an occupational point of view, may be found in the fact that when the bulk of the Aryan population got dispersed some of the Vaishyas and Sudras must have arrogated to themselves a higher position than they naturally should have. This claim of theirs does not seem to have been ever allowed by the purer Brahmans, Kshatriyas and Vaishyas ; for, they do not appear to have ever been allowed to intermarry or interdine with them. Again, if they had really belonged to the second and the most powerful class among the Aryans, one does not see why some of them have fallen so low as to make their simple touch so unholy as to compel the persons touched to resort to a purificatory bath.

Vaishyas and their four classes.

104. The list of the Vaishyas, prepared as it is, contains all the classes that should have naturally found a place therein according to the Shastric definition of the term Vaishya. Vaishyas are those persons who belong either to the pastoral, the agricultural or to the industrial classes of the communities. Thus it is that the Vaishyas are distributed in the said list into 4 classes. Out of these the first class of traders does not require any notice. In the second class

Kunbis.

are placed all the Kunbis. Of these, the Lewá and Kadva Kunbis appear to be of Kshatriya origin according to one account and of a Sudra origin according to another account. The Anjanás, Sagarias, Sathvárás and Káradias claim a Rajput descent though in occupation, dress or habits they fall far behind.

Ahirs, Bharwad, &c.

In the third class are cattle-breeders ; they also claim a Rajput descent but show no proofs. On the contrary the Ahirs and the Bharwads are by another tradition reputed to be of a mixed descent. The Chárans claim a divine origin, though they themselves are not sure of it.

Artisans.

In the fourth class, are placed all artisan classes. Of these, the Kágadis, Kandois, Sonis, and the Suthárs have no traditional origin to give. The Kansárás, Ghánchis and Mochis claim a Rajput descent and their tribal surnames seem to lend colour to their pretensions. The Lohárs claim a Rajput descent on the one

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hand and a divine descent on the other. With all this, at present there is nothing among them which can be taken to be a sure indication of the Rajput blood having ever flown in their viens.

105. All the remaining castes have been classed as Sudras ; and a glance at them justifies our so doing. However, it ought to be mentioned that the Golás, Wághris, Ráwaliás and Khárvás among them claim a Rajput descent. It is very difficult to say how far their pretensions are justified. It is a matter requiring fuller and more elaborate investigation. **Sudras.**

10. Grouping according to the Classification suggested by the Census Commissioner.

106. Thus far we have treated the evolution of the various sub-castes on the basis of their traditional origin, as now given by them or found in books, the social status of each Brahman and Kshatriya sub-caste and the principal features underlying their marriage and other customs. We may now classify them into the five groups suggested by the Census Commissioner in his letter No. 56, dated 23rd May 1900. But before doing so it may be suggested that these names are quite exotic in Gujarat, since no such sharp distinctions are laid down here. In accordance with the distinctions prevailing in Gujarat, the castes may be distributed into the following five groups ;— (1) the Dwijás, (2) the Sat-Sudrás, (3) the Jaláchárniya Sudrás, (4) the Jaláv yavahárya Sudrás and (5) the Asprishya Sudrás. In the first group I include those who have still obtaining among them the ceremony of Upanayanam; in the second, those castes, which though they originally belonged to the Dwijá class, have, from time immemorial, given up that ceremony necessary for requiring Dwijism ; in the third, those castes from whose hands the members of the two higher classes can take water ; in the fourth, those castes from whose hands, Brahmans, Vániás and some of the Kshatriyas will not take water ; and in the fifth group, those castes whose mere touch is a defilement to any member of the castes falling within one of the four preceding groups. From this it will appear that though the same number of groups is retained as suggested by the Census Commissioner, the principles on which the first two are constituted differ to a certain extent. In the first group the Census Commissioner suggested the grouping of all those who claim to be the representatives of Brahmans, Kshatriyas and Vaishyas ; but I have entered in the first group only those who at present take to Dwijism or who wear the sacred thread ; the others I have relegated to the second group. In this arrangement of the castes, I have been compelled to exclude the various orders of religious mendicants for the reason already stated, as to the difficulty of classifying them. Thus arranged, the first group will hold all the sub-castes of Brahmans and the Prabhus and the Lohánás from among the Kshatriyas ; the second group will contain the remaining castes of Kshatriyas and the Vániás ; the third group will contain all Kunbis and some other sub-castes ; the fourth will contain 58 sub-castes and the fifth will contain all the unclean castes. These are all Hindu castes. Hindus as a rule are supposed not to take water from Musalmans, Christians, Jews or from persons professing a religion foreign to India. They have no objection to take water from a Jain, in case he belongs to the same Hindu caste. **Five classes of precedence.**

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A list of castes according to the five divisions.

107. The list thus prepared is given below :—

Serial No. of the group.	Name of the group.	Serial No. of the caste.	Names of the castes.	Remarks.
1	2	3	4	5
I	Dwija ...	...	Brahmans.	Nos. 1 to 50 are Gujarati Brahmans. The sub-castes have been omitted in this list.
		1	Áchári.	
		2	Anávalá.	
		3	Audichya.	
		4	Bardái.	
		5	Bhárgava.	
		6	Borsadá.	
		7	Chovisá.	
		8	Dadhich.	
		9	Derolá.	
		10	Divechariá.	
		11	Disáwál.	
		12	Gayáwál.	
		13	Girnárá.	
		14	Gomtiwál.	
		15	Gugali.	
		16	Jámbu.	
		17	Jhárolá.	
		18	Kandoliá.	
		19	Kapila.	
		20	Karavatia.	
		21	Khedáwál.	
		22	Koligor.	
		23	Kriyágor.	
		24	Máru.	
		25	Mewádá.	
		26	Modha.	
		27	Motálá.	
		28	Nágar.	
		29	Nándorá.	
		30	Nápál.	
		31	Pallivál.	
		32	Pushkarná.	
		33	Rával.	
		34	Báyakwál.	
		35	Rodhawál.	
		36	Sáchorá.	
		37	Sajodará.	
		38	Setpál.	
		39	Shrigaud.	
		40	Shrimáli.	
		41	Soni Brahman.	
		42	Somapurá.	
		43	Sorathiá.	
		44	Talájiá.	
		45	Udambar.	
		46	Unewál.	
		47	Utkala.	
		48	Vadádará.	
		49	Válmika or Válam.	
		50	Váyadá.	
		51	Aboti.	Nos. 51 to 63 are looked upon as degraded Brahmans.
		52	Bhojaka.	
		53	Gurava.	
		54	Káratiá.	
		55	Rajgor.	
		56	Sárasvata.	
		57	Bhát.	

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Serial No. of the group.	Name of the group.	Serial No. of the caste.	Names of the castes.	Remarks.
1	2	3	4	5
		58	Sevak.	
		59	Shravana.	
		60	Tapodhana.	
		61	Tragálá.	
		62	Vidur.	
		63	Vyás.	
		64	Deshastha.	Nos. 64 to 70 are Maharashtra Brahmans.
		65	Devrukhá.	
		66	Golaka.	
		67	Karháde.	
		68	Kánnava.	
		69	Kokanastha.	
		70	Shenvi.	
		71	Karnátaki.	Southern India Brahmans.
		72	Drávidi.	
		73	Tailangi.	
		74	Hindustáni.	Northern India Brahmans.
		75	Brijwansi.	
		76	Gaud.	
		77	Kanojiá.	
		78	Sarvariá.	
		79	Maithila.	
		80	Sanádhya.	
		81	Sárasvata.	
		82	Párásar.	Marwadi Brahmans.
		83	Sanodiá.	
		84	Brahma Kshatris.	
		85	Chándraseni Prabhus	
		86	Prabhu Pátáne.	
		87	Lohaná.	
II	Satsudra ...	88	Káyasthas.	4 castes appearing in Table XIII under the head Kshatriyas have been omitted as they do not appear to have ever belonged to Dwijism.
		89	Kshatriyas.	
		90	Maráthás.	
		91	Rajputs.	
		92	Thákórs.	
		93	Bhátiás.	
		94	Agarval *Vániás.*	
		95	Báj Do.	
		96	Disáwál Do.	
		97	Gujjar Do.	
		98	Jhárolá Do.	
		99	Kapole Do.	
		100	Khadáyatá Do.	A few individuals here and there among many a sub-caste of Vanias, now-a-days, have taken to Upanayanam, but that is an exception rather than the rule.
		101	Lád Do.	
		102	Meshri. Do.	
		103	Mewádá Do.	
		104	Modha Do.	
		105	Nágar Do.	
		106	Nándorá Do.	
		107	Nimá Do.	
		108	Páncha Do.	
		109	Porwád Do.	
		110	Shrimáli Do.	
		111	Soni Shrimáli Do.	Vanias from countries beyond Gujarát have been omitted.
		112	Sorathiá. Do.	
		113	Umad. Do.	
		114	Vávadá. Do.	
		115	Káthi.	
		116	Vádhels.	

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Serial No. of the group.	Name of the group.	Serial No. of the caste.	Names of the castes.	Remarks.
1	2	3	4	5
III	Jalácharniya Sudras.	117	Kunbi Anjaná.	Other Kunbis being too few and the Kunbis of foreign extraction are excluded.
		118	Do. Kadavá.	
		119	Do. Lewá.	
		120	Do. Matiá.	
		121	Do. Rushát.	
		122	Do. Udá.	
		123	Bandhárá.	
		124	Bhávsár.	
		125	Chitárá.	
		126	Dalavádi.	
		127	Darzi.	
		128	Ghánchi.	Some persons object to drink water from Ghánchis.
		129	Káchhiá.	
		130	Kadiá.	
		131	Kágdi.	
		132	Kandoi.	
		133	Kansárá.	
		134	Kharádi.	
		135	Khatri Vánzá.	
		136	Khavás.	
		137	Kumbhár.	Many persons, excepting on tour, object to drink water from a Kumbhár.
		138	Lohár.	
		139	Máli.	
		140	Maniára.	
		141	Otárá.	
		142	Pardeshi.	
		143	Patavá.	
		144	Salát.	
		145	Sálavi.	
		146	Soni.	
		147	Sutár.	
		148	Tamboli.	
		149	Báriá.	
IV	Jalavyavahárya Sudras.	150	Garásiá.	
		151	Vághers.	
		152	Áhir.	Some higher caste persons see no objection to drink water from Áhirs, Bharwads, Rabáris, Gavlis and Chárans.
		153	Bávchá.	
		154	Bhádbhunja.	
		155	Bhandári.	
		156	Bharwád.	
		157	Bhoi.	
		158	Chárau.	
		159	Chhovári.	
		160	Dabgar.	Some persons bathe if they happen to touch a Dabgar.
		161	Dhangar.	
		162	Dhobi.	
		163	Dhuldhoyá	
		164	Gádariá.	
		165	Galiárá.	
		166	Gavli.	
		167	Golá.	
		168	Hajám.	Strictly orthodox people bathe if they happen to touch a Hajám or a Kalál.
		169	Jingar.	
		170	Kalál.	
		171	Káradiá.	
		172	Khamár.	
		173	Khambhár.	
		174	Khánt,	Many people bathe if they happen to touch a Khant.
		175	Kharvá.	

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Serial No. of the group.	Name of the group.	Serial No. of the caste.	Names of the castes.	Remarks.
1	2	3	4	5
		176	Khásdár.	
		177	Komati.	
		178	Lakhavárá.	
		179	Máchhi.	Many people bathe if they touch a Mochi, and if they are strictly orthodox even if they touch a Máchhi.
		180	Mochi.	
		181	Od.	
		182	Pakháli.	
		183	Pinjárá.	
		184	Rabári.	
		185	Rángrez.	
		186	Sagariá.	
		187	Sathavárá.	
		188	Shikligar.	
		189	Vanzárá.	
		190	Bajániá.	
		191	Bhánd.	
		192	Dhádhi.	
		193	Gandharva.	
		194	Gondhali.	
		195	Jágari Pátar.	
		196	Kabutariá.	
		197	Kamáliâ.	
		198	Meńá.	
		199	Nat.	
		200	Pomalá.	
		201	Rawalia.	
		202	Vádi.	
		203	Vághari.	
		204	Koli.	
		205	Meher.	
		206	Páradhi.	
		207	Taláviá.	
V.	Asprushya Sudras.	208	Bhangiá.	
		209	Burud.	
		210	Chámbhár.	
		211	Dhed.	
		212	Dhedná Sádhu.	
		213	Garodá.	
		214	Ghadasi.	
		215	Holár.	
		216	Hulswár.	
		217	Khálpá.	
		218	Máng.	
		219	Máhár.	
		220	Meghwál.	
		221	Rájgar.	
		222	Rakhesar.	
		223	Ramdev Pir.	
		224	Rával.	
		225	Senavá.	
		226	Turi.	
		227	Vánsfodá.	

From this list it will appear that there are 87 castes in the first group, 27 castes in the second, 35 in the third, and 58 and 19 in the fourth and fifth groups, respectively. Or, in other words, 87 castes have retained their Dwija status, 27 have lost it, 35 castes have been allowed to be of a higher order among the Sudras, and 58 are quite at the bottom of the social ladder; and 19 have been kept at a vast distance from it.

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11. SOCIAL PRECEDENCE ACCORDING TO THE REPORTS OF THE COMMITTEES.

Committees' Reports.

108. Having given the traditional origins of the various castes, it is time now to discuss the order of social precedence as framed from the replies received through the Ethnographic Committees appointed in that behalf. Committees were appointed for the Divisions of this State and instructions were issued to them as to how they had to carry on the work. Questions that were required to be answered by the leaders of the various castes were framed and sent up to the Committees. The replies received from them were collated in my office. It was then found out that none of the Committees had attempted the classification of the castes into the five groups mentioned in the Census Commissioner's letter. They simply asked the leaders of the Brahman and Vániá castes who were within their jurisdiction, to give replies to the questions sent to them ; and then forwarded those replies, after having arranged the castes in the order they thought best. The result was that the same caste was differently placed by different Committees, as regards precedence. The precedence had, therefore, to be arranged in the office, and the information about all castes having not been supplied by the Committees, I had to supplement it otherwise.

The Hindu castes arranged.

109. Thus arranged, the Hindu castes fall within 8 groups :—(1) the Brahmans, (2) the Kshatriyas, (3) the Vaishyas, (4) the miscellaneous castes, (5) the religious mendicants, (6) wandering and low profession castes, (7) the criminal castes and (8) the unclean castes.

Of these groups, only the Brahmans and the Vániás, falling within the first and the third groups, respectively, have been dealt with by the Committees. The following list gives the order of precedence for the Brahman and Vániá castes, for reasons given further on.

List of Precedence of the Different Castes in the Baroda State.

BRAHMANS.

Class.	Group.	Caste.	Name of the Caste of which it is a sub-caste.	Remarks giving reasons for the arrangement.
A. Such Brahmans as do not eat out of the food prepared by a member of any other sub-caste but their own ; all other sub-castes of Brahmans can eat food prepared by them, except some of B.	I.	1. Vadnagrá Nágar.	Nágar Brahman.	Because it is the main body.
		2. Prashnorá	Do. ...	Because they have seceded from the main caste.
		3. Sáchorá	Independent...	They practise polygamy.
		4. Shrimáli	Do. ...	They practise polygamy and sell their daughters to some extent (accept money for their daughters).
B. Such as do eat food prepared by a member of the first caste mentioned in Group A. The food prepared by their hands, all castes besides those mentioned in groups A and B, can eat.	II.	1. Chitrodá Nágar.	Nágar Brahman.	They practise polygamy but they do not eat of any others but the Vadnagrá Nágars.
		2. Sáthodra Nágar.	Do. ...	They practise polygamy. Do eat of both the Vadnagrá and Visnagrá Nágars.
		3. Visnagrá Nágar.	Do. ...	They practise polygamy. Receive money presents for their daughters.

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Class.	Group.	Caste.	Name of the Caste of which it is a sub-caste.	Remarks.
C. Such castes as inter-dine among themselves as well as eat food prepared by castes in the first two classes.	III.	1. Disával ...	Independent...	
		2. Váyadá ...	Do.	
		3. Udamber	Do.	
		4. Choráshi Mewádá.	Mewádá ...	They smoke tobacco as bidees.
		5. Bhárgav	Independent...	Do. do.
		6. Motálá ...	Do. ...	Do. do.
		7. Válam or Válmik.	Gauda ...	They practise polygamy.
		8. Nándorá	Independent...	
		9. Chovisá...	Sub-caste of Nándorá.	
		10. Dadhich	Independent...	
		11. Bhat-Mewádá.	Sub-caste of Mewádá.	
		12. Ráyakvál	Independent ...	
		13. Kapil ...	Do. ...	
		14. Pushkarná	Sub-caste of Shrimáli.	
		15. Gayawál	Independent...	
		16. Setpál ...	Sárasvat ...	
		17. Jhárolá ...	Sub-caste of Válkhilya.	
		18. Gomativál	Independent...	
		19. Pallivál ...	Gauda ...	
		20. Jámbu ...	Válkhilya ...	They practise polygamy and are addicted to smoking tobacco.
		21. Bhitrá Khedáwál.	Sub-caste of Khedáwál.	
		22. Shrigaud Pravália.	Sub-caste of Shrigaud.	
		23. Rával ...	Sub-caste of Válam.	They sell their girls in marriage.
		24. Audichya Sahasra.	Sub-caste of Audichya.	They practise polygamy and sell their daughters to some extent.
		25. Audichya Tolakiá.	Do. ...	
		26. Shrigauda.	Gauda ...	
		27. Khedáwál Báj.	Khedáwàl ...	
		28. Travádi Mewádá.	Mewádá ...	
		29. Vadádará.	Audichya ...	
		30. Modha ...	Independent...	
		31. Borsadá...	Audichya ...	They practise polygamy and sell their daughters, and also are addicted to tobacco-smoking.
		32. Modha Chaturvedi or Karvatiá.	Modha ...	
		33. Kandoliá.,	Independent...	
		34. Unevál ...	Do. ...	
		35. Anávalá...	Do. ...	
D. Castes which though they belong to the Brahman class, are such that no other Brahmans will eat food prepared by them.	IV.	1. Vadnagrá Patni Nágar (Bárad).	Vadnagrá Nágar.	They practise polygamy.
		2. Gugali ...	Válkhilya ...	

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Class.	Group.	Caste.	Name of the Caste of which it is a sub-caste.	Remarks.
D. Castes which though they belong to the Brahman class, are such that no other Brahmans will eat food prepared by them—*contd.*	IV.	3. Sompurá ..	Independent...	
		4. Girnárá...	Do. ...	
		5. Aboti ...	Girnárá ...	
		6. Sárasvat Sorathiá.	Sárasvat ...	They practise polygamy and sell their daughters in marriage.
		7. Náná Chovisá.	Nándorá ...	
		8. Achári ...	Audichya ...	
		9. Káratiá ...	Do. ...	
		10. Sajodará ..	Independent...	They practise polygamy and sell their daughters in marriage and also use tobacco in smoking.
		11. Kriyá Gor	Audichya ...	
		12. Tapodhan.	Audichya ...	Do. do. do. and besides they have widow re-marriage prevalent among them in certain localities.
		13. Vyás ...	Do. ...	
E. Such castes as can eat and drink of even others than Brahmans, although they themselves belong to the class of Brahmans.	V.	1. Sárasvat...	Independent...	They practise polygamy and re-marry their widows.
		2. Rájgor ...	Audichya ...	They practise polygamy, sell their daughters in marriage, allow re-marriage of their widows, and make use of tobacco in smoking, &c.
		3. Bhojak ...	Shrimáli ...	
		4. Tragálá ...	Audichya ...	
		5. Koligor...	Do. ...	

List of Precedence of the Different Castes in the Baroda State.

VANIAS.

Class.	Group.	Caste.	Name of the Caste of which it is a sub-caste.	Remarks.
A.—Such castes as do not sell their daughters in marriage	I	1. Visá Nágar.	Nágar Vániá..	They are monogamous and are married in the Brahma form.
		2. Dasá Mewádá.	Mewádá ...	They have the "Prajápatya" form of marriage among them.
		3. Dasá Váyadá.	Váyadá ...	They cannot show what form of marriage they have among them.
		4. Visa Mewádá.	Mewádá ...	
		5. Dasá Porwád.	Porwád ...	They practise polygamy and they marry their girls beyond the age prescribed by the Shastras.
		6. Báj Dasá.	Lád ...	
		7. Nimá Visá	Nimá ...	
		8. Dasá Jharola.	Jharola ...	Do. do. Besides, they cannot show what form of marriage they observe among their caste.
		9. Umad ...	Independent...	
		10. Nándorá...	Do. ...	

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Class.	Group.	Caste.	Name of the Caste of which it is a sub-caste.	Remarks.
B.—Such castes as do sell their daughters in marriage, in some localities, but not in others.	II	1. Dasá Khadayata.	Khadáyatá ...	They do not allow their girls to be married after the age prescribed by the Shástrás, *i. e.*, marry them within the age prescribed.
		2. Visa Vayáda.	Váyadá ...	
		3. Visa Lád.	Lád ...	In some places they practise polygamy.
		4. Dasá-Nágar.	Nágar Vániá.	They practise polygamy and do not allow the age of marriage, prescribed by the Shástrás to be over, *i. e.*, marry their daughters within the age prescribed by the Shástrás.
		5. Dasá Lád.	Lád ...	
		6. Pánchá ...	Independent..	
		7. Kapol ...	Independent..	They practise polygamy and also marry their children after the age prescribed by the Shástrás.
		8. Agarvál...	Do.	
		9. Dasá Shrimáli.	Shrimáli ...	
		10. DasáModh	Modha ...	
		11. Modha-visá.	Modhá ...	They practise polygamy and have no fixed age for their marriages.
C.—Such castes as sell their daughters in marriage.	III	1. Khadáyatá.	Khadáyatá ...	They do not practise polygamy.
		2. Dasá Disávál.	Disávál ...	They practise polygamy and marry their girls before the age prescribed by the Shástrás.
		3. Visá Disával.	Do. ...	
		4. Sorathiá...	Independent..	They practise polygamy and marry their girls after the age prescribed by the Shástras.
		5. Visá Sorathia.	Sorathia ...	
		6. Visa Shrimáli.	Shrimáli ...	They practise polygamy and have no fixed age for marriage at all.

Tests of precedence for the Brahmans.

110. In settling precedence two distinct standards for the said two castes have been adopted. In the case of both, as they are endogamous for each sub-caste, marriage by itself can form no test for classification. Inter-dining has therefore been taken as the chief test for arranging the numerous Brahman castes into 5 classes,—*viz.*, (A) Those Brahmans who do not eat food prepared by any but their own castemen ; while all other sub-castes of Brahmans except some of those falling under B, can eat food prepared by them ; (B) Those Brahmans who, though they may eat the food prepared by members of the first caste in class A, do not eat that which is cooked by others. But all the castes coming after them do not object to eat food prepared by these higher sub-castes. (C) Those castes which inter-dine among themselves as well as eat the food prepared

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by any member of the first two classes ; (D) Those castes, which though they belong to the genus Brahman, are such that no Brahman will eat the food prepared by them, and (E) lastly, castes which though they are Brahmans will eat the food prepared by even non-Brahmans.

Subsidiary tests

The subsidiary tests, applied to assign them places higher or lower in each class itself, are (1) the prevalence of the habit of smoking in any form, (2) polygamy and (3) the custom of purchase of brides. The first test is chosen because it is looked down upon by the superior members of the castes allowing it ; the second, because its absence is considered to be a sign of advancement by many ethnologists and of respectability by the castes ; and the third, because it is not only condemned by the Shástras but also by public opinion. Again, among themselves, the castes addicted to smoking only are placed higher than those which tolerate polygamy which, in their turn, rank superior to the castes allowing the sale of brides. When any two of these vices combine in any caste, that caste is put lower down than the last of those having only one defect. There is also a fourth test which does not affect the majority, but only a small minority. It is the prevalence of widow-remarriage. It is well-known that Brahmans do not allow it and its prevalence among a very few of their sub-castes is probably due to their being degraded to such a low level as to almost lose touch with Brahmanhood. They would never have been classed as Brahmans but for the Census as the vice would be deemed most serious. Thus arranged, the first and second classes contain 3 sub-castes each ; the third contains 31, the fourth 13 and the last 4 sub-castes ; in all 54 sub-castes out of 80. The numbers in other castes of Brahmans being very small and they being for the most part immigrants into this State, the requisite data about them have not been collected. This arrangement harmonises generally with popular opinion also, from the highest place occupied by the Vadnagará Nágar Brahmans to the lowest by the Tragálás and Bhojaks, who are so degraded that they hardly deserve to be called Brahmans.

The Nagar Brahmans.

111. The Nágar Brahmans lay claim to being the purest and the most select of the Gujaráti Brahmans, and their claim is allowed. In the Nágars themselves, there are six sub-divisions : (1) the Vadnagarás, (2) the Visnagarás, (3) the Sathodrás, (4) the Prashnorás, (5) the Krishnorás and (6) the Chitrodás. They are easily distinguishable from all other castes by the beauty and intelligence of their features. The Vadnagarás, however, who plume themselves with good reason as having resisted the acceptance of worldly goods from the most powerful donors and hence consider themselves as pre-eminently the first, carry the palm in intelligence and diplomacy. The modern history of all the leading Káthiáwár States is the history of the rise and fall of Nágar administrators in power for the time being. It is not surprising that this small caste wielding such immense power in all States of importance, whether Mahomedan or Rajput, should have to oppose, with the weapons of diplomacy and tact, the combined resistance of many. A system of mutual help to their own castemen in different States and a policy of systematic nepotism in filling all offices were, as is oftenest the case with other communities also, the natural outcome of their position, and so they successfully formed a *corps diplomatique*, which was ordinarily unassailable. But they have been always remarkable also for an unsurpassable aptitude for the cultivation of

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learning and for maintaining the highest attainable rank in the world of letters. With such traditions to back them and such inherent ability the Nágars, even under the present altered forms and methods of administration, maintain their position. Of course, the times and occasions for caste-help and nepotism have gone by, but in the modern-day struggle of self-help and individual excellence, the Nágar yet sets the example and leads the way. It is the unique system of exclusiveness and selection among them which can be said to contribute to this intellectual development of the caste and the unparalleled beauty of its gentler sex.

Tests of precedence for the Vanias.

112. The principal test of inter-dining that was so useful in grouping the various Brahman sub-castes cannot be of use for the Vániás, since all sub-castes can inter-dine. Hence, a different test,—the sale of brides, is selected for them, as a majority of them has been tainted with the vice. Thus arranged, their sub-castes fall within three groups, *viz* :—(1) such castes as do not sell their daughters in marriage ; (2) such castes as do so in certain localities and not in others ; and (3) such castes as habitually do so. Out of the 36 sub-castes of Vániás, 10 fall within the first, 11 within the second, and 6 within the third group ; 9 sub-castes remain to be tabulated,because information could not be satisfactorily collected for them.

Subsidiary tests.

The subsidiary tests selected for arranging them in an ascending or descending order within a particular group, are :—(*a*) the prevalence among any caste of monogamy, (*b*) the form of marriage, (*c*) the ignorance thereof, (*d*) polygamy, and (*e*) marriageable age of girls. The reasons for selecting the first and fourth tests having been stated while discussing the arrangement for the Brahmans, they need not be reiterated here. There being 8 forms of marriages among the Hindus, arranged according to their importance, it is necessary to know, before placing any sub-caste higher or lower, the form of marriage prevailing among its members. Ignorance about it must naturally be held a sufficient cause to class the sub-caste professing such ignorance below those who do not profess it. The maximum limit for marrying a girl has been fixed by the Hindu Shástras ; therefore any transgression beyond it ought to be looked upon, in forming a precedence table, as a breach of the said Shástric injunction and should bring down the sub-caste in the social scale. Much lower, therefore, a sub-caste should be placed that has utterly set at naught the Shástric injunction. In the first group of Vániás there are 10 sub-castes, in the second 11, and in the third there are 6 sub-castes.

Precedence for other castes not easy to settle.

113. As regards the other bigger groups and classes, the requisite information could not be collected ; and so a few remarks are offered, without preparing regular lists of precedence. As has been remarked, the principal distinctive features of the Hindu castes are,—prohibitions as regards inter-dining and inter-marriage, though a certain relaxation is found as regards inter-dining growing in volume the lower you go in the social scale. The sixth and the seventh classes of the Imperial Table are almost identical, since some of the sub-castes of both inter-dine and are only very slightly removed from the unclean castes. Most of the religious mendicants do not eat food prepared by any but the higher castes like the Bráhmans and the Vániás. The group of miscellaneous castes in the Table contains a number of artisan and other castes so varied and unlike each other, as regards inter-dining and other such social customs, that nothing definite can be said as to which of them is superior to the other. There are some castes among them, such as the Sonis, Sutárs and Lohárs, who approach in certain respects the Vániás

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on the one side ; and there are others like the Bávchás, Dabgars and Mochis, who are socially believed to be the lowest, on the other side. Among the Kunbis also, the Udás are so exclusive that they will not eat food prepared even by a Brahman ; while the Anjanás and the Matiás will not fail to eat food prepared by even a Koli or a Bávchá. Among the Kshatriyas, the writer and trading classes are exclusive ; the first approaches the Bráhmans in many of its social customs and the latter the Vániás. It is only when we come to the warrior castes that we find no general principle underlying their social customs. While the Káthis can eat food prepared by Sidhis (Musalman) and cannot be taxed for it by their caste people, the Kshatriyas and Marathás cannot do so with impunity. Similarly, the Vághers and Vádhels are very loose in matters of eating and drinking. But it is not an easy thing to arrange them in any order of precedence without first enquiring into their social customs in this and other matters.

12. MARRIAGES AMONG THE HINDUS.

Exogamous marriages.

114. We have seen how the Hindu castes are in one way endogamous in marriages ; they are exogamous also, *i. e.* their members are not allowed to marry within certain prohibited degrees of kinship. The inquiry about the introduction of these restrictions is very interesting. It is an admitted fact that in different tribes or communities there are different degrees of kinship between which marriages are prohibited. Among the more ancient and less civilised communities, marriages were tolerated between such close relations as brothers and sisters. But now they are looked upon, universally, as incestuous connections. But even among those nations or tribes who are sufficiently well advanced in civilisation there is no unanimity on this point. Among the Musalmans, Parsis and Christians there is no prejudice against marriages between first cousins ; in fact, an orthodox Parsi deems it a duty to bring about such marriages in his household ; but a Hindu looks upon such connections with horror. He advances much further as is well known ; and marriages between cousins, however remote, are tabooed. Among them the idea of a family is far more comprehensive than among any other people. The joint family system is peculiarly Hindu and is such that persons removed more than four or five degrees in kinship are found to live in commensality, even in these days when the system is undergoing a process of disintegration. It was considered imprudent to allow marriages between persons living and dining together, as one family. So Manu and the other law-givers must have prohibited marriages between the Sagotra and Sapinda as they are the persons likely to live as members of a joint family. As daughters have generally to leave their parental home, a considerable reduction in the prohibitions was made on the maternal side as compared with paternal relationships. In this way, the rules about exogamy have come into being. There is another theory, put forward in Nisbet's "Marriage and heredity," which may be taken as the orginating cause of exogamy, *viz.*,—that prohibitions of the marriage of near kin have arisen from observation of the injurious results of such unions ; or, in other words, of the injurious results of what scientists call in-and-in breeding. It is just possible, though no traces of it are found in old books, that the ancient Hindus had observed, in the course of a long experience, cases of hereditary infirmities where marriages were for some generations allowed between persons closely related to each other.

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Along with this strong rule of exogamy, there is the first rule of endogamy, of a previous date, whereby a member of one caste or sub-caste must marry within that caste or sub-caste alone. It was intended that by thus confining marriages to certain circles only, a caste or sub-caste would be able to transmit to posterity, after many generations, the same tendencies and characteristics which it had at the time of its formation. There cannot be a doubt that, whatever differences of opinion may exist as regards the other castes and classes, the Bráhmans are purely of unadulterated Aryan descent. Some of them have no doubt lost, by following humble or low occupations or by having married into lower castes, the distinctive physiognomical marks of a Bráhman. But those who have kept to their ancestral occupation of priesthood and latterly of employments in the higher walks of life are fair-complexioned, bright-eyed and intelligent. Their women have not only preserved the symmetry of form and comeliness of complexion typical of the Aryan females but, in the case of some of the highest Bráhman castes, they display at the present day a softness of colour and a refinement of expression rarely to be met with in any other eastern race or community ; and this is more remarkable as being absolutely free from any adventitious help of art, as prevalent in other countries. For generations, before any of the modern European nations had seen the dawn of their existence, the Brahmans not only preserved an unsullied selection of marriage among themselves, but each sub-division has been under the restraint of limiting its selection within its own narrow range. No other human device could have so well transmitted over generations the bluest of the blue blood. No commoner, however eminent, could break the barrier of caste and get admitted into the Bráhman aristocracy and no lower caste millionaire, owner of broad acres or bursting coffers, could purchase a scion of a Bráhman house for his son-in-law. By the strict rules of marrying in the sub-caste only and avoiding kinship, the Hindus have been able to escape extinction altogether on the one hand and absorption in other communities on the other.

A list of Gotrás.

A list of the Gotrás among some of the Gujarati castes of Bráhmans, as obtained from personal enquiries, is given as Appendix II.

Polygamy.

115. The Hindu race, as a whole, is polygamous ; there are exceptions among some castes of the Bráhmans and Vániás, which are strictly monogamous, though the Shástrás permit polygamy. Why these few castes have taken to monogamy is not intelligible, since they belong to various walks of life and are not uniformly situated. Polyandry does not obtain in any part of this State.

Widow remarriage.

116. Widow remarriage is prohibited among the Bráhmans, Kshatriyas and Vániás. Some sub-castes of the degraded Bráhmans, *viz.* :—Tapodhan, Vyás, Sárasvat, Rájgor, Bhojak, Tragála and Koligor allow it. The Káthis, Maráthás, Rajputs, Vághers and Vádhels allow it among the Kashatriyas. The higher families, among castes allowing remarriage of widows, do not, as a rule, have recourse to it, as such a marriage is considered undignified for grown up women. It is this sense of honour and a desire to pass for superior people which has put a stop to widow remarriage among an influential section of the Lewá Kunbis and Sonis. The total number of those who do not allow remarriage of widows is 226,725, *i.e.*, 15 per cent. of the total Hindu population in this State. The

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ceremony relating to the performance of a widow remarriage is not so elaborate as that of a first marriage. Remarriages, among a majority of the castes allowing them, are performed generally at night with some short ceremony by a Bráhman among Lewá Pátidárs and such comparatively higher castes, and with no ceremony at all among the Kolis and such others. Among the latter, it is sufficient for the solemnisation of a remarriage for the widow intending to remarry to put on the clothes given to her by her future husband and then enter his house with a pot of water on her head. Rice is sprinkled over the newly-married couple who, in company with some friends, partake of sweetmeats. Among the higher castes, the future husband goes to the widow's house with his friends and relations, gives a sum of money to the widow and returns home after the ceremony is performed. Here also rice is sprinkled over the newly-united pair. On the completion of the ceremony a feast is generally given to the assembled people by the parents of the widow-bride. A Tuesday or a Sunday is generally selected for solemnising a widow's remarriage.

Divorce.

117. Divorce, as a general rule, is allowed among all castes that permit widow-remarriage; and the other castes do not recognise divorce. Even those castes that allow it practise it very rarely, except among the lower classes. Among the latter it is obtained very easily on both sides; but in the higher classes no divorce is allowed except for some very cogent reasons, such as misconduct on the part of the wife and cruelty on that of the husband. As a general rule the Hindus of this State, excepting those of some of the inferior castes like Kolis, Báriás and Thakardás, never have recourse to Law Courts for obtaining a divorce. Among the Bráhmans, several sub-castes of the Kshatriyas and all Vániás, the tie once formed can be snapped only by death.

13. CASTES AMONG THE JAINS.

Jains.

118. Theoretically speaking, the Jain religion does not sanction castes; still castes are to be found among its followers, in this State, prevalent to the same extent as among the Hindus. The reason of this lies in the fact that when Jainism became powerful in propogating its tenet portions of castes, living in the same or different places, became converts to the new doctrines. To prevent the social and domestic evils of a total separation, the orthodox portions and the seceders of the same castes continued to recognise past ties of relationship and did not object to new ties, framed just as before, between members of the same caste. Caste in fact proved stronger than religion, practically. But where a whole sub-caste had gone over to the reformers, the other sub-castes had no difficulties to face in breaking all connection with them, both of inter-marriage and common food. It is, therefore, that we see that the Vaishnava and Jain Vániás, though professing such totally different religions, can yet dine together and even intermarry if they have common caste names in the two religions. Inter-marriage, for instance, can take place between Vaishnava and Jain Shrimáli Vániás. Very curiously, a Vaishnava girl married into a Jain family attends the Shrávak Apásrás when at her husband's house and worships the old Brahmanical gods when she visits her parents. Inter-marriage is prohibited, as I have said, among sub-castes; but a very remarkable indulgence is observable in the matter of food. All Vaishnava Vániá castes can dine with those Jain castes which have a common

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caste name with themselves. Shrimális, for instance, are found in both. So the Vaishnavite Shrimális can dine with the Jain Shrimális. But the caste of Osváls is found among the Jains only; therefore, Vaishnavites will not dine with the Osváls. The only caste appearing in the list of Jain castes that requires any explanation is that of the Maráthás. When some Maráthás were returned as Jains, I instituted an inquiry and found that in the Baroda City there is one family only that has very lately come to profess Jainism.

14. The Parsis.

Mobeds and Behdins.

119. Among the Parsis there is even yet a distinction of priests (Mobeds) and non-priests (Behdins). The distinction has been handed down from remote antiquity; and it is also believed that the two classes sprang from two different peoples. The *elite* were the religious guides and legislators, while the others were willing to be guided by them and to serve for the common good of the whole. It is possible that in days gone by, the two classes were as strictly prohibited from inter-marriage and common table as the Hindu castes. At present, the Parsis, who are well-known for adapting their customs to the times, have easily transgressed the restrictions, whatever they were. Up to within the last 35 years, however, inter-marriages between the Mobeds and Behdins were unknown. As the Mobeds themselves have spurned the narrow limits of sacerdotal avocations and have zealously entered into all the professions and occupations worth following, after discarding the distinctive white turban and dress of Mobeds and submitting their chins to the razor of the barber, it is now hard to distinguish these from the Behdins; and so inter-marriages are on the increase every year. But some may yet be found of sufficiently old ideas to enquire into the other contracting party being a Mobed or a Behdin, before settling a marriage. Even yet a Mobed of Navsari would not give his daughter in marriage to a Behdin; though there are no penalties if the rule is broken. In the matter of companionship for food there are no restrictions at the present day, except in the case of Mobeds employed for the time being in actually undergoing certain religious ceremonies or in officiating as priests in the fire-temples. These cannot, even now, partake of food with the Behdins or other Mobeds during the time they are so engaged.

15. Musalman tribes.

Musalman system of castes.

120. Really speaking, there are no castes among the Musalmans. They can all eat with each other; and though generally marriages among them are restricted, as will be seen further on, among members of certain groups and tribes only, yet there is nothing like out-casting or excommunication for marrying beyond these limits. The main distinction between Musalmans is that founded on their being foreigners or indigenous. The foreigners are those who themselves have come from beyond India or are descendants of those who have migrated into India and settled there. The others are converts to Islam from the masses of the people of India. It is remarkable that though professing the same religion, the two have never mingled and have remained apart for centuries. The Musalmans coming from the mother land of Islam abstain from mingling their blood with that of the old inhabitants of the soil, who are Indian converts after all in their estimation. Hence there is a sort of caste distinction, though

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from causes altogether different from those which we have seen for the famous Hindu system of castes. The distinction again does not end here. The foreigners are from various countries and belong to various tribes. They stand on common ground in India ; yet as a rule they may not intermarry, although there is no religious or other barrier. But among the Indian Mussalmans, as we may call the converts, the divisions are yet more marked. A good deal of latitude was allowed to the converts, varying in degree according to circumstances. If a saintly priest was fired with the fervour of proselytising, under the protection of a Musalman chief in a peaceful country, the converts had to abandon all their old beliefs and to take in as much of the new religion as could be forced into them. In troublesome times, on the other hand, when the conquering leader had to convert whole villages on the march, he was usually satisfied with the outward profession of the faith hurriedly made and the converts were allowed to settle it, as best they may, between the old and new religion, for themselves. Thus it is that some of the converts are more Hindus than Musalmans in their dress, names and observances. It is natural to expect that these would still adhere to their old notions of castes, because by so doing they not only preserved their entity but continued their caste occupations. Thus the Musalmans living in India are primarily divided into foreigners and converts ; each of these is sub-divided, the first into sub-divisions founded on nationality, and the latter into those founded on their old castes and occupations. A list of these tribes obtaining in this State is given below arranged in the order of social precedence.

List of the Tribes of Musalmans, according to Social Precedence, in the Baroda State.

Serial No. of the Group.	Name of the Group.	Serial No. of the Tribe.	Name of the Tribe.
	Foreigners.		
I	Arabs ...	1	Kureshi
		2	Saiyad.
		3	Shaikh.
II	Afghans ...	4	Lodi.
		5	Pathán.
		6	Unspecified.
III	Mogals ...	7	Ghori.
		8	Unspecified.
IV	Baloch ...	9	Lohání.
		10	Madváni.
		11	Makráni.
		12	Unspecified.
V	Sindhi ...	13	Bábi.
		14	Bhánd.
		15	Bháti.
		16	Iláchi.
		17	Khokhar.
		18	Sumrá.
		19	Unspecified.
	Indigenous.		
VI	Shaikh neo-Musalmáns.	20	Khojá.
		21	Makavána.
		22	Meman.
		23	Molesalám.
		24	Momaná.
		25	Vohorá.
	Indigenous.		
VII	Converts who have still retained their Hindu names	26	Bária.
		27	Bárote.
		28	Bávachá.
		29	Bhoi.
		30	Bhojak.
		31	Chárun.
		32	Garásiá.
		33	Khatri.
		34	Koli.
		35	Kunbi Matiá.
		36	Máchhi.
		37	Rabári.
		38	Rával.
		39	Sábaliá.
		40	Sathavárá.
		41	Taláviá.
		42	Tuvár.
		43	Vághri.
VIII	Converts who have adopted the names of their profession as the names of their tribes.	44	Akhund.
		45	Bharwád.
		46	Bhathiárá.
		47	Bhavaiyá.
		48	Bhádbhunjá.
		49	Bhisti.
		50	Chhipá.

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Serial No. of the Group.	Name of the Group.	Serial No. of the Tribe.	Name of the Tribe.
	Indigenous—contd.		
VIII.	Converts who have adopted the names of their profession as the names of their tribes—*contd.*	51	Chudigar.
		52	Dabgar.
		53	Darzi.
		54	Dhobi.
		55	Dhuldhoyá.
		56	Gandharva.
		57	Ghánchi.
		58	Hajám.
		59	Káchhiá.
		60	Kadiá.
		61	Kágdi.
		62	Kalaigará.
		63	Kalál.
		64	Kasban.
		65	Kasái.
		66	Kàtpitia.
		67	Kharvá.
		68	Kumbhár.
		69	Langhá.
		70	Lohár.
		71	Madári.
		72	Màli.
		73	Mapárá.
		74	Mirási.
		75	Mochi.
		76	Mochi Multáni.
		77	Nágori.
		78	Nayak.
		79	Od.
		80	Pindhárá.
		81	Pinjara.
		82	Poládi.
		83	Rangrez.
		84	Shikligar.
		85	Soni.
		86	Sutár.
		87	Tái.
		88	Tirgar.
IX	Menials ...	89	Golá.
		90	Gulam.
		91	Malek.
X	Unclean ...	92	Bhangi.
		93	Chamár.
		94	Dhed.
XI	Foreign ...	95	Rumi.
		96	Sór.
		97	Turk.
XII	Religious order.	98	Fakir.

The foreign Musalmans.

121. The foreigners in this State include the Saiyads, the Shaikhs, the Pathans, the Moghals, the Arabs and the Balochs. The Saiyads, reputed to be descended from the Prophet and the eleven Imáms, have always been held in great respect. They have been granted valuable gifts of land and cash allowances by the Musalman Emperors and kings of old. Some of their families are looked upon and respected as religious heads and derive large incomes from their followers ; and the poor among them live upon charity. Many of them now-a-days have taken to service and trades.

The Saiyads.

Afghans and Pathans.

The Afgháns and Patháns are, in this part of the country, considered synonymous terms applied to those whose original home was Afghanistán. The Moghals and Arabs and others are named from their original homes.

Shaikhs.

It is a doubtful point whether all the Shaikhs returned should be classed as foreigners, because many of the Momná converts, when asked what their tribe is, always reply that they are Shaikhs. Again there is a saying in this part of the country that "what the Audichya is among the Bráhmans, that the Shaikh is among the Musalmans," implying thereby that whenever a Hindu is unable to show either his caste or sub-caste he easily shelters himself under the name of an Audichya Brahman, so the Musalmans resort to the term Shaikh. Really speaking "Shaikh is not a tribe, but is a term of respect applied to venerable old men specially of high literary attainment and religious sanctity." Looking to it in this light we cannot class the Shaikhs as a separate caste, but as Musalmans who have not returned any tribe or caste. But as they had been classed as an

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independent tribe at the last Census here and as nothing definite has been decided as regards them, I have preferred to follow the old practice ; they can be placed between the foreigners and the converts.

Five groups of indigenous Musalmans.

122. I have divided the indigenous Musalmans into 5 groups :—

The neo-Musalmans ; the converts who have still retained their Hindu names ; converts who have adopted the names of their professions as the names of their tribes ; menials ; and unclean tribes.

Of these, only the first requires notice since they have, after conversions, cast off their original caste names and adopted altogether new ones, which bear more or less a religious meaning. They are the Khojás, the Makvánás, the Memans, the Momnás, the Molesaláms and the Vohorás. The meanings of the terms Khojá, Memon and Vohorá and their origin, I shall describe in the words of Mr. Shaikh Sadik Ali Sher Ali Ansari, Deputy Collector in Sindh, whose short sketch of the Musalman races has been kindly sent to me by Mr. Enthoven, Superintendent of Census Operations, Bombay.

Khojas.

123. "The term 'Khojá' is a corruption of 'Khvajá' which means Master, or 'a superior person.' Originally, the Khojás were a single body ; but since about twenty years they have split up into two factions called (1) Pánjaibhai and (2) Pirái. The Pánjaibhai faction is the most orthodox body and like the Hurs of Pir Pagaro of Kingri, look upon Agá Khán as the representative of the Prophet or the incarnation of God Himself. The Pirái consider Agá Khán merely a Pir or religious head of their community, and nothing more.

"I shall first give an account of the Pánjaibhai faction as it has been communicated to me by the leading members of that body in Karachi.

"The Khojás were originally Hindus and belonged to the following two sects :—(1) Kashmiri Bhak Hindus and (2) Bhátiás. They were converted about five hundred years ago by Saiyad Sadrudin Sháh, a sufi in the Panjáb, who was held in great respect by the above classes of Hindus. Sadrudin Sháh was not connected with the family of Agá Khán, the present religious head of the Khojá community, by lineal descent, but is alleged to have been the disciple of his ancestor Sháh Nizár. * * * * He said to Sháh Nizár (Sháh of Persia and his guardian) that on his return to India, he would declare Hazrat Ali the first Imám to be Nikalank or the tenth Awatár and Sháh Nizár his descendant. Sadrudin Sháh, on his return to the Panjáb, converted Sahodani Joshi, the head of the Bhatia community who lived with his men on the bank of the Attock river, and afterwards he converted others with the assistance and co-operation of Sahodani Joshi. * * * * When Agá Khán's ancestors came and settled in India, the Khojás transferred their allegiance to them, they being believed to be the proper religious heads of their community and discarded the descendants of Saiyad Sadrudin Sháh.

"The Pirai Division is very small, and there are about 200 persons of it in Karachi. In other parts, also, there are a few of them. This sect was founded by Lahdino Khojá, some twenty years ago, but he was killed by the bigoted members of the Pánjaibhái faction. He took an agreement from all the converts

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that they would pay one-eighth share of their profits to him. No distinction was observed between the Lohánás and Kashmiri Bhak Hindus when they were converted and all were called *Khuwájás*.

Memans.

124. "The term 'Meman' is a corruption of the word 'Moumin' which means a true believer of Islám. But popularly the designation is confined only to the converts of Kutch Bhuj territory, who have now become a distinct class. A few aboriginal Sindhi converts also call themselves Meman or Suraha. The period of their conversion to the Mahomedan religion is not traceable."

Borahs.

125. "The real term is 'Báwáhir' not Borá or Worá as commonly used by people. About seven hundred years ago a Saiyad by name Abdullah arrived in Khambhát (Cambay), a town in Gujarát, in which there was great scarcity of water caused by the presence of a large snake which had fixed its abode near the water-springs in proximity of the town, and prevented people from making a free use of them. Saiyad Abdullah had an attendant also with him by name Ahmad, and they both killed the snake and rid the people of its terrorising apprehensions. The chief of the Nágar Brahmans in the town saw the feat performed by the Saiyad and his attendant and at once embraced Islám. A very great number of other Hindus followed the example and acknowledged the Musalmán religion. The number of persons who renounced the Hindu religion on that occasion was so great, that the caste threads removed by them weighed one and quarter bhárs equal to 25 or 26 maunds. The new converts followed a medium course of religion and adopted certain principles of the Shias and some tenets of the Sunnis. They keep their moustaches and beards like Sunnis, and in this respect oppose the Khojás who shave their beards very often and grow heavy moustaches. They build mosques and offer their prayers five times a day in them, and learn the Korán like the Sunnis. But in other respects they follow the principles of the Shiás, and believe in 12 Imáms * * * * * . As the new class of converts obtained dominion over the best principles of the Musalmán religion, they called themselves Bawahir which by corruption became Bohrá or Borá and Worá."

Momnas and Makwanas.

The term Momná also appears to be a corruption of the word Moumin which means a true believer of Islám, and is taken up as their name by convert Pátidars and like castes of Gujarát.

The Makwánás appear to be Rajput converts ; but how they came to be known as such is not known, since no information was vouchsafed to me by any of their members.

Marriages.

126. According to the tenets of their faith, all Musalmáns can interdine as well as intermarry ; but the practice at present obtaining among them is mostly the reverse, at least as regards intermarriage. Because the pure Musalmáns or foreigners, as we have called them, do not, as a rule, marry outside their circle, or in other words they do not select wives from among the converts. Even within their own class they do not, as a rule, take wives from any tribe but their own. But the convert classes observe almost the same restrictions as regards marriage as the Hindus do, *i.e.*, they neither give nor take wives from any class but their own. According to Mahomedan Law marriages are contracted after the age of puberty of the girl and the boy ; but if they are contracted by fathers and grand-fathers before that age, they are as binding as those con-

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tracted by parties at the age of majority. Therefore it is that marriages among even the purer tribes of Musalmáns take place sometimes at an early age. Consaguineous marriages are, as a rule, practised among them. The general practice for arranging marriages is that the head of a family makes proposals and, if accepted, betrothals take place. Generally the boy's parents make a demand for the hand of the girl. Within families of the same ancestor, marriages are sometimes arranged by exchange, *i.e.*, a girl is offered for the son, brother or some other relative of the person, and his daughter, sister, niece or some other relation is taken for the son or other male relation of the person making the offer. Betrothals take place at any age, even before the children are born. In some families such proposals are made and accepted ; when a relative is unable to give a girl in exchange, he is given a girl in marriage on the condition that the first daughter born to him should be given in marriage to some relation of the person who bestows on him the hand of his daughter. Again to quote Mr. Sadakali :—

"Amongst the Musalmáns nikah is the principal ceremony. Nikah means consent of the woman, obtained by one of the relatives in the presence of two respectable witnesses, if the woman has attained the age of majority, and of her father or other near relation or guardian if the girl is a minor. All other ceremonies are superfluous, and are performed to give publicity to marriage. The same ceremony of nikah is gone through by widows also."

Polygamy and Divorce.

127. Polygamy is allowed up to four wives. The husband is enjoined to treat them on equal footing in all matters with the exception of sexual intercourse for which, under certain limitations and not to the absolute neglect of his other wives, he is allowed to follow his natural inclination. But he is bound to provide equal comforts for all the wives. If he is unable so to do, he is bound then to marry only one wife. These precepts are generally violated in practice. Polyandry is strictly prohibited amongst the Musalmans. The permission to marry four wives is accorded only to free men, but the slaves can have only two wives. Even with this religious permission to have more than one wife, the mass of the people here are monogamous ; not from any feeling of abhorrence towards an anomalous institution of the kind in question, but from their inability to provide for such an expensive luxury. In this part of the Indian Continent, only a few well-to-do persons are found to have more than one wife.

Divorce is, according to the Musalman Law, obtainable by both husband and wife, on sufficient cause being shown. The causes which allow a wife to get separation decreed in her favour are the husband's habitual cruelty and ill-treatment, and sometimes his adultery also. Similarly, the husband can divorce his wife for her misconduct and even for very trivial causes. The husband is in a better position than the wife, and has simply to say *Talák* thrice to free him for ever from the company of a wife whom he does not like.

16. ANIMISTICS.

Who are the Animistics?

128. The term Animistic is applied to the tribes dwelling in the forests, who are supposed to be some of the pre-Aryan inhabitants of India. Whether the men belonging to these tribes came to India from outside or were the original

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dwellers of the land is shrouded in mystery which is not likely to be solved; but it is certain that these people were in this land before the Aryan immigration. As is natural, the advance of the new comers was resented by them; but they were unable to oppose successfully the superior intelligence of those who came from the north, and had to recede southwards until they had betaken themselves to the central belt of India which is, fortunately for them, studded with mountains, valleys and forests. The Aryans did not find these places suitable for colonization and so the aborigines were left undisturbed. They, however, retaliated by plunder and cattle-lifting whenever they could get the chance. These marauding expeditions naturally excited the hatred of the Aryans who, therefore, gave them a number of names, such as Dásyas, Rakshasás, Pisháchás, all showing dread mixed with contempt. Under these appellations they have figured in many a hymn of the Vedás and legend of the Puránas. Some scholars think that Rávana, the king of Lanka, and Váli, the lord of the monkeys, figuring so prominently in the Rámayana, were none others but the chiefs of two distinct tribes of these aborigines. But when the Aryans had firmly implanted their settlements and had taken to peaceful avocations, they commenced a policy of reconciliation with these men and, as a step to that end, they borrowed the worship of some of the tribal deities of these foresters and assigned them a place in their pantheon. This policy of the ancestors of the modern Hindus has changed the aspect of their Vedic religion by importing into it the worship of goddesses &c. to such a degree that, as said before, the lowest form of modern Hinduism differs now very little from Animism. This conciliatory policy of the Aryans did not bring about fully the desired result, because the Animistics could not be assimilated with them in manners, customs, dress or living, and are therefore still found in their mountain and forest fastnesses, in almost the same state in which they have been depicted in the Puránas and other old Sanskrit works. Ethnographists are much concerned to preserve a record of the manners and customs of these wild tribes before they are polished off from the face of the land by the progress of education and the free contact with the ways of the civilised world. But, so far as we see here, such fears need not be entertained for generations to come. The soft light of education will hardly be able to penetrate into the vast recesses of darkness in which these uncivilised tribes have their being and existence; though, no doubt, some of the very darkest ways and habits are being brushed away, destroying those links which might connect the present practices with their past originals.

Their curious religious beliefs.

129. These Animistics or Anáryás have their own religous beliefs which have been described in detail in a previous Chapter. One of them is that whatever is laid upon and by the side of a dead body is sure to be found by him in the next world; and, therefore, some articles which belonged to a man when living in this world are buried or burnt with him when dead. It is owing to this belief that we see their dead bedecked with ornaments and clothes, supplied with eatables, and some times with arms. They also believe that diseases are sent on this earth by the Devás; and hence whenever any member of their family falls sick, they try to propitiate their tutelary or local deities, by offerings and worships. They make use of Mantras or spells very freely for this purpose and the Bhagat therefore is highly revered.

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Their character.

130. They are as a body truthful, honest, faithful and kind-hearted. Therefore it is that the police are able to detect and unravel many serious crimes, without much difficulty and get the offenders duly punished. The money-lenders also are able to prove their suits easily against them in the Civil Courts. They have taken to cultivation and work hard on their fields. They are generally a very peaceful portion of the population of this State. But the vice of drinking prevails among them to an alarming extent; so much so that they would forego their dinner if they could procure spirituous drinks instead.

Their physique.

131. In physical appearance they are unlike the Aryans. They are short in stature and have a broad and flat face and nose, small eyes, long ears, thick lips and round heads. The colour of the skin is black. As they have to wander over long distances every day they have strong bodies and muscles. They turn grey later than the Aryans. Their sight and smelling power are very keen; the latter is so keen that even in thick darkness they become aware of the presence of tigers. Night-blinds are found among them in a high proportion, which is said to be due to their not using ghee in food. Barrenness is very rare among their females. Their wants are limited; and so they have no need of having different persons for the performance of different duties. Every Anárya is his own barber, carpenter, smith, rearer of cattle and agriculturist. They have neither the names of months or of week-days among them; hence they identify a month by naming a particular holiday that falls within it, when it is necessary to do so. They carry on their transactions mostly by barter.

Their amusements.

132. Their chief amusement and enjoyment are drinking and dancing. For dancing, the males and females pair off and then dance either in a ring or in couples to the accompaniment of music. The instruments of music are a Dobdá, a Turi and a brass-plate. The Dobdá is made from a Dudhi (white pumpkin) of a large size and is played with the mouth. When the music begins, youthful pairs are formed who seize either each other's waist or hands and then dance; liquor and toddy drinking is resorted to to a very large extent in these dances. The greater the quantity of drink given to them, the keener is their zeal of dancing.

Their ceremonies and customs.

133. They have no ceremonies among them except the nuptial and funeral ones which vary with each tribe. As regards the first, it should be stated that with these primitive children of nature, marriage as a rule takes place by purchase and is accompanied by no ceremony worth the name except drinking, eating, and dancing. Similarly, a majority of tribes engage a *Khandhadiá*, *i.e.*, a probationer husband with whom the girl is allowed to live on very intimate terms before she is regularly married to him. Many a time, under such circumstances, it so happens that the girl conceives and begets children, but that is not considered at all degrading or disgraceful. The girl and her probationer husband sometimes may not agree and separate, even after having lived together as man and wife. This event also does not come in the way of the girl's obtaining a second husband. Their notions of marriage are really very primitive and the tie is loose enough to be blown away by the passing wind. Divorce is very common and can be effected without much trouble and expense. The husband can procure a divorce without any expense; he has simply to dismiss his wife; but

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in case the wife seeks a separation, she has to pay a small sum to the husband and then she is free. Sometimes a wife transfers her affections to another, without even obtaining a divorce. The tribesmen then demand not the restoration of the wife to the original husband, but compensation to him from the new husband. Most of these tribes allow the widow of the elder brother to be married to his younger brother. One very curious custom obtains among the tribes that have among them the system of keeping a probationer-husband ; *viz*, if he dies before his probationary period expires, *i.e.*, before he is regularly married to the girl for whom he is kept on probation, the girl is made to go through a ceremony of marriage with his dead body. This is done by applying *Pithi*, *i.e.*, turmeric powder mixed in oil, to the dead body and then making the girl embrace him.

The money-lender.

134. Their illiteracy and guilelessness have made them slaves of the money-lenders, who are either the Vániás, the Márwaris or the Parsi liquor-sellers. They work against these simpletons in the following way. When corn is ready in the fields, the *Sowcar* goes to his client and takes away a greater portion of it as part payment of his debt, keeping only so much with the debtor as would last him till the end of the winter season. When this is over the poor debtor is forced to go to him again and borrow as much corn as will make him pull through to the next harvest time. He borrows seeds when the monsoon comes, the first loan is known as Khávti (food) and the second as Bivda (seeds); for the former, the debtor has to return the quantity taken plus half the quantity ; and for the latter double the quantity. Thus calculated the rate of interest these poor people have to pay comes to 50 per cent. and cent. per cent. respectively, per annum. In addition to this they impose upon them in measuring the corn, and in charging a higher price when lending and a lower price when receiving the corn.

From what has been said above as regards the habits of these people we can never expect them to be prudent enough to keep in stock corn and other eatables ready for use on a rainy or rainless day. Hence in summer and the monsoons, most of those who have no credit with the *Sowcars* have to content themselves with only one meal a day and that too on wild roots, flowers and creepers. Some of these are so bad for food that they bring about nausea and stomach complaints, if taken by those not gradually accustomed to it.

Villages and houses.

135. As can be expected from what has been said above, their villages and houses are very inexpensive and simple. Their villages have not all the houses in one block as everywhere else. They lie scattered about at distances one from the other. A majority of them are circular in shape, but all are made of grass and thatched over. There is only one door of entrance and neither windows nor skylights have a place in them. In some of the houses, they make partitions of reed screens for purposes of keeping grain and grass. Their houses do not contain anything which is not of use to them. They are as a rule extremely superstitious, so much so that if a fowl or a cock dies in their house, they will ascribe it to the evil spirit and would at once vacate it and build a new one. Similarly, whenever an epidemic rages in any of their villages the inhabitants thereof will vacate it and build another one on a new site. In this matter they have unconsciously anticipated the scientists, who fight for evacuation.

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Occupation.

136. The chief occupation of the males of these tribes is agriculture and its attendant labour ; some also engage either in drifting wood in the Tapti river from the forests or in extracting toddy from the palm trees. A very few have only recently taken to service and to carpenter's and bricklayer's work. The females have to labour in the fields and do domestic duties at home. Whenever they have no work in the fields they either go out fishing or collecting the Mowra flowers or make mattresses and brooms from the leaves of the date palm. The elderly females generally attend to cooking and other home-work while the younger ones look to out-door duties. It is the duty of the females to go out for marketing also.

Caste distinctions.

137. With all this primitiveness they have instituted among them a sort of social code which prevents interdining and intermarriage among the members of the different tribes. Out of all the tribes the Chodhrás and the Dhodiás are considered the highest ; and the other tribes eat the food prepared by them; but these two tribes themselves do not interdine ; nor do they dine with foreigners. Third in the list are the Dublás who eat from the Dhodiás but from none others ; after them come the Náyakás who eat from both the tribes of the first class but not from the third. The Kukanás come next ; they eat food prepared by the tribes ranking above them but not by those ranking below them. After the Kukanás come the Gámtás, the Vasávás, the Várlis, the Káthodiás, the Bhils with two sub-castes Mávchis and Válvis, and the Kotváliás in order. Among these tribes the rule as regards eating is that every tribe will eat food prepared by the tribes ranking above them but not by those ranking below them. But a member of a socially higher tribe will not object to eat food prepared by a member of a lower tribe, if it is prepared in a brass-vessel with pure water. The various castes of the Forest tribes obtaining in this State have been given below in the order of their social precedence :—

1. Chodhrá.
2. Dhodiá.
3. Dublá.
4. Náyakdá (Náyaka).
5. Kokna or Kukna.
6. Gámit.
7. Vasává.
8. Várli.
9. Káthodiá.
10. Bhil with their sub-castes :—
    11. Mávchi.
    12. Válvi.
13. Kotvália.

Unclassified.

14. Dhánká.
15. Kolghá.
16. Tadvi.

The Chodhras.

138. * The male Chodhrás have a piece of cloth below the waist and wrap a small dhotar on the loins. They put a turban on the head and a dhotar on the shoulders. The boys are not so profusely clothed. The females cover their lower limbs with a piece of cloth of many colours ; and the upper ones with another. They do not put on a bodice before marriage. The Chodhrás do not allow early marriages. Among them marriages are contracted by the payment of Rs. 35 to 65 to a bride's parents by those of her future husband. On the day fixed for that auspicious ceremony, the parents go to the bride's house with food and drink sufficient for their consumption, as they are not provided with them by the bride's

* The information about these customs of the Forest tribes has been obtained from a manual in Gujarati, by Mr. Premanand Dholidas, Deputy Educational Inspector, Baroda State.

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parents. At night, all eat, drink and make merry by dancing in pairs. The next day they return home with the bride. At the marriage ceremony, the boy's parents have to give to the bride as her *pallá* (dowry) one bodice, one *Saree*, ornaments for the arms and one Káligánthi (a sort of necklace). The system of Khandhadiá prevails among them. Divorce and remarriage are allowed. When a Chodhrá is in his last gasps, his relatives place him on the ground and pour spirituous drinks down his throat; and at last when he dies they take him to the burning place with music and tomtom-beating. There they put a small quantity of cooked rice in his mouth and apply ghee to his body and place him on the funeral pyre and burn him. Before applying the fire, his nearest relative places a rupee in his mouth and the other relatives place each a pice on him. Then the mourners drink and on the third day take food and liquor to the cremation ground and offer them to the spirit of the dead and then all partake of them and disperse. But before doing so all those who had not attended the funeral procession at first are made to bathe. This is done in a very peculiar way. An earthen pot filled with water is placed in the midst of all and a burning charcoal is thrown into it. The absentees take a mouthful of water from the pot and gurgle it out and sprinkle some water over their heads. After an interval of 5 to 7 days, a member of the deceased's house goes to a river, brings a stone and keeps it in the house. Then the Bhagat (the soothsayer of these people) is sent for. Wine is sprinkled over the stone, which is then taken to the place fixed for receiving such stones, in a procession, to the accompaniment of music. At that place, the stone is either half buried in the ground or kept open. Wine and rice are sprinkled over the stone, a fowl is killed on it and a ghee lamp is placed upon it. This ceremony is known as the placing of *Khatrun*. This *Khatrun* is worshipped in the month of Asháda and on the occasions of performing a Shradhha.

The Dhodiás.

139. The Dhodiás live more in the plains than in the mountains and hills; and this is why they differ in complexion and colour from the other forest tribes. They dress like the Hindus. Their females put on brass rings over the whole of the leg up to the knee and also over the arm from the wrist to the elbow. These ornaments weigh from 18 to 20 lbs. Among the Dhodiás there are many *Kulas*, *i.e.*, families, whose status depends upon the villages inhabited by them and on the occupations followed by them. They do not allow marriage within the same Kula. Dhodiás of higher families contract early marriages. When the father of a boy wants to get him married, he goes to seek out a girl, and when he has succeeded he obtains the consent of the girl's parents to the proposed match, and then dines and drinks with them. After his return home the boy's mother and other female relations go and see the girl and, if they like her, they agree to give to her parents from Rs. 25 to 30, and return home. Then the girl's parents and relations go to see the boy and, if they like him, they fix the marriage day and return. For the performance of the marriage the custom is different from that which prevails in all other castes, including Hindus. The girl and her parents go to the boy's house. A day previous to the marriage day, the bride and the groom are anointed with Pithi, which also is repeated on the marriage day. Then both of them are placed on the shoulders of grown-up men and taken to a temple. The groom is, at that time, provided with a wooden sword. On their

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way to the temple the boy and the girl keep on beating each other with sprigs of a mango tree. Then both are taken down and all sit to dinner provided at the expense of the boy's father. At its completion, the girl and her relations return to their house. On the fifth day after marriage, the girl is sent to her husband. The system of *Khandhádiá* prevails among them also, but they never select a gluttonous eater or an idler as a Khandhádiá. In certain rare cases, the Dhodiás purchase a girl for their boy and allow them to live as husband and wife without making them go through any ceremony. Divorce and remarriage are prevalent among them. A wife has to pay Rs. 5 only to be released from her husband.

When a Dhodiá dies, his dead body is brought out of the house and water is poured four times over it; Haldar (turmeric powder) is also sprinkled over it and soot is applied to the eyes. After this, the body is taken in a procession with music playing to the burning place. On the bier are placed a scythe, a Tánslá (a bowl) and a lotá (water-pot). If the man has died that day before cleansing his teeth, that operation is done at the burning ground and then Kodri (an inferior cereal) is placed in the mouth and a pice in the hand. The body is placed on the pyre with the head to the north and is then burned. After that, all the mourners bathe, drink and return home. A dinner consisting of wine, toddy and Kodri is given to the relatives and others for from ten to fifteen days after death. Then, they erect a *khatrun* as explained previously in honour of the deceased.

3. **The Dublas.** 140. The Dublás dress themselves mostly in the fashion of their Hindu neighbours. They allow cohabitation before the girls have shown signs of maturity. It falls to the lot of a boy's parents to find out a suitable wife for him. When they have found one, they visit the girl's parents and pay them Rs. 12-8-0 and settle a day for performing the marriage ceremony through a Bráhman. On the day appointed, the bride and bridegroom are anointed with Pithi—a preparation of oil and turmeric. Then they are made to sit within the chori formed by four rows of clay pots, each having seven pots one over the other, and married by the Brahman. In case the parents of a boy are poor, they have to wait till they have the means. But this does not prevent him from claiming all the rights of a husband from the girl. These marriages are regulated by the will of the parents and hence early marriages prevail. Among the Dublás divorce and remarriage are permitted; but not polygamy. They bury their dead; and from the tenth day, perform funeral ceremonies for the dead wherein spirituous drinks figure largely. Before burying their dead, they bathe, dress and ornament them. They then cleanse the teeth of the dead body and put Khichadi (rice and pulse cooked together) in its mouth and then bury it.

4. **The Nayakas.** 141. The Náyakás are similar to the Dhodiás in dress and ornamentation; and also in engaging a *Khandhádiá*, purchasing a wife, divorce and remarriage.

The girl and her relations do not go to the boy's house as with the Dhodiás; but the marriage is performed at the girl's house, where from eleven to twenty rupees are paid by the boy's parents. Similarly jowari and rice are given to the girl's parents; and the boy, when he comes to marry, has to carry a bale of them over his head all the way. The Náyakás either burn or bury their dead. But before doing it, they practise the same procedure as the Dhodiás.

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142. The Kukanás are black in colour and short in stature. The males wrap one short piece of cloth around their loins and put on a red turban. The females have only a piece of cloth round about their loins; they put on long necklaces of beads reaching up to their navel and bracelets of brass wire on the wrists. They live as husband and wife only after the girl has been in menses. Marriages are allowed between the children of maternal uncles and paternal aunts also. The boy's parents select a girl and then drink at her parents'. After 5 days this drinking party is held on a bigger scale. On this day, a contract to pay Rs. 40 to the girl's father is made and the boy's party then returns home. On the day fixed, the boy and his relations go to the bride's house where both the girl and the boy are anointed with *Pithi*. Then all present there drink, eat and dance at the expense of the boy's father. The boy's party returns home with the newly-married bride the next morning. **5. The Kukanas.**

Remarriage and divorce are permitted among the Kukanás. When a Kukaná dies, a rupee is placed in his mouth; and a pice is placed in his hands by each of his relations. The body is then burned and on the 7th day a dinner is given to the relations and the tribesmen. Some Kukanás, after the death of their relative, get some etching on a silver piece and keep it on a board in the house. This silver etching is worshiped on holidays and also during the *Shráddha* days. These Shráddhas are performed on any day of the dark half of Bhádrapada.

No ceremonies are performed among the Kukanás on the first menstruation or conception. But they hold a sort of feast on the fourth day after the birth of a child. The child is named only after it begins to walk. The names given to the children and the language spoken by them, specimens whereof are given in the Chapter on Language, indicate that these people must have migrated to the forests from a Marathi-speaking country. A Kukaná family never separates until a son has got children; but when this occurs, the son separates from the father and lives in another house with his family.

There is one curious ordeal for defaulters among the Kukanás. If any Kukaná has eaten forbidden food or has committed adultery, he is made to pass through seven grass-pits. He first enters the first pit; it is then ignited and the man goes to the second where the same process is repeated, until he passes through all the seven. After that he is made to take some dips in water. This over, the headman of the village asks him whether he is purified. He replies in the affirmative. This also is done seven times. After that he is made to swear by his god and to promise not to do such a thing again in future.

143. The Gámits are known also as Gámatdás, Gámtás or Mávchis. Some consider the Mávchis to be a separate caste. The males of this tribe gird a piece of cloth about their loins and have a dhotar on their shoulders; they tie a red or white cloth as a turban round their heads but in a way to keep the crown open. The females gird a piece of red cloth about their lower limbs and cover the head, and the chest and stomach with another such piece. They put on a bodice only after being married. The males put on earrings of brass or silver and wear rings of iron, brass or silver on the elbows and on the wrists; and the females put on necklaces of beads and conch-shell pieces. The Gámits do not allow **6. The Gamits.**

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marriages between the children of two brothers or two sisters. There are two ways of contracting a marriage among them. The first is by purchase, in which the parents of a boy go in search of a bride and when they have found one, stay at her father's for the night, eat and drink with her parents at their expense, and next day return to their house. After an interval of 5 to 7 days the bride's parents go to see the future husband of their daughter and return the compliment by spending a night at his parents' house much in the same way as they had treated the other party. Then, on an appointed day, the friends and relatives of the bridegroom go to the bride's house and pay to her parents the purchase money and then pass the night in drinking and dancing in pairs. The next day they return with the bride ; this is all that is required to unite the pair in wedlock. If the parents of a girl are well-to-do and have an only child they, instead of selling her, bring a boy and keep him in their house. For this purpose, they go in procession to the boy's house and drink and dance there and return the next day with the boy with the express stipulations with his parents that if he is not liked within five years by their daughter, he would be sent back. After the boy's coming to the girl's house, they both live together. The boy is served with food by the girl. In case the girl dislikes him, she keeps back from serving him nor does she speak to him. When this is the case, the boy is dismissed after having been paid at the rate of Rs. 5 per year, for the years he has stayed with the girl. But if the boy is dissatisfied with the girl, he goes away of his own accord. During this period of probation the boy and the girl live together as husband and wife; and no stigma attaches to any of their doings.

Remarriage is allowed among them but only between the widowed of both sexes. A widowed person of any sex is not allowed to take as partner the unmarried of the opposite sex. Polygamy and divorce on both sides also obtain among them. They prefer Saturdays and Mondays for the performance of a marriage.

The Gámatdás bury children 5 years old ; grown-up persons are, as a rule, also buried excepting those who are well-to-do. These are burned. Persons accompanying the funeral procession are served at the burning place with toddy and light food.

7. The Vasavas.

144. The Vasávás are also called Vasávadás. Their males put on *dhotee* or *payjamá*, a jacket and a turban. But one of their peculiarities is worth noting. Whenever a new garment is brought for the wife, the husband tears off a piece from it sufficient to cover his nakedness. This piece is kept hanging from the thread on his waist at day time and is made to cover up his loins at night. The females wrap a piece of cloth round about their lower limbs and put another on the head. They begin to put on a bodice only when they go to their husbands ; they wear necklaces of white stones and two anklets of brass on each leg. When a boy has attained puberty, his parents and relations go out in search of a wife for him and take him along with them. If the boy likes the girl shown to him by his parents, his parents send for toddy from the market and drink it with the girl's parents. The boy's father agrees to pay from Rs. 22 to 30, and settles a day for the marriage and returns home. A day previous to that fixed for the performance of the marriage ceremony, the boy and his parents, relations and others come

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to the village where the girl and her parents reside and put up for the night outside the village and dance there the whole night. Next morning they go to the bride's house, where a bamboo is held lengthwise between the bride's and groom's parties, and dancing commences. After a time when a bottle of wine and two pice are given to the girl's party by that of the boy, the bamboo is removed and both parties dance together. Then, a new garment in one of the corners of which are tied a rupee and 4 pice is given to the bride by the bridegroom. Both are then anointed with oil and turmeric powder and are placed on the shoulders of two men ; the boy with a sword and the girl with its sheath. Both these men dance away with this human burden on their shoulders for a time and then put them down. After that, they sit down to dinner ; which over, the boy and party return home with the new bride. When nine days have passed after this auspicious event, the leading men of the village of the bride's parents go to her husband's house and dance in front of it without speaking, until a bottle of wine and a rupee are given to them by the boy's father. Then they speak with him, dine at his house and return with the girl to their village. The system of *Khandhádiá*, as well as re-marriage and divorce, obtain among these people.

No sooner a Vasává dies, a match-lock is fired. The dead body is then placed on a bedstead and carried in procession with music playing and match-locks firing to the burning ground. Then the pyre is erected, around which the dead body with the bedstead is taken seven times and is afterwards placed on the pyre. Food is placed in the mouth of the dead body and his usual implements and weapons are placed by his side. The body is then burnt and the mourners bathe and go home. In the evening they again assemble, drink and eat together. This over, a relative of the deceased gets up and pierces an adjacent tree with an arrow to mark the completion of the funeral ceremonies.

They do not perform menstruation and pregnancy ceremonies at all, but give a small feast on the fifth day after the birth of a child and then give a name to it.

8. The Valaris.

145. The Válaris dress themselves in the same fashion as the Kukanás, both males and females ; the latter, however, unlike the Kukaná females, adorn their hair with chains of brass and Kowries (sea-shell). The marriage and the funeral ceremonies as well as the systems of re-marriage and divorce are similar to those of the Kukanás.

9. The Kathodias.

146. The Káthodiás are of four classes : (1) the Helam, (2) the Jadu, (3) the Pawár, and (4) the Sindhi. The Káthodiás' found in this State belong to the last class, and are the most degraded ; they are black in colour and go about almost naked ; their males cover themselves up only with a small rag and the females cover their loins very poorly ; they have neither an upper garment nor a bodice. When a boy has grown up, his parents seek out a grown-up girl and ask the boy whether he likes her. If he does, Rs. 5 are given to the girl's parents and the boy and his parents go to her house for the marriage. At the girl's house the boy and the girl are made to sit, one opposite the other, and are made to join their hands and to speak aloud the names of the parties of each. This finishes their marriage. Then they dance, drink and eat. The next day the bride is sent with her husband to her father-in-law.

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Divorce, re-marriage, and *Khandhádiá* systems obtain among them as among the other Anárya tribes.

The dead are burned ; and when it is done the mourners drink and separate. Whenever the relatives of a dead man are able to afford it, they give a caste dinner.

They have no other ceremony but that of naming a child newly born. This they do on the twelfth day after worshipping their Baliá god.

10. The Bhils and their sub-divisions.

147. The Bhils are dark-skinned and of a comparatively short stature ; they have got promiuent cheek-bones and wide nostrils. Those among them who dwell in the mountain regions, put on a *langoti*, whereas those who live in the plains, put on *dhotars*. The females indulge in a strip of cloth covering the part of body below the waist. The males do not shave their heads or beards.

As a rule the Bhil girls do not marry before they are physically fit. The parents of a boy seek out the girl and settle with her parents a day for her marriage, after receiving about ten rupees from them. On the day appointed, the boy's parents and relatives go to the bride's house and take two or three barrels of toddy with them. At night, members of both parties drink, dance and make merry, and the next day the boy's parents return home with the bride. The Bhils inhabiting the plains sprinkle rice ; and the bride receives some presents from her maternal uncle. Polygamy obtains among them. If the wife does not like the husband she is at liberty to desert him and if the contrary is the case, the wife is sent back to her parents. They burn their dead, after placing Khichadi (cooked rice and dall) in the mouth of the dead body. On the third day, the relatives of the deceased meet and drink toddy.

The Bhils bathe very rarely and eat food prepared by any man except one of the unclean castes. The Mávchis and the Válvis are the two sub-divisions among them.

11. The Kotvalias.

148. The Kotváliás are dark in colour. The males put on a small *dhotar* and a turban only ; the females cover their lower limbs with a small piece of cloth, and their head with another like piece. They put on a bodice only when they have to go to a large town. They put on bracelets of brass, anklets of tin, and necklaces of beads. Marriages among them take place by mutual selection and choice. When a boy and a girl have agreed to join in matrimony after their meetings on the roads or in the fields, the parents of the boy visit those of the girl and contract to pay from Rs. 4½ to 10 as her dowry, and fix a day for the marriage. On the day so fixed, the girl and her parents go to the boy's house, and there dance, eat and drink. At this time ornaments are given to the girl by her future husband, excepting anklets, which are given to her by her father. The next morning the girl and the boy are severally placed on the shoulders of two men who dance about ; then their hands are joined. This finishes their marriage. After this, all join in drinking liquor and toddy, and the girl's parents then depart to their house. The marriages with the children of a maternal uncle or a paternal aunt are legal with those men ; but it is otherwise with the children of a paternal uncle, of a mother's sister, and of a brother.

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In spite of this choice marriage, if the husband does not like the wife he sends her away from his house ; and if the contrary is the case, the wife returns the dowry paid to her and leaves him. This is the easy way for divorce with them. Re-marriage is also prevalent among them.

The *Khandhádiá* system obtains among them. The Kotváliás either burn or bury their dead; but before doing it they place a small quantity of kodri and a pice in the mouth. After disposing of the dead body, they drink and then separate ; at the end of a year they place a *khatrun* and worship it every year.

They have no other ceremonies ; but 5 days after the birth of a child, they cowdung the house, drink liquor and toddy, and name the newly-born babe.

Three castes unclassified.

149. Besides these, three other castes or tribes are found in this State, whose precedence cannot be fixed. They are, therefore, shown under the unclassified list. These are Dhánkás, Kolghás and Tadvis.

Dhankas.

The Dhánkás do not form a separate race of the forest tribes. In the language of the Animistics, the word 'Dhánká' means one who taps palm trees. Hence the name Dhánká must have been given to all those from among the forest tribes, who had taken to the occupation of tapping trees for toddy. No such race is found in the Navsari Division and the word 'Dhánká' there is applied as a generic term for all those who belong to the forest tribes.

Kolghas.

The Kolghás are, proportionately to the other forest tribes, few in number, and are looked upon as impure and therefore can be reasonably placed at the bottom of the precedence list. Their males cover their loins with a small piece of cloth and their head with another ; the females generally do the same ; only a very few put on a bodice. In personal appearance they are like other forest people. When a marriage is to be arranged, the boy's father goes in search of a girl and when he has found one he settles the terms with her father and goes there on the day appointed with his son and other relatives; there he pays Rs. 3 to the girl's father; and all drink, dance and eat, and then return with the bride.

Widow-marriage and divorce are allowed among them. The Kolghás burn their dead ; and after that all the mourners drink toddy and then separate. Those who can afford, give a caste dinner.

17. Caste Statistics.

Numbers and percentages.

150. The numbers and percentages of the different religions are given in Chapter III (Religion); but for ready reference I repeat them here in the margin. The Hindus form 79·23 per cent. of the population, and the other community that observes caste distinctions, the Jains, are slightly over 2 per cent. Thus, those that have caste distinctions in them form 81·7 per cent. of the entire population of the State. The rest, 18·3 per cent., are such as have no marked caste distinctions. The tribal or racial divisions in these can hardly be put on a level with those of castes. Among the Parsis, Christians and foreign Musalmans there are none such. Among those who are descended from converts to Islám (about 69 per cent. of

Religion.	Number.	Percentage.
Hindu	1,546,992	79·23
Jain	48,290	2·47
Parsi	8,409	0·44
Musalman ...	165,014	8·45
Christian ...	7,691	0·41
Animistic ...	176,250	9
Others	46	...
Total ...	1,952,692	100

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the Musalman population), caste distinctions yet survive, though in a modified form. Common food is not forbidden, except in some rare cases ; but there are restrictions to intermarriages between persons of the different sects.

Main sub-divisions of Hindu castes according to numerical strength.

151. The following statement gives the numbers in the main divisions and the percentage of the total of each group to the total Hindus :—

Order of group and caste.	*Strength.*
Group I.	
Castes containing 100,000 persons and over.	
Kolis of all sorts ...	280,493
Kadvá Kunbis ...	175,570
Lewá Kunbis ...	170,390
Total ...	626,453
Percentage on Total Hindus ...	40·5
Group II.	
Castes containing from 50,000 persons to 100,000.	
Dhed	94,376
Rajput	59,410
Total ...	153,786
Percentage on Total Hindus ...	9·9
Group III.	
Castes containing from 20,000 to 50,000.	
Báriá	44,034
Audich Brahman ...	41,497
Kumbhár	41,375
Rabári	39,593
Anjná	32,514
Khálpá	29,746
Hajám	24,856
Bhangi	23,978
Wághri	23,264
Sutár	22,554
Total ...	323,411
Percentage on Total Hindus ...	21·

Order of group or caste.	*Strength.*
Group IV.	
Castes containing from 10,000 to 20,000.	
Ráwaliá	19,672
Lohár	19,045
Marátha	17,386
Sárasvát (Bhát and others).	16,142
Darzi	14,015
Talávia	12,551
Ghánchi	12,182
Anávalá Brahman ...	10,862
Lobáná	10,447
Total ...	132,302
Percentage on Total Hindus ...	8·5
Group V.	
Castes containing less than 10,000	311,040
Percentage on Total Hindus.	20·1
Total Hindus ...	1,546,992
	100

18. DIAGRAM.

Diagram.

152. The diagram prefixed to this chapter explains itself, and comments on it are unnecessary. It gives at one view the relative strength of each religion, and under it of each main division of population, then of each sub-division, then of the castes and lastly of the sub-castes. Of course, all these details exist fully for the Hindus alone ; for some classes there are no sub-divisions or sub-castes.

19. CASTE, TRIBE AND RACE BY SOCIAL PRECEDENCE.

Percentages of Hindus.

153. We now proceed to give the statistics of castes, as required by the Census Commissioner, in the form of subsidiary tables assigned by him. The first of these tables (*vide* Sub. I-A) is headed caste, tribe and race by social precedence and religion. In that table, the four large Hindu castes are first taken according to their acknowledged precedence ; and in each of these groups are formed, as has already been stated before, on certain principles, to decide

Sub. I-A.

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precedence. This precedence, of course, could not be so finely adjudicated as to assign higher or lower ranks to Brahmans coming from totally different parts of India, *e.g.*, it could not be marked definitely between a sub-caste of Gujarati Brahmans and one of Dakshini Brahmans; say, between Vadnagará Nágars and Karhádás, or Visnagará Nágars and Deshasthas. So no attempt at precedence is made between such distinct sub-castes. The Dakshini Brahmans are grouped by themselves. The Karnátaki, Hindustáni and other immigrant Brahmans from distant places are grouped together, as 'other Brahmans.' As their population in this State is small, it is not deemed advisable to go to the length of discriminating the sub-castes of any of them. The only Brahmans that are grouped are, therefore, the Gujarati Brahmans, who live in this State in large numbers and have many castes and sub-castes. Their precedence arranged in five groups has already been explained. But the groups do not exhaust all Gujarati Brahmans scheduled. A large number has been returned under a caste head, but the sub-caste is left unspecified. Some castes like the Bháts find no place in the grouping. Thus, there is a large number of Gujarati Brahmans, 44,624 persons, left ungrouped. It appears from the table that the Gujarati Brahmans form 8·26 per cent. of the total Hindus and 6·53 per cent. of the total of all religions. The nearest approach made to them by the foreign Brahmans is by the Mahárashtra Brahmans, whose percentage are ·89 and ·71 respectively; or only about one-ninth of the Gujaratis. The numbers and percentages of the others are too small for notice. In group I (those who do not partake of food prepared by a member of any other sub-caste; while all others, except rare exceptions, eat food prepared by them) there are three sub-castes—Vadnagará Nágars (1,852), Práshnorás (81), and Shrimális (1,623), forming a total of 3,556, and having ·23 and ·18 for the two percentages. In group II also (who do not eat food of any other sub-caste, except the first in group I, and whose food all others eat, except group I) there are three sub-castes—Chitrodá, Sathodará and Visnagará Nágars; their total is 5,885 and percentages ·38 and ·3 on Hindus and all religions. Group III (castes who interdine among themselves and also use the food prepared by the two previous groups) is a large one, having 31 sub-castes, forming a total of 59,610 and having 3·85 and 3 for the two percentages. There are thirteen castes such that no other Brahmans would eat the food prepared by them; they form group IV and contain 8,663 persons; giving ·56 as the percentage on total Hindu and ·44 on the total population. Though other Brahmans may not eat of their hand, still they would not stoop to eat out of the hands of any but Brahmans. Group V, however, is of such Brahman sub-castes as would eat the food prepared even by non-Brahmans. There are four such sub-castes—Sárasvats, Bhojaks, Rájgors and Tragálás. Their total is 5,543 persons; and the percentages ·36 and ·28. Those Gujarati Brahmans who are not included in any of the previous groups, for reasons already mentioned, are 44,624 in number; they have percentages of 2·88 and 2·28. The next group is of the Dakshini Brahmans, 13,798. The last group among the Brahmans is of foreign Brahmans, such as Karnátaki, Drávidi, Tailangi, Hindustáni and Márwádi Brahmans. Their total is 2,956 and the percentages ·19 and ·15 respectively. The percentages for all Brahmans are 9·35 over the total Hindus and 7 over the total population.

Sub I-A. **Brahmans.**

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Kshatriyas. The Kshatriyas are divided into 3 groups—writers, warriors and traders according to their ancient occupations. The writer group has only 4,153 persons, showing percentages of ·27 and ·21. But the warrior class, including about 60,000 Rajputs and over 17,000 Marathás, has a total of 90,533 persons ; the percentages are 5·85 and 4·64. They thus are nearly equal to all the five specified groups of Brahmans. The trading Kshatriyas are 11,514 in numbers or ·74 and ·59 per cent.

Vaishyas. The Vaishyas are chiefly Vániás. As in the case of Brahmans, the foreign Vániás are grouped by themselves ; their numbers are very small. There are 15,473 persons or over 2 per cent. of total Hindus also for Gujarati Vániás not grouped. For precedence the Vániás are divided into 3 groups as mentioned already. Their precedence is not based on choice for interdining as in the case of Brahmans, because they can all generally interdine. Their respectability is gauged by money received or not received for brides. Their first group, therefore, is formed of such castes as do not receive money for the bride. There are 10 such sub-castes, making a total of 3,518, and percentages of ·23 and ·18, exactly the same as those of the first group of Brahmans. In the second group are included such sub-castes as accept money in some localities and not in others. This group comprises 11 sub-castes with a total of 18,671, and percentages 1·2 and 1 respectively. The lowest group is of such sub-castes as do demand money for girls given in marriage. This contains 6 sub-castes, with 9,979 persons and ·65 and ·5 as percentages. They are about 3 times as numerous as the first group of Vániás and half as numerous as the second group.

Kunbis. It is hard to fix the Kunbis down to one of the four leading classes. The best course is to give them separately. Their total number is as great as 411,018, and, therefore, the percentages are 26·57 and 21. This is three times the total percentage of all Brahmans, four times the Kshatriyas and more than eight times the Vániás of all classes.

Miscellaneous castes. The miscellaneous castes comprise over 39,000 Rabáris, over 22,000 Sutárs, 25,000 Hajáms, 41,000 Kumbhárs, 19,000 Lohars, 14,000 Darzis, 8,000 Máchhis and such others, making a total of 273,027 persons. They give a percentage of 17·6 over the total Hindu population and 14 over the total State. They are thus more than double of all Brahmans, two-and-a-half times the Kshatriyas and over five times the Vaishyas.

Mendicants. The religious mendicants number no less than 17,662, and give percentages of 1·1 and ·9. They are almost equal to the second class of Vániás mentioned above.

Wandering and low profession. The wandering and low profession classes include 23,264 Wághris and 19,672 Rávaliás. Their total comes to 45,622, and their percentages to nearly 3 and 2·3 respectively. They are thus equal nearly to the total Vániás.

Criminal classes. The criminal classes include the very widely-diffused caste of Kolis, over 244,000 persons. The total is 337,165 persons, and the percentages are 21·8 and 17·3 or $2\frac{1}{2}$ of the total Brahmans and over three times the Kshatriyas. They are nearly equal to the last three groups, wandering and low-castes, miscellaneous castes, and religious mendicants.

Unclean castes. The unclean castes, including Dheds, Bhangis and Khálpás, total up to 163,176 or nearly half the criminal classes. Their percentages are 10·5 and 8·4. They are thus more than all the Brahmans and 50 per cent. more than all the Kshatriyas.

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154. The Jains have 39,509 Vániás and 8,781 others. Their relative percentages are 82 : 18. The percentage of the former to the total population is 2 and of the latter ·45. They are thus almost equal to the Gujarati Vániás. **Jains.**

There are 8,409 Parsis, giving a percentage of ·44 to the total population. They are equal to the fourth group of the Brahmans, or the 2 first groups combined, or half of the religious mendicants. **Parsis.**

155. The Musalman total percentage to the total population comes to 8·4 ; so they are about 20 times the Parsis ; almost equal to the unclean castes ; half of the criminal classes ; equal to $3\frac{1}{2}$ times the Vániás ; more than $2\frac{1}{2}$ times the Kshatriyas ; and 12 per cent. more than the total Brahmans. Among themselves, the highest percentage is that of the neo-Musalmans, Shaikhs, who are 56,736 in numbers and have a percentage of 34 over the total Musalman population. Next to these are the Arabs, 29,714 in number, and having a percentage of 18. The Afgháns are 11,440 in numbers and form 7 per cent. of the Musalman population ; and the Sindhis 3·47 per cent. with 5,732 persons. There are 4,725 persons belonging to the religious orders like Fakirs. They form a percentage of 2·86. If all the converts are taken together, they form about 87,000 people, giving a percentage of over 53 per cent. of the Musalman population. 22,452 Musalmans did not return their castes. **Musalmans.**

There were 7,691 Christians ; as their numbers were small for the specified divisions they are all put together ; 7,543 being simply native converts, leaving only 148 for the different denominations. They altogether form ·4 per cent. of the total population, being nearly the same as the Parsis. **Christians.**

156. The Forest tribes comprise 16 tribes or races, and one more for "others." They all together form 9 per cent. of the total population of the State. Thus they are somewhat more than all sorts of Musalmans combined ; 13,000 more than the Hindu unclean castes and three-fourths of the Brahmans and Kshatriyas taken together. Among themselves, the Gámits with over 38,000 and the Bhils with over 37,000 form the largest sections ; the Káthodiás, Kolghás, Kotváliás, Mávchis, Várlis, the smallest, all below 1,000 souls. The Dublás with their 28,000 and Chodhrás with 23,000 also go to the top of the list. **Forest tribes.**

20. DISTRIBUTION BY DIVISIONS OF THE FIVE ORDERS OF SOCIAL PRECEDENCE.

157. We have already mentioned that the five orders of precedence suggested by the Census Commissioner are not suited to this State ; we have formed five other orders almost on the same lines. The first is that of the Dwijas, those who retain the Upanayanam ceremony ; the second of those who have parted with it (Satsudras) ; the third of those from whose hands water can be taken by the higher castes ; the fourth of those from whose hands water could not be so taken ; and the fifth of the unclean castes. The table gives the numbers of these five orders in the State and in the Divisions, and the percentages as compared with the total Hindus and with the total population. **Five orders of Social Precedence.** Sub I-B.

158. Of the Dwijas, there are 158,765 persons, forming roughly 10 per cent. and 8 per cent. of the total Hindus and the total population respectively. Amreli and Navsari have higher percentages (13·8 and 14·6) on their total **Dwijas.**

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Hindus, and Kadi and Baroda lower ones (9 and 10). But if we take the percentages of the actual numbers in each Division, Kadi and Baroda show the highest percentages (43 and 33) and Amreli and Navsari lowest (13 and 11).

Satsudras.

159. The Satsudras are generally less than the Dwijas all through. Their number is 131,884 and the percentages are 8·5 and 6·7. Their percentages are very high (11 and 9) in the Baroda Division. Out of 100 Satsudras, 45 are found in Baroda, 36 in Kadi, 10 in Amreli and 9 in Navsari.

Jalacharaniya.

160. The Jalácharaniya order comprises the largest number of all; it is four times the Dwija order with 611,857 persons; the percentages being 40 and 31. Nearly the same percentages prevail in all Divisions except Navsari, where they are much lower. 49 and 35 are found in Kadi and Baroda, and 9 and 6 in Amreli and Navsari out of 100.

Jalavyavaharya.

161. The Jalávyavaháryas are a little more than two-thirds of the Jalácharaniyas. Their number in the State is 463,056; and the percentages turn out to be 30 and 24. They are least by percentages in Amreli and Baroda, and most in Navsari and Kadi. The large class of Animistics in Navsari increases their number there. In Baroda the percentages are much lower than the average. Everywhere else they differ by only 2 or 3 per cent. from the general percentage. Out of 100 Jalávyavaháryas, so many as 52 are found in Kadi alone, 29 in Baroda, 10 in Amreli and 9 in Navsari.

Asprishya Sudras.

162. The numbers of Asprishya Sudras (whose touch is to be avoided), the unclean castes, is a little greater than that of the Dwijas. The number is 163,176 in the State, and the two percentages are 10·5 and 8·4. In Amreli the percentages are very low comparatively,—8·7 and 7·5; in Baroda also they are low,—10·7 and 8·7. They are high in Kadi and Navsari; 10 and 9 in Kadi, and 13·8 and 5·8 in Navsari. Out of 100 of the unclean people, there are 46 in Kadi, 35 in Baroda, 11 in Navsari and 8 in Amreli.

About 18,254 persons are not classified as they belong to the religious mendicant class and a few others.

21. COMPARISON WITH PREVIOUS CENSUSES.

Variation in the Gujarati Brahmans.

163. We may now compare the variation in caste, tribe and race since 1881. Subsidiary Table II gives the complete figures for all castes and sub-castes, tribes and races for each of the three years, the percentages of variation between 1881 and 1891, and 1891 and 1901, and the net increase or decrease. It is necessarily a very long table; but we can take only such castes as are of note or importance. We shall omit those castes which contain less than 1,000 souls. Taking the Gujarati Brahmans first, we find that among them as a whole there was an increase of 4·6 per cent. in the previous decade and a decrease of 14·8 per cent. at present; the net loss being of 12,234 persons. Taking the sub-castes, there are now 10,862 Anávalás, showing a defect of 2·5 per cent. on 1891, when there was an increase of 7·8 per cent. The net result is a gain of 527 persons. The Sahasra Audichyas (26,166 persons) have lost 12 per cent. now to a previous gain of 4 per cent., showing on the whole a loss of 3,589 persons, which is numerically one of the greatest losses in a sub-caste. The Tolakiás (3,227 persons) have also lost heavily,—2,688 persons. They had an almost insignificant loss last time, but now they have lost 45 per cent. So many as 11,000 have not returned their sub-castes. I have

Sub II.

Anavalas.

Audichyas.

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therefore grouped all Audichyas together in the subsidiary table. Their total strength comes to 41,497 persons and they have on the aggregate lost 16 per cent. now to a previous gain of 3·5 per cent. The net variation is 6,277 persons. The **Jambus.** Jámbus (2,582) also have lost heavily by 6 per cent. in the previous, and 32 per cent. in the present, census. The Khedáwáls show a paltry gain of only 3 souls on **Khedawals.** a population of 3,920. The Mewádás show a net loss of 1,336 persons on a population of 5,383. They gained 4 per cent. before and lost 23 per cent. now. The Modhas show almost the same percentages of gain and loss; their present **Modhas.** number, 9,578, has survived a loss of 2,011 souls. The Nágars (8,144) have lost **Nagars.** 1,794 on the whole,—29 per cent. now to a previous gain of 16 per cent. Among them the Vadnagarás and Visnagarás demand notice. The former have decreased by 374 and the latter by 1,258 in the two decades. Their present numbers are 1,852 and 5,407, respectively. The former lost 44 per cent. to their previous gain of 50 per cent.; and the latter lost 3 and 16 per cent. in the two decades.

164. There are at present 27,946 persons included in all the sub-castes **Variations in the Degraded Brahman castes.** of degraded Brahmans. They have suffered a net loss of 3,643 since 1881, having gained 10 per cent. in 1891, and lost 20 per cent. now. The only large and important castes in them are the Bháts or Bárots (16,034), Tapodhans (4,740) and Tragálás (4,300). The Bháts, having suffered hardly any variation in 1891, have now lost 25 per cent., losing on the whole 5,246 persons. The Tapodhans have suffered a net loss of 447 persons after gaining 5 per cent. before and losing 13 per cent. now. Separate numbers for the Tragálás were not given in 1881.

165. The Maháráshtra Brahmans stand now at 13,798 having suffered a **Maharashtra Brahmans.** net loss of 1,300 after gaining 10 per cent. in 1891 and losing 17 per cent. now. The Deshasthas have lost 31 per cent. and 13 per cent. in each decade successively, and 3,820 persons on the whole. The Kokanasthas have lost 686 souls, retaining 3,095, having lost 4 and 15 per cent. in the two censuses.

166. The Hindustani Brahmans who now number 2,465 have lost 563 **Hindustani Brahmans.** persons after experiencing a gain of 8·5 and a loss of 25 in the two decades in succession.

167. The total Kshatriyas who now number 106,200, after suffering a **The Kshatriyas.** loss of 26 per cent. now and receiving a gain of 18·7 per cent. before, have suffered a total loss of 15,834 in the two decades. The writer class, numbering 4,153, has gained 586 persons, in spite of a loss of 18·5 per cent. now, because it had experienced such a large gain as 43 per cent. before. The large warrior class, with its 90,533 has lost 17,589 souls in the decades after having a gain of 19 in the previous and a loss of 30 per cent. in the present decade. The Maráthás (17,386) have decreased by 2,038; they lose 13 per cent. now to their previous gain of 2·7 per cent. The Rajputs also have suffered a heavy loss of 20,466 souls, after gaining 22·5 per cent. in 1891 and losing 38·7 per cent. now. Their present number is 59,410. The Vághers, in spite of their poor land and unthrifty ways, have increased by 946 persons, as they receive so much support from the State.

168. The trading classes which number 11,514 persons have increased **The trading classes.** by 1,169. The Bhátiás have fallen back by 446 in the two decades, but the Lohánás have increased by 1,615.

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Vanias. The Gujarati Vániás who number 47,641 have very slightly decreased now ; but with their previous gain of 4 per cent. show a net increase of 1,707 persons. Of the sub-castes, the Disávál, with a population of 7,290, are the most numerous ; they have decreased by 2,266 ; their previous increase being more than 3 per cent. is swamped by the present decrease of 26·4 per cent. The Jhárolás have decreased by 495, while the Kapols have increased by 475. The last-named have increased in both decades—7 and 14 per cent. The Láds have a high number of 8,381 ; but this is after meeting with a loss of 1,925 persons in two decades. The Modhas have kept about the same numbers in the three censuses, and they show a resultant increase of 47 only. The Nágar Vániás, who number 4,153, have lost 533 persons.

Agricultural classes. 169. The agricultural class Kunbis, who now number 411,018 persons, have increased in the two decades by 18,374. There was an increase of 12 per cent. in 1891 and there is a loss of 6·5 per cent. now. The Kadvá Kunbis (17,570) show a slight increase of 306, but the Lewás (170,390) have decreased by 14,974 in the past 20 years.

Miscellaneous classes. 170. The miscellaneous classes, grouped together, have lost 34,891 souls from a population of 307,918 in 1881. Of these the Darzis (14,015) have lost 958 ; the Hajáms (24,856) have lost 4,532 ; the Kumbhárs (41,375) have lost 2,185 ; they had gained 14 per cent., but have now lost 20 per cent. But the Lohárs (19,045) have increased by 3,064. The Rabáris, who number 39,593, lost 32 per cent. now against a gain of 6·5, and have suffered a net loss of 14,915 ; the Sutárs have lost in both decades ; the total loss is 1,477 ; their present number is 22,554.

Religious mendicants and all other classes. 171. The religious mendicants, who now number 17,662, have decreased by 2,923. The wandering and low professions have lost 20,897 persons and now count 45,622 only. The Rávaliás (19,672) have lost 6,222 and the Wághris (23,264) have lost 6,913. The criminal classes now numbering 337,165 persons have suffered a great loss of 31 per cent. now ; the net loss being 114,487. The unclean castes numbering 163,176 have lost 28,429 in the two decades, suffering a loss of 23·4 per cent. now as against a gain of 11·2 per cent. in 1891. The Bhangis (23,978) have lost 6,923, and the Dheds (94,376) have lost 15,664. The Khálpás (29,746) have suffered a loss of 2,190 in the two decades.

Jains. 172. The Jain Vaniás now number 39,509 ; they have lost 16 per cent. now, against their gain of 5·29 in 1891. The net loss is 5,202. The Shrimális, with a population of 23,292, have lost 5,500 in all, having suffered losses in both enumerations. The other miscellaneous classes of Jains numbering 8,781 have increased by 6,774 ; the percentages have been very high. This is owing to previous defective enumeration only ; many of these petty castes having been put down as Hindus instead of Jains.

Parsis. 173. The Parsis who now number 8,409 souls have kept their level in all censuses ; there being an increase of only 2 per cent. now and of 1 per cent. in 1891. The net increase has been 291 souls.

Musalmans. 174. The Arabs are now 29,714 in numbers ; they have suffered a net loss of 18,053 souls ; they lost 30 per cent. now and 11 per cent. in 1891 also. The Afgháns number 11,440, which shows a decrease of 2,799 ; there having been

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an increase of 27 per cent. in 1891 and a decrease of 36 per cent. now. The Sindhis, who now number 5,732, have increased by 2,141 ; there were increases of 18 and 35 per cent. in the two decades. The Shaikhs, numbering 56,736 souls, have lost 6,387 ; the recent loss being 12 per cent. The Momnás (12,153) have gained 856 persons. The Musalman converts, who retain the names of their professions for sub-castes, number 19,002 ; they have increased by 799.

Christians.

175. The Christians show an abnormal increase of 6,920 in a population of 7,691. The reason is given already.

Animistics.

176. The Bhils number 37,650 after sustaining a loss of 19,040. The Gámits have the highest number (38,169) of all the Forest tribes ; they had gained 33 per cent. in 1891, but have lost 8 per cent. now, the net result being a gain of 7,028 souls in the two decades. The Dhodias have almost kept to the same level during the decade only losing 100 persons from 15,961 of 1891 ; the net gain now comes to 2,376. The Dublás (28,492) have lost 11 per cent. now to a previous gain of 55 per cent., the net gain during the two decades being 7,786 persons. The Chodhrás have lost 8,893 souls in the two censuses, their present number being 23,324 persons ; the losses come to 21 and 8 per cent. in succession. The Dhánkás appear to have lost heavily, 80 per cent. now as against a gain of 37 per cent. in 1891, and on the whole 14,800 persons.

22. Civil Condition by age for Selected Castes.

Brahmans. Percentages of the unmarried.

177. Subsidiary Table III is worked out from the Imperial Table XIV. The latter gives the actual numbers of the males and females for selected castes at each of the assigned age-periods, while the former gives the percentages. The age-periods are 0-5, 5-12, 12-15, 15-40, and 40 and over. The percentages for the total, *i.e.*, for all ages are given in the first two columns for the two sexes. These tables contain a large number of selected castes ; but we might confine our attention here to only those which claim over 5,000 souls. This table is divided into 3 parts for the unmarried, married and widowed. But it would serve our purpose of comparison better, if we take the three conditions together for each sub-caste that we may select. Of the Gujarati Brahmans, the Audichyas have 20,894 males and 20,603 females. Of the males there are 37 per cent. unmarried on the total ; 97 and 88 per cent. in the first 2 age-periods, and 62 per cent. in the period before 15 ; but only 20 in the prime of life, and simply 3·5 per cent. unmarried after 40. The female ratios are still smaller,—95 and 74 in the period of childhood, but 28 per cent. unmarried at 12-15, only 1 per cent. between 15 and 40, and none at all after 40. It is worthy of note that there is no unmarried female at all in any of the Brahman castes selected after age 40. For the males also, the ratios generally are as small as 1 up to 7 per cent. ; only the Anávlás show a percentage of 16·5. The age-period 15-40 also shows most insignificant percentages for unmarried females, from 0 to 1·52 in 9 of the selected castes ; only one, Jámbu, showing a percentage of 7·8 ; the male percentages in this period range in the narrow limits, from 18 to 23 in 8 castes. Their counterparts or complementary figures give the percentages of the married and the widowed together ; though really all may be taken as married, as the widowed also must have passed through the married stage. For the married in the important age-period, 12 to

Sub. III—A, B, & C.

Married.

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15, the boys range from 22 to 41 per cent. among the Gujaratis, but the girls from 52 to 80 per cent.; the percentage being over 60 in 8 sub-castes. The Maharashtra Brahmans present a great contrast; their married boys in the two castes are only 12 and 18 per cent., and girls 34 and 35 per cent. in the age-period 12-15. This shows that marriages in this early period are only half as prevalent among the Dakshini Brahmans as among the Gujaratis. But in the next period, 15-40, no such distinction is observable; the percentage for men is from 56 to 77 and for women from 72 to 90. In the last period the females show much less ratios than the males, because the females cannot remarry, and add heavily to the percentage for the widows. For the widowed state the males in the last age-period present ratios between 12 and 39 and the females between 31 and 91. The greatest percentages for widows in the last period are for the two Dakshini Brahmans, 72 for the Deshasthas and 91 for the Kokanasthas; the highest ratio for the Gujaratis is 63 for the Mewádás. The Nágars have ratios of 26 for males and 58 for females. For the two earliest periods the percentages for widows are highest for the Kokanasthas;—6·29 for below 5 years, and 4·45 for 5 to 12 years. With them the widowers also are the highest for these and the third period, 4·84, 5, and 13·33.

Widowed.

Kshatriyas.

178. The Vághers are the best off as regards the unmarried generally, 67 per cent. males and 61·8 per cent. females, and the Káthis are the worst off—14·4 males and 13 per cent. females. The Vághers have almost all unmarried up to age 15. From 15 to 40 also, there are 40 per cent. males and 20 per cent. females unmarried. The contrast afforded by the Káthis is striking. There are only 6·7 males and hardly one per cent. females unmarried at age 15; and no male or female is unmarried after 40. As a contrast to almost all other castes, the Rajputs have 7 per 1,000 unmarried, even after age 40; the Maráthás surpass them, with 2·4 unmarried, at the latest age. The Maráthás have the highest percentage for widows at the last period—75·6 and the Káthis, the lowest—26·6. The widowers in the last period average between 18 and 30 per cent. There are no widows among the Vághers below age 15; while the Maráthás are the worst off here also; in the very first period, there are 2·18 per cent. widows, then 2·17 and then (12—15), 6 per cent.

Vanias.

179. For the Vániás, the Khadáyatás are the best off for the total unmarried—38 per cent. males and 26 per cent. females; the Kapols are the worst off, 16·4 males and 24·5 per cent. females. There are no unmarried females at all, in the last period, for any sub-caste. The percentage for unmarried males also is as low as 0·2 for Kapols and no higher than 8 per cent. for Shrimális. For the widows, the percentages for the Nágar Vániás are the highest; on the whole, there are 28·7 per cent. widows, the highest ratio among all castes. Naturally they have the highest ratio for widows in the last age-period, 66 per cent.; the Kapols have the lowest ratio,—49. The Kapols have no widows at all in the first two age-periods, and the other Vániá castes in the first period.

Kunbis.

180. The general percentage of unmarried females is least for the Lewás—20·8, and for unmarried males the least is for the Anjnas,—36. At the very first age-period, below 5 years, 5 per cent. of the males and 8·4 per cent. of the females are already married, amongst the Lewás. In the next age-period,

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the Kadvás and Anjnás show the highest ratios for the married ; 35 per cent. of the females at that age being married, in each of them. For the widows, the Lewás have the high percentage of 62·6 for the last age-period, and the Kadvás and Anjnás also do not fall below 60 ; the percentage for males for this period is only between 20 and 24.

Artisans and others.

181. Even among the artisan and other inferior classes, marriages are so universally prevalent, that in the last age-period there is no unmarried female, excepting 2·9 per cent. for the Máchhis, and percentages below one for 3 other castes. But, as was to be expected, their percentages for unmarried females, on the whole, are much higher than for the superior castes already considered. The Khatris present the largest percentage, on the whole, for the married ; and for all castes, the percentages of married males are very heavy in the last period ; those for the females are much smaller because, as has been before remarked, there are many widows in that period. Excepting one or two cases, as those of Rabáris (40·4) and Charans (42) the percentage of widows in the last age-period always exceeds 50 and rises up to 61·9 ; the percentage for widowers in that period lies mostly between 17 and 33.

Religious mendicants.

182. Naturally, the general ratios of the unmarried for the mendicant classes are higher than those of others. The widows in the last age-period are from 47 to 71 per cent. ; and the widowers from 20 to 35 per cent.

Wandering, criminal and unclean castes.

183. Among these three classes the ratios are nearly alike for the unmarried ; for married females they are between 45 and 55, and for males between 41 and 53. It will be seen that even in the case of these lowest of castes the ratios generally resemble those of the other castes of Hindus, not only for the unmarried and married states, but also for the widowed state. Even for the unclean castes, the ratios for the widows at the last age-period are between 52 and 59, while those for the widowers at that period are between 22 and 28.

Jains.

184. In the three castes of Jains, the general ratios for unmarried females are small,—only about 25 per cent. In the last age-period, there are no unmarried females among the Oswals and Porwads, and only ·2 per cent. among the Shrimális. Almost the same ratios for the widowed are found among the Jains as among the Hindus. In the last age-period there are about 60 per cent. widows and 24 per cent. widowers.

Musalmans.

185. The Saiyads come off the best as regards the unmarried, on the whole ;—49 per cent. males and 32 per cent. females. The widows in the last age-period range from 40 to 65.

Animistics.

186. The Animistics have 47 per cent. males and 40 per cent. females unmarried. In the last age-period there are only 2 per cent. males and ·38 per cent. females unmarried. Their widows are not so numerous comparatively. In the last age-period they have only 36·5 widows and 26 per cent. widowers.

General Remarks.

187. Generally speaking there is not much to choose between the various castes, high and low, of the Hindus and the Jains as regards Civil conditions. There are very small ratios of unmarried females, and heavy percentages of widows in the last age-period.

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23. PROPORTIONS OF SEXES IN SELECTED CASTES.

Number of females per 1,000 males.

Sub.-IV.

188. Subsidiary Table IV gives the number of females per 1,000 males in the different age-periods in selected castes. The castes selected are the same as those for other such tables and given in Imperial Table XIV.

Brahmans.

Below 5, all the Brahman castes, with only one exception (Khedáwal 777), show more girls than boys. The Tragalás are on an equality for the sexes. The Jámbus have the highest ratio for girls, 1,368 ; and close to them are the Anávalás with 1,327. In the next period, 5-12, the superfluity has disappeared in a striking way ; only three show a higher percentage ; two of them are those that were foremost in the first period, and the third are the Tragalás. They are the only ones whose percentage has actually increased ; and the remarkable point to notice is that their ratio of females to males goes on increasing in each successive age-period. The greatest reduction has been in the case of the two Maháarashtra Brahman castes. The Deshasthas have the lowest ratio, 760, of all the Brahman castes for the period 5-12. In 12 to 15, there is generally a fall, except for the Anávalá females, whose ratio increases from 1,304 to 1,549 ; so many females to 1,000 males is peculiar and abnormal. The Deshasthas show an equally abnormal ratio in the opposite direction ; their females fall from 760 to 270 ; but this can be accounted for satisfactorily by the consideration that the young ladies at this age-period migrate to their own houses or their husbands' homes in the Deccan. For the age-period 15-40, there is an increase of female ratios as compared with the previous period in every caste, excepting only the Anávalás who suddenly take a leap down from 1,549 to 915. But there are only 5 castes in which the female ratio is actually greater than 1,000. In the last period, over 40, there are 8 castes in which the ratios rise higher than in the previous period, and 4 in which they fall lower. The Anávalá figures are inexplicable for their behaviour. They start with a large preponderance of females ; in the third period they rise by 222 in 1,000, in the next they fall by 634 per 1,000, and again by 558 in the last period. I can attribute this to wrong statements of age for one reason or another ; the figures are unreliable. In the last period there are 6 Bráhman castes that have figures over 1,000.

Kshatriyas.

189. In the first period, below 5, the Girásiás and Káthis have a ratio of over 1,000 ; the Maráthás have the smallest number on record, 635 girls to 1,000 boys. In the period 5-12, the Vághers alone have a figure over 1,000 and the Káthis have the lowest ratio, 474. They rise up to 1,346 in the next period. These figures cannot possibly be correct. The Maráthás who began so poorly show the highest percentage possible in the last age-period, 1,586.

Vanias.

190. Among the Vániás, the first age-period is very fruitful for girls. There are so many as 2,262 girls for 1,000 boys. Only one caste, Khadáyatás, has girls less than boys. In the second age-period not only is there a great fall in the ratios, but the Kapols fall to simply 994 from their previous 2,262. This is inexplicable unless we put all these sins on the head of incorrect entry. If it was in the Káthis or Lewás, we might have suspected foul play. Four castes have still girls over 1,000, while four have below 1,000. In the next age-period, 12-15, the Kapols fall still lower and present the lowest figure reached anywhere, 300 only. In the third and the last two age-periods only one caste in each shows figures over 1,000. This is unusual.

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191. The four castes of Kunbis show for the women a ratio less than 1,000; the Lewás have only 842. In the important age-periods 5-12 and 12-15 the Lewá ratios fall so low as 520 and 529. No other castes show such low ratios for these two periods. As I have already mentioned, this matter requires to be enquired into. In the last period all have ratios over 1,000. **Kunbis.**

192. The miscellaneous castes mostly comprise the many artisan castes. In the first age-period only 3 castes have less girls than boys; the other 16 have more girls. The highest ratio is 1,413 for Golás. The similarity to the Kapols attracts notice at once; just as the Kapols with their highest figure for the first period sink to the lowest for the third, so do the Golás show the highest figure for the first period and sink to the lowest, 631, for the third. In the second age-period only 5 castes have ratios over 1,000 and in the next period only one, the Kachhias. In the last age-period we have in 16 castes more females and in only 3 less females than the males, exactly as in the first period. **Artisans and Others.**

193. For the religious Mendicant castes, Wandering castes and criminal classes, it is to be observed that in all ages the females are less than the males with a few exceptions only. In the unclean castes, the Garodás show more females throughout. **Mendicants and Others.**

194. The Oswáls have in all age-periods less females than males. The Shrimális present 2,153 girls to 1,000 boys for the important age-period 12-15. **Jains.**

195. Among the Musalmans there is generally an excess of females in the last age-period, 40 and over. Of the 12 tribes selected, the Vohorás show an excess of females in all age-periods except 15-40, and the Tais throughout in all the age-periods. The Saiyads, Momnás and Fakirs have more girls in the age-period 0-5, and the Molesaláms and the Ghánchis in the age-period 5-12; in the age-period 12-15, the Molesaláms have higher ratios of females; the Memans and the Pinjárás have more females in the age-period 15-40; while in the last age-period out of 12 selected castes, only 3, namely the Memans, Momnás and the Ghánchis have an excess of males over females. **Musalmans.**

24. Occupation by selected Castes.

196. Subsidiary Table V, on Education by Selected Castes, Tribes or Races, has been given already in the Chapter on Education. Table VI deals with the occupations by selected castes. A few castes have been picked out from Imperial Table XVI. **Occupations of selected castes.**

197. Taking the military and dominant classes first we take the four castes of Girasiás, Káthis, Maráthás and Vághers. In these the Maráthás only show a high percentage (40·46) of those who follow the traditional occupation of soldiers or military chiefs or landlords. The percentages for the other castes in this group are below 10. In these days when feudal lordship and military services are not in requisition, they have chiefly taken to agriculture. Combining agriculture with their traditional occupations, we get the high percentages of 82, 59, 50 and 77 respectively. 14 per cent. of the Maráthás are engaged in personal services and 7 per cent. are independent; 21 per cent. following other occupations not enumerated in the Table. Of the Káthis 5·7 per cent. are independent and 5 per cent. weavers. Of the Girasias 7 per cent. follow the learned and artistic professions. **Military and dominant Classes.** Sub. VI.

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Cultivators. 198. Here also four castes are taken for a test,—the Kadvá Kunbis, Lewá Kunbis, Mális and Kolis. The percentages of those who follow their traditional profession of agriculture are 91, 81, 49 and 64 respectively. These figures show how deeply the Kunbis are attached to their lands. 9 per cent. of the Lewás follow "other" occupations; 11 per cent. of the Mális are in personal service, mostly as gardeners, and 30 per cent. are "others." 24 per cent. of the Kolis follow other occupations like labour or live as gentlemen of the road.

Rabáris. 199. Of the Rabáris 48 per cent. follow the traditional occupation of graziers, and 33 per cent. the kindred occupation of cultivators, making a total of 81 per cent.; 4 per cent. are weavers and 10 per cent. 'others.'

Brahmans 200. We take 6 castes of the Gujarati and 2 of the Dakshini Bráhmans. Very small percentages follow the learned occupation of the Bráhman. For the Audichyás the percentage is as low as 3·5; the highest being 25·4 for the Modhas; the Nágars have a percentage of 22; and the two Maháráshtra castes of 18 and 14 only. Some of the Bráhman castes have taken largely to agriculture—73 per cent. Anávalás and 26 per cent. Mewádás and Modhas each, 34 per cent. Khedáwals and 27 per cent. Nágars. Of the Nágars 17 per cent. more are engaged in personal service and 13 per cent. in State service; 5 per cent. are independent and 6 'others.' Of the Mewádás 17 per cent. are in private service, 8 per cent. independent and 8 per cent. 'others.' It will thus be seen that in addition to their literary occupation, for which the average is about 15 only, the Bráhmans are mostly engaged in agriculture (about 40 per cent.), in private service (about 10 per cent.), and in administration (11 per cent.).

Devotees. 201. Of the two castes of devotees,—Gosais and Sádhus,—45 per cent. follow the traditional occupation, which is the same as that for the Bráhmans; 25 and 34 per cent. are returned as independent, which means the independence following 'begging'; none so independent of work as they who live on begging. About 10 per cent. are agriculturists.

Tapodhans. 202. Of the temple servants Tapodhans, 32·4 are connected with ceremonies and exactly the same percentage are agriculturists; 4 per cent. are in State service, 6 per cent. independent (beggars) and 10 per cent. 'others.'

Barots and Charans. 203. Of the Bárots and Chárans very few follow the traditional Brahmanic occupation; 11 and 2 per cent. only respectively; but 55 per cent. of each are agriculturists and 4 per cent. independent; 17 and 10 per cent. follow 'other' occupations. Of the Chárans 22 per cent. are graziers.

Prabhus. 204. Of the Prabhus 19 per cent. follow literary pursuits; but 38 per cent. are in State service and 15 per cent. in private service; 12 per cent. are independent and 5 per cent. 'others.'

Vanias. 205. We have taken 9 castes of the Vániás; their traditional occupation is trade and commerce; from 12 per cent. (Kapols) to 45 per cent. (Porvads) are engaged in it; the average for all is of about 33 per cent. A large number of each caste follows 'other' occupations, the average is 25 per cent. About 12 per cent. are engaged in personal service, about 10 per cent. in agriculture, and about 6 per cent. in administration or State service.

Ravalias. 206. About 38 per cent. follow the traditional occupation of agriculture, and 37 per cent. are 'others,' mostly Sádhus; 12 per cent. are independent (living on alms), 4 per cent. are weavers and the same number of 'learned' professions.

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207. Over 68 per cent. follow the occupation of goldsmiths ; 11 per cent. are independent, 7 per cent. agriculturists and 6 per cent. in personal service. **Sonis.**

208. Of the Hájáms 70 per cent. are barbers; 15 per cent. are agriculturists and 11 per cent. ' others.' **Hajams.**

209. There are 41 per cent. who follow the caste occupation of blacksmiths ; 21 per cent. are agriculturists and 27 per cent. are independent. **Lohars.**

210. Of the Sutárs 53 per cent. are carpenters, 25 agriculturists, 4 in personal service and 13 ' others. ' **Sutars.**

211. Of the Bhavsars 44 per cent. follow the caste occupation of weaving and dyeing, 10 per cent. agriculture, 7 service, 9 per cent. commerce and 18 per cent. ' others. ' **Bhavsars.**

212. Of the Ghánchis, 74 per cent. are oil pressers and extractors, 13 per cent. agriculturists, 6 in service and 6 in commerce. **Ghanchis.**

213. Of the fishermen 34 per cent. follow their caste occupation ; 48 are agriculturists, 7 are boatmen and 2 independent. **Machhis.**

214. Of the corn-threshers 80 per cent. are such ; 8 per cent. are in personal service and 5 per cent. in agriculture. **Golas.**

215. Of the low-caste Dheds 49 per cent. follow the occupations of village service and agriculture ; 19 per cent. are weavers and 4 per cent. are independent. **Dheds.**

216. Of the scavengers 67 per cent. work as such ; 19 per cent. are agriculturists and 5 independent. **Bhangis.**

217. Of the 44 castes selected, all follow agriculture more or less, from 81 per cent. of Lewá Kunbis to 4 per cent. of Prabhus ; 10 castes have over 50 per cent. agriculturists ; the smallest ratios are for the trading Vániás. Each caste also figures in administration or holds some appointment in the State—from a minister down to the village watchmen. But the percentages are not so great as for agriculture. The highest are 38 per cent. for the Prabhus (writer class), 31 per cent. for the Kokanasthas who mostly have come for State service and 22 per cent. of Maráthás, the caste of the Ruler. The Nágars show 15 per cent. and the Anávalá Bráhmans 18 per cent. in State service. The Parsis are about 4 per cent. and the Musalmans 8. All castes also appear in personal service from 70 per cent. Barbers, and 30 per cent. Deshasthas and 38 per cent. scavengers to 2 per cent. Anávlás, Lewás, Gosais and Kapol Vániás. Heads IX and X (Building and Vehicles and Vessels) are almost blank ; also workers in metals and precious stones. Every caste appears in XX, learned and artistic professions, including Dheds and Bhangis, schools for whom are opened in many places. Bráhmans, Gosais and Sadhus figure heavily in this head. The percentages for Dheds and Bhangis are ·88 and 3·2 respectively. All castes, excepting the Anávalá Bráhmans, figure in the head of independents. The Bráhmans show off largely in it ; there are 7 per cent. Máráthas and 6 per cent. Káthis ; 4 per cent. are Dheds and 6 per cent. Bhangis. The large per cent. of Brahman independents means large numbers of them living merely on gifts or donations without following any regular occupation. **General Remarks.**

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25. INFIRMITIES BY SELECTED CASTES, TRIBES OR RACES.

Infirmities by selected castes

218. It now remains to see the percentages of the total afflicted in each of the selected castes for the four infirmities, separately and jointly, and the percentages for the sexes. Whatever deductions could be drawn without falling into error have been drawn in the chapter on infirmities for the leading groups of castes ; we now record them for each of the selected castes, separately in sub-Table VII. We shall proceed as in the previous Tables.

Sub. VII.

Brahmans.

219. Taking the combined infirmities first, we find that the Jámbus are quite exempt from all ; and that the Khedawáls are worst off, with about 5 per 1,000 ; the males being slightly higher than the females. For insanity, the Tapodhan males are free, and the females of the Khedawál, Modha and Tragálá castes. Though the Tragálá women are quite free from insanity, yet the males suffer most heavily, one per thousand. For deaf-mutism the Nágar and Tapodhan females are exempt from it. The Khedáwáls are exceptionally high for both sexes,—·19 and ·22; they are followed by the Modhas—·12 and ·11. For the blind also, the Khedáwáls and Modhas surpass all other castes ; the males of both are found to be ·28 per cent. blind; the Khedáwál females also are so very high as ·22, but the Modha females are only ·09. The best off are the Tapodhans and the Audichyas. For lepers, in addition to the Jámbus, the Audichyas, the Sárasvats, the Tragálas and the Kokanasthas are free from the infirmity for both sexes. The females are free in all castes, except only the Khedáwáls, which show ·04.

Kshatriyas.

220. Among the Kshatriyas, the Kayastha Prabhus are the best off ; barring insanity the males suffer from no other infirmity and the females are totally free from all. The Girasias suffer only from blindness in both sexes ; ·15 and ·05. The Káthis are free from insanity and leprosy ; both sexes suffer from deaf-mutism,—·23 and ·06, and the females only from blindness,—·06. The Rajput females are free from insanity and leprosy, while the male percentage also for each of them is very low,—·01. The Maráthás are free from leprosy, and their females are free from insanity also. The Lohánás are free from insanity.

Vanias.

221. All the Vaniá castes in both sexes are free from leprosy, except the Lád and Modha males. The Sonis suffer from no infirmity at all. The Disáwáls and Kapols are also exempt from insanity, and the Kapols, Khadáyatás and Modhas from deaf-mutism. The Kapol males are free from all infirmities. The Shrimáli Vániás are the heaviest sufferers of all castes hitherto considered ; though they are free from leprosy ; their percentage is very heavy for the blind —·41 for each sex, and also for deaf-mutes—·14 and ·25.

Kunbis.

222. All the four castes of Kunbis are free from leprosy, excepting Lewá males, where the percentage is only one per 10,000. The Káradiás are free from all infirmities, excepting blindness in the males only. The Anjanás are free from insanity also. The Kadvá females are free from insanity and the males are only affected in the ratio of one per 10,000. Except for the blind the percentage does not go beyond ·01 and ·02 for any other infirmity, in the two large Kunbi castes—the Kadvás and the Lewás.

Artisans and others.

223. The Ahirs are totally exempt from all infirmities ; and the Bhois and Chárans are affected only with deaf-mutism. The Kachhiás are affected only with deaf-mutism for females and blindness for males. The Ghánchis and

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Kumbhárs are affected with all maladies for both sexes. The percentages for the Golás, on the whole, are the highest though they have no lepers among them—·55 and ·35; and those for the Kachhiás are the lowest—·02 and ·03. Though the Chárans suffer only from one infirmity, yet the ratio is as high as ·22 for males and ·34 for females. The Bhavsars, Bhois, Chárans, Darzis, Golás, Káchhias, Khatris (Vanzas), Machhis, Mális, Sathvárás, Sonis and Sutárs are all free from leprosy. Only the Ghánchis and Kumbhárs suffer in both sexes. The Hajáms, Mochis and Rabáris suffer only for males and the Lohárs only for females. The Sutárs, Mális, Káchhiás, Chárans, Ahirs, Bhavsars and Bhois are free from insanity; the Darzis, Khatris, Mochis, Sathvárás and Sonis suffer only as regards the males.

Religious mendicants.

224. The Báwás suffer only from blindness, but heavily,—·22 and ·33; the Gosains are free from blindness and suffer so lightly in the three other infirmities that their totals come only to ·18 and ·16 for the sexes. The Sádhus suffer heavily from blindness.

Wandering classes, criminals and unclean castes.

225. The Kolis are free from all infirmities. The wandering classes are free from leprosy, but all the unclean castes are tainted with it. The Báriás and Garodás are free from insanity; while the Vághris, Dheds and Khálpas have only ·01. The Vághris escape most lightly. They are free from leprosy and their males are free from insanity and blindness. Though the Khálpas figure in all, yet their percentages are so small that they total up to only ·1 and ·06 for the sexes.

Jains.

226. The two castes of Jains show that they are remarkably free from the infirmities recorded. The Oswáls suffer only from insanity in males and are free from all other infirmities. The Shrimális suffer only from blindness.

Parsis.

227. The Parsis are free from leprosy; their largest percentage is ·09 for insane males; the other percentages are small.

Musalmans.

228. The Saiyads, Memans, Ghánchis, Pinjaras and Tais are free from leprosy; and only the males are affected among Pathans, Vohoras, Molesaláms and Momnás; but the percentages are low; there are no leper females in any caste or tribe, except the Shaikhs. The Momnás and Molesaláms are free from insanity; the females among the Saiyads, Ghánchis, Pinjaras, Tais and Fakirs are exempt from insanity. The Maleks are free from all infirmities; and the percentages for the Molesaláms are very low,—the totals come to ·08 and ·04 for the sexes. The highest percentages are for the Pathans,—·24 and ·23. Their figures for the blind are heavy. The Tai males have large percentages for the blind and the deaf-mute,—·12 in each case.

Christians.

229. The Native Christians are free from insanity; and their females are exempt from deaf-mutism and leprosy. Their percentages for blind females are so high as ·15.

Animistics.

230. The Animistics are tolerably well off, though they are not quite free from any particular infirmity. Their male and female insanes are only ·01 each, while their percentages for the blind are ·11 and ·12 for the sexes, respectively.

26. Complete list of castes.

Caste list.

231. A complete list of all the castes in all religions found in this State is given alphabetically arranged as Appendix III. It also gives information of the usual occupations of the castes, wherever one is known.

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27. TATTOOING IN SOME CASTES.

Tattooing.

232. The Census Commissioner having proposed some questions for enquiry, as regards Tattooing in some castes, I transcribe here the replies sent to him in a narrative form.

From the information received from the District Officers, I find that tatooing, locally known as *Trájwáns* or *Chhundanáns*, does obtain among many of the castes, tribes and races constituting the general population of this State. It obtains to a lesser extent and in a lesser variety among the higher classes than among the lower ones. The males of the superior classes, as a general rule, never get themselves tattooed ; but on the other hand those of the lower ones, specially the Rabáris, Wághris, Kolis and Bhils, do so. How and whence this custom came into existence among these people is not known and is impossible to be traced for want of any knowledge thereon among them. The tradition current regarding its introduction is, as mentioned in the Vishnu Purán, as follows :— On one occasion, the three Worlds (Trailokya), *i.e.*, the Earth, the Lower Regions and the Heavens, were so cruelly harassed by a certain Demon that all the gods headed by Brahmá and Shiva went to Vaikunth, the abode of Vishnu, and implored his help for destroying the Demon. The God Vishnu consented and promised to accompany them for the purpose of vanquishing the monster. But, while Vishnu was preparing to leave on this mission, his consort Laxmi implored him not to leave her alone and unprotected at the place, as she greatly feared that during his absence she might be molested by the demons. Vishnu assured her that she need not be afraid of them, and in order to guard her against all evil, he sketched on her body the figures of his four weapons, and also of the Sun, the Moon and the Basil (Tulsi) plant; and ordained that those of his devotees who would get such marks made on their bodies would remain free from all danger and evil.

From this time forward, the practice of tattooing seems to have come in vogue. The system, however, appears to have its origin in the people's belief that these marks beautify the person of those that are tattooed. Some surmise that they are intended to ward off the evil effects of an evil eye ; and some attribute it to certain medical and curative properties, *viz.*, that the *Rasoli* (tumours) if they are tattooed, do not increase in size but remain of the same size as when tattooed, if they do not actually decrease under the operation ; and that if a portion of the stomach is tattooed, it will serve as a preventive against cholic (*amboi*). All the three surmises appear to receive some corroboration of the truth if we look to the parts of the body that are more largely tattooed. As a general rule, the principal parts of the body that are tattooed are the face, arms, hands, feet and chest ; the thighs and the back being never tattooed in this part of the country. The whole face is not tattooed but only the centre of the forehead, the portion between the eye-brows, the centres of the cheeks and the chins. The arms below the elbow and the backs of the hands and fingers are tattooed. Similarly the feet below the ankles are tattooed. As regards the chest, as a general rule, the portion above the breasts and below the throat, which is not covered by the native *Kánchali* (bodice), is tattooed ; the covered portion remaining free from these marks. The reason why these parts are tattooed is

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obviously that the Hindu females in this part of India leave them open to view. Combining these two facts, one can naturally infer that it is nothing but a feeling of their beautifying effect that has led the females to tattoo these parts. There is one more significant fact which lends colour to this supposition, *viz.*, that, as said above, though the males rarely resort to it, the females generally do it. Again, the marks generally tattooed are a single round point on the portions of the face indicated above, and not intricate and awkward figures as on the other parts of the body. This fact also, I think, discloses a connection with the idea of beauty. The second surmise, warding off the evil eye, receives corroboration in the following way. It is commonly believed that a distinct spot or a mark attracts to itself the sole attention of the person who gazes at an object in the same way as in the operations of mesmerism, where the subject is made to look upon a dark spot by his operator. When the attention is thus fixed on a spot or mark, it is supposed to cease to have any other effect. Again, the fact of some of the superstitious among the natives, marking temples, Tulsi-leaves and names of Ráma and Krishna may be intended to ward off evils by the potency of these marks and names. Those marks may also be taken to denote the religious fervour of the persons so tattooed. This surmise is strengthend by the fact that the males of those communities that do not generally tattoo, undertake it, if they are suffering from tumours. One more supposition may be ventured regarding the tattoo marks among the Rabáris. The males of this caste have always a camel marked on their shoulder or arm. This may be supposed to denote their caste or profession from the fact of their rearing camels. There appear to be no other objects for tattooing in this State, than those mentioned above. It is neither connected with worship nor ritual nor is it a mark of marriage, nor religious dedication. These marks have, and still do, become usefull in identifying a lost or deceased person ; they are, however, never utilised here by illiterate persons in the place of signatures.

How performed.

Tattooing does not require any initial ceremony ; but is done whenever the party wishes it. It is generally performed on the females between the ages of 8 and 20. If it is resorted to as a cure from pains on any male or female, it is performed, of course, whenever the necessity arises. Some females are said to add tattoo marks even at an advanced age, if they think that the addition is likely to enhance their personal charms. Tattooing is, as a rule, performed by the hands of females, only from notions of delicacy. The lower class females do it with their own hands ; they do not require any extraneous aid ; but those of the superior classes get it done for money at the hands of Wághri or Rávaliá women. These are low castes and have not any special consideration of dignity shown to them for doing the tattooing work.

Marks how made.

The tattoo marks, when minutely examined, are found to be of three sorts ; black, greenish and red. Of these, the greenish are found generally to prevail ; black marks come next, and red last. The pigments used for the black marks are lamp-black and oil ; for the greenish, the lamp-black is mixed with a decoction of *Bea-wood* bark and the juice of the green leaves of the *Val* creeper ; and for the red, to the soot and oil is added *kumkum* or vermilion. There are no set drawings or designs for the same with any class or community, nor are they prepared at the time of tattooing ; but only the portion to be

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tattooed is, before the operation commences, lined out with the mixture for tattooing and if the subject of the operation approves, it is done mostly with a fine needle or, sometimes, in its absence, with the thorn of an accacia. The person operated upon has neither to abstain from any food nor to stick to a particular food for any period, nor to avoid any vessel for eating or drinking purposes. He is allowed to act just in the same way after being operated upon, as before it. But he is enjoined very strictly not to apply any water to the parts of the body tattooed; perhaps to prevent water entering the small punctures and producing painful swellings. After the tattooing is over, turmeric powder is applied to the portion punctured; and when the portion heals up, it drops of itself. This operation leaves no other trace behind it but the figure or mark tattooed in the colour employed. The designs employed in tattooing are diverse and are difficult to obtain, as the women have them on different parts of their body. I have, however, given two plates showing as many as I have been able to obtain. These designs can be divided into two classes; one for the females of the higher classes and the other for those of the lower ones. It will be seen that the marks for the former are simpler, while those for the latter are more elaborate and mixed; secondly, that the marks with a single exception for the former class do not represent any object, while those for the latter do. From a narrative of these differences, it is not to be understood that the females of the lower class do not have marks like those on plate A; they are tattooed with both sorts of marks. Of the various designs, the temple, the camel, and the *choli* (bodice) are almost peculiar to the Rabáris, among whom, it is a common saying that a girl should always, before she is sent to her mother-in-law, be dressed in a *choli* (bodice) thereby meaning not a real one but one that is made of tattoo marks.

Designs

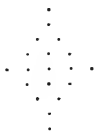
Some higher classes, who are now advancing in education and civilisation, have begun to view this practice with disfavour and are, consequently, giving it up; and it is believed on good grounds that the lower classes also who always imitate their superior neighbours will, in a few years, do the same.

The practice of getting the names of beloved ones punctured on certain parts of the body, by members of the opposite sex, is not to be found existing to any appreciable degree; though there is one male who has got tattooed on his arm the name of his wife; and I am told by some persons that this practice prevails to a very small extent among both males and females of the lower classes. These marks are reported to be made either in the thighs or on the breasts or on the arms.

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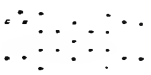
Plate A.

Serial No.	Design of the Mark.	Its Vernacular Name.	Its meaning in English.	On what part of the body it is made.
1		Trájavun ... त्राजवुं	Tattoo-mark ...	Fore-head, chin, cheeks, fingers and chest.
2		Choful ... चोफुल	A flower with four petals.	Fingers, arms and feet.
3		Tribhuvanian. त्रीभुवनीयां	Marks showing three worlds.	Arms, feet and chest.
4		„ ...	.....	No. 4, Sometimes on forehead and cheeks.
5		„ ...	.....	
6		„ ...	.....	6, Do. as 4.
7		Bij ... ... बीज	Crescent	Fore-head between the eye-brows.
8		Pándadi ... पांदडी	Ear-drop	Back of the hand, arms, feet and chest.
9		Ládu ... लाडु	Sweet-ball	Do.
10		Chogati ... चोगटी	Square	Do.
11		Ful ... ... फुल	Flowers	Do.
12		Bij ... ... बीज	Crescent	Fore-head between the eye-brows.
13		Sathio ... साथियो	A holy and mystic symbol.	Fore-head, fingers and arms.

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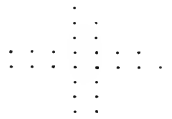
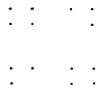
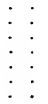
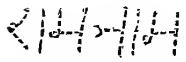
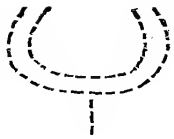
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PLATE B.

Serial No.	Design of the Mark.	Its Vernacular Name.	Its meaning in English.	On what part of the body it is made.
14		Morlo ... मोरलो	Peacock	Arms, back of the hand.
15		Kevadio ... केवडीयो	Probably a leaf of Pandanus fasciculacis.	Arms, feet and chest.
16		Ghodiun ... घोडीयुं	Native hammock for babies.	Do.
17		Bávalio ... बावळीयो	Babul-tree	Do.
18		Derdi ... देरडी	Small temple	Do.
19		Unt ... ...

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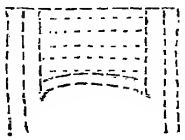
Plate B—*contd.*

Serial No.	Design of the Mark.	Its Vernacular Name.	Its meaning in English.	On what part of the body it is made.
22		Chopat ... चोपाट	A piece of cloth as in the diagram with three rows of squares in each of the four arms on which conical pieces of wood are played with dice or couries	Arms and chest.
23		Sogatan .. सोगटां	Conical pieces of wood, green, red, black and yellow for playmen in the above.	Do.
24		Shri Ráma ... श्रीराम	Name of the seventh incarnation of Vishnu	Arms, and sometimes chest also.
25		Pánchiká ... पांचिका	Round pieces of stone for play.	Fingers, arms and back of the hand.
26		Tulsi Patra ... तुलशीपत्र	Leaf of a Basil plant...	Arms, and sometimes forehead.
27		Rámanáma ... रामनाम	Name of the seventh incarnation of Vishnu.	Arms, and sometimes the chest.
28		Trishula ... त्रीशुल	Trident	Arms, back of the hand.
29		Sáthio ... साथियो	A holy and mystic symbol.	Arms, sometimes chest.
30		Kanthi ... कंठी	Necklace	Round about the throat.

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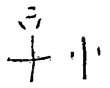
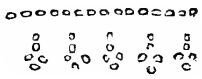
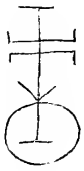
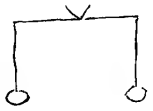
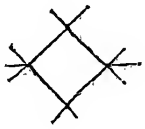
PLATE B—*contd.*

Serial No.	Design of the Mark.	Its Vernacular Name.	Its meaning in English.	On what part of the body it is made.
31		Zád ... झाड	Tree	Arms and back of the hand only.
32		Vel ... ... वेल	Creeper	Do.
33		Choli ... चोली	Bodice	That portion of the chest and of each of the upper arms that is generally covered by the bodice.
34		Putali ... पुतळी	Doll	Arms.
35		Bhimpachhedi भीमपछेडी	The scarf of Bhima, the hero of the Mahábhárat	Arms, feet.
		Do.	Do.	Do.
		Do.	Do.	Do.

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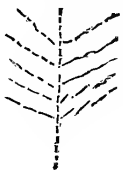
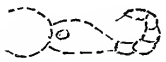
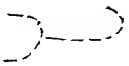
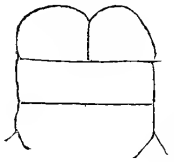
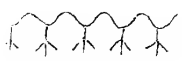
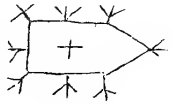
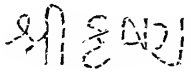
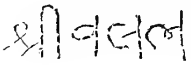
Plate B—*contd.*

Serial No.	Design of the Mark.	Its Vernacular Name.	Its meaning in English.	On what part of the body it is made.
36		Paniári ... पणीयारी	A female water-bearer.	Arms.
37		Sánkalu ... साकळुं	Armlet	Do.
38		Ful ... .. फुल	Flower	Arms, back of the hand.
		Do.	Do.	Do.
		Do.	Do.	Do.
39		Mákhi ... माखी	Fly	Arms, chest.
40		Goli & Ravái. गोळी तथा रवाई	Churn and Churning pot.	Arms.
42		Kávad ... कावड	A brace of baskets for begging hung on a bamboo stick.	Do.
43		Katharot ... कथरोट	Wooden tray	Do.

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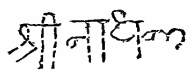
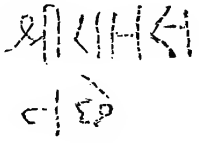
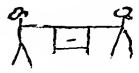
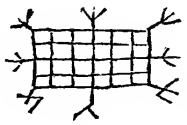
PLATE B—*contd.*

Serial No.	Design of the Mark.	Its Vernacular Name.	Its meaning in English.	On what part of the body it is made.
44		Khajurinu zad. खजुरीनुं झाड	Palmyra tree	Arms.
45		Vinchhi ... वींछी	Scorpion	Do.
		Do. ...	Do.	Do.
46		Bhensnu shingadu. भेसनुं शींगडुं	Horns of a buffalo ...	Do.
47		Harman ... हरमान	Hanumân	Do.
48		Pániyaru ... पाणीयारू	A place for keeping drinking water pots.	Do.
49		Sânkal ... सांकळ	Armlet	Do.
50		Katári ... कटारी	Dagger	Do.
51		Shri Krishna.. श्रीकृष्ण	The name of the eighth incarnation of Vishnu.	Do.
52		Shri Valabha.. श्रीवल्लभ	The name of the Vaishnava preceptor Vallabháchárya.	Do.

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PLATE B—*concld.*

Serial No.	Design of the Mark.	Its Vernacular Name.	Its meaning in English.	On what part of the body it is made.
53		Shri Nathaji... श्रीनाथजी	Name of the holy Shrine at Nathdwar in Rajputana.	Arms.
54		Shri Ráma sa-ta chhe. श्रीरामसतछे	Ráma is ever existent...	Do.
55		Shokya ... शोक्य	A second wife while the first is alive or a co-wife.	Do.
14		Morlo ... मोरलो	Peacock	Arms, back of the hand.
		Do. ...	Do.	Do.
		Do. ...	Do.	Do.
16		Ghodiun ... घोडीयुं	Native hammock for babies.	Arms, feet and chest.
		Do. ...	Do. ...	Do.
31		Zád ... झाड	Tree	Arms and back of the hand.

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Appendix I.

List of Surnames, Gotras and other details of the Marátha Families.

No.	Name of the Family.	Gotra.	Kul-deva (Family god).	Old seat of Government.	Colour of the Family Flag.	Colour of the Family Gadi.	Colour of the Family Horse.	Weapons worshipped on the Dasara Day.	Mudrá.	Mantra.	Devak.
1	Survo	Vashistha	Mahálakshmi Mata.	Ayodhya	Yellow	Yellow	Red	Sword	Khechari	Tárak	Surya-fúl.
2	Pavár	Bháradvájа	Khanderao	Páya-gadh	Yellow	Yellow	Yellow	Sword	Alaksha	Bij	Kadamba.
3	Bhonsle	Shaunaka	Jagdamba Mata.	Nagpur	Bhagva	Bhagva	Green (nila)	Biechva (dagger.)	Bhuchari	Tárak	Conch.
4	Ghorpade	Vashistha	Khanderao	Paithana	White	White	Red	Katyar (dagger.)	Agochari	Panchákshari	Cotton.
5	Ráne	Jámadagni	Maheshwari Mata.	Udepur	Red	Red	Red	Sword	Chachari	Shadákshari	Surya-kant flower.
6	Sinde	Kaundinya	Jotiba	Gwalior	Yellow	Yellow	Yellow	Sword	Alaksha	Tárak	Cotton.
7	Salunke	Vishvamitra	Hinglaj Mata.	Delhi	Yellow	Yellow	Yellow	Sword	Agochari	Bij	Lotus flower with its stem.
8	Sisodia	Gautam	Ambika Mata.	Tuljapur	.....	.....	.....	Dagger	Bhuchari	Panchákshari	Haldi (Turmeric).
9	Jagtáp	Dálabhya	Khanderao	Bharatpur	White	White	White	Sword	Khechari	Shadákshari	Leaves of Pipal.
10	More	Brahma	Khanderao	Kashmir	Bhagva	Bhagva	Bhagva	Dagger	Agochari	Mrityunjaya	Peacock feathers.
11	Mohite	Gárgya	Khanderao	.....	White	White	White	Tegá	Alaksha	Bij	Kadamba flower.
12	Chaván	Kapil	Jotiba and Khanderao.	Punjab	Yellow	Yellow	Yellow	Sword (small)	Chachari	Nrisinha	Vasundri creeper.
13	Dábháde	Shándilya	Jotiba	Dwarka	Bhagva	Bhagva	Yellow	Dagger	Agochari	Tárak	Kadamba flower.
14	Gaekwar	Sanatkumar	Khanderao	Gujarat	Bhagva	Bhagva	Red	Tegá	Bhuchari	Mrityunjaya	Unbar flower.
15	Sánvat	Durvása	Jotiba	Sanvatvadi	Bhagva	Bhagva	.....	Sword	Chachari	Nrisinha	Tusk of an Elephant and Kadamb flower.
16	Mhádika	Malyavant Rishi.	Katyáyani	Bagalkot	Green	Green	Green	Sword or dagger.	Khechari	Panchákshari	Kadamb or Pipal.
17	Távade	Vishvavasu	Jogeshwari	Indore	White	White	White	Dagger	Agochari	Shadákshari	Kadamb or Pipal or Sami-leaf.
18	Dhulap	Do.	Khanderao	Nasik Triambak.	Bhagva	Bhagva	Bhagva	Sword	Bhuchari	Mrityunjaya	Kadamba or Sami or Turmeric leaf.
19	Vágave	Shaunaka	Maha Kali	Vijayadurga	Do.	Do.	Do.	Sword	Bhuchari	Nrisinha	Kadamba.
20	Shirke	Shaunaka	Maha Kali	Bundi-Kotá	White	White	White	Sword	Cháchri	Bij	Kadamba.
21	Tovar	Gárgáyan	Jogeshwari	Ahmedabad	Yellowish	Yellowish	Yellow	Tegá	Bhuchari	Nrisinha	Umbar leaf.
22	Jádhav or Yádav.	Kaundinya	Jogeshwari or Khanderao.	Savnur (Karnatic) Mathurá.	Yellow	Yellow	Yellow	Sword	Alaksha	Panchákshari	Kadamba, Mango or Unbar.

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Appendix II-A.

An Alphabetical list of the Gotras obtaining among the various castes of the Gujarati Brahmans, in the Baroda State, as given by them.

Serial No.	Name of Gotra.	Serial No.	Name of Gotra.	Serial No.	Name of Gotra.
	A	46	Gargee.	90	Maukhas.
1	Agastya.	47	Gárgya	91	Mudgala.
2	Álambáyana.	48	Gautama.		**P**
3	Álubhána.	49	Gaurishrava.	92	Paingya.
4	Angirá.	50	Ghrit-Kaushika.	93	Páninya.
5	Antariksha.	51	Girnárá.	94	Páráshara.
6	Ártas.	52	Gobhila.	95	Paulastya.
7	Ashnas.	53	Gopála.	96	Paunas.
8	Ashvaláyana.		**H**	97	Pipláda.
9	Atikáyana.	54	Harikar.	98	Pippaláyan.
10	Atreya.	55	Hártish.	99	Puraṇa.
11	Atri.	56	Hárita.		**S**
12	Audálika.	57	Haritasya.	100	Samánas.
13	Aukshanas.		**J**	101	Sanakas.
	B	58	Jaimini.	102	Sánkhya.
14	Baijvápas.	59	Jamadagni.	103	Sánkhyáyana.
15	Bandilya.	60	Játukarṇa.	104	Sánkritya.
16	Bárhaspatya.		**K**	105	Sárakas.
17	Bhagiratha.	61	Kabista.	106	Sárkaráksha.
18	Bhágali.	62	Kapila.	107	Shándilya.
19	Bhádeva Rishi.	63	Kapinjala.	108	Shvetátri
20	Bháradwája.	64	Kápishthala.	109	Shravaṇas.
21	Bhárgava.	65	Karnasya.	110	Shriyánas.
22	Bhrigu.	66	Kashyapa.	111	Saumanas.
23	Bhrita-Kaushika.	67	Kátyáyana.	112	Shaunaka.
	C	68	Kaundinya.		**U**
24	Chándalya.	69	Kaunas.	113	Udabala.
25	Chándila.	70	Kaurandála.	114	Upamanyu.
26	Chandrásya.	71	Kaushala.		**V**
27	Chandrátri.	72	Kaushika.	115	Valmika.
28	Chavana.	73	Kautsyáyana.	116	Váchhápat.
29	Chitránasa.	74	Krishnátri.	117	Vaiyágri.
30	Chhándogya.	75	Krishnátreya.	118	Vakshas.
	D	76	Kuranamatchhas.	119	Válkhilya.
31	Dadhicha.	77	Kushika.	120	Vaishampáyana.
32	Dálabhya.	78	Kutchhas.	121	Varáha.
33	Darbhas.	79	Kútsa.	122	Vasháṇas.
34	Dhananjaya.		**L**	123	Vasistha.
35	Dhárnáksha.	80	Lakshmana.	124	Vásimá.
36	Dhárnas.	81	Lambanáyana.	125	Vatchhas.
37	Droṇa.	82	Laukánas.	126	Vatsas.
	G	83	Laudaván.	127	Vidhátre.
38	Gachchhas.	84	Laugáksha.	128	Vidyádhara.
39	Gagasheela.	85	Logákshi.	129	Vishvámitra.
40	Gálav.		**M**	130	Vishnu.
41	Gángáyana.	86	Mándavya.	131	Vishnu-Vridhha.
42	Gángeyas.	87	Mándilya.		**Y**
43	Gángyánas.	88	Máthar.	132	Yadnyavalkya.
44	Garga.	89	Mauna.		
45	Gárgasya.				

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Appendix II-B.

List of some of the Brahman Castes with their Gotras.

Serial No.	Name of Caste.	Serial number in the Alphabetical List of the Gotras.
1	Vadnagará Nágar	3, 7, 9, 10, 13, 14, 16, 20, 30, 33, 40, 41, 48, 49, 53, 54, 60, 64, 66, 67, 68, 70, 71, 77, 80, 89, 93, 94, 97, 103, 104, 105, 106, 107, 113, 121, 127.
2	Prashnorá Nágar	20, 21, 23, 66, 72, 86, 103, 118, 125.
3	Sáchorá	20, 32, 66, 68, 72, 74, 107, 125.
4	Shrimáli	20, 26, 48, 57, 63, 66, 72, 83, 91, 94, 101, 107, 114, 125.
5	Chitrodá Nágar	40, 48, 106, 128.
6	Sathodará Nágar	3, 10, 20, 41, 43, 48, 80, 84, 94, 101, 106, 107, 123.
7	Visnagará Nágar	3, 13, 14, 20, 30, 33, 40, 43, 45, 48, 64, 66, 68, 94, 106, 114, 125.
8	Disawál	20, 66, 125.
9	Váyadá	20, 94, 125.
10	Udambar	1, 16, 20, 27, 48, 72, 125.
11	Chorasi Mewádá	1, 20, 66, 123.
12	Bhárgav	20, 21, 46, 66, 114, 123.
13	Motálá	20, 45, 55, 66, 68, 74, 88.
14	Válam or Válmika	20, 72, 98, 114, 115, 123.
15	Nándora	20, 48, 66, 69, 94, 117, 123, 125.
16	Chovisa Mota	20, 72, 74, 107, 123, 125.
17	Dadhicha	20, 31, 68, 95, 107, 125.
18	Bhat Mewádá	47, 67, 74, 94, 107, 125.
19	Ráyakwal	48, 72, 107, 114, 123.
20	Kapil	20, 48, 62, 66, 68.
21	Pushkarná	66, 72, 107, 129.
22	Gayáwál	There are reported to be four Gotras in this Caste, but only No. 20 has been returned,
23	Setpál	20, 21, 48, 66.
24	Jhárolá	20, 48, 67, 72, 77, 94.
25	Jámbu	4, 5, 20, 48, 68, 74, 88, 94, 107, 123, 125, 130, 131.
26	Khedawál Bhitrá	20, 56, 60, 72, 81, 82, 94, 100, 131.
27	Shri Gaud Pravályа ...	45, 66, 123, 125.
28	Rával	20, 66, 72.
29	Audich Sahasra	4, 11, 16, 20, 21, 32, 37, 44, 47, 48, 52, 59, 66, 67, 68, 72, 73, 74, 79, 89, 94, 95, 107, 114, 122, 125, 129.
30	Audich Tolakia	4, 11, 16, 20, 48, 59, 66, 68, 74, 95, 107, 114, 123, 126.
31	Shri Gaud	4, 11, 12, 18, 20, 25, 27, 32, 39, 45, 48, 66, 67, 68, 72, 75, 76, 86, 89, 94, 107, 108, 112, 114, 123, 125.
32	Khedawál Báj	4, 6, 10, 20, 29, 48, 66, 72, 82, 96, 99, 100, 107, 114, 125.
33	Travádi Mewádá	1, 4, 10, 11, 20, 22, 28, 38, 44, 48, 72, 74, 107, 123.
34	Vadádará	20, 125. There are 13 Gotras of this Caste, but only two are returned.
35	Modh	20, 36, 41, 42, 43, 48, 66, 72, 74, 77, 84, 86, 92, 112, 114, 126.
36	Borsadá	20, 68, 72, 91, 94, 107, 119, 123, 125.
37	Modh Cháturvedi	11, 20, 35, 46, 48, 58, 66, 72, 74, 78, 84, 86, 103, 114, 116, 120, 123, 125, 126.
38	Kandolia	4, 15, 20, 44, 48, 56, 62, 66, 72, 79, 94, 95, 104, 107, 112, 114, 123, 126.
39	Unevál	4, 8, 17, 48, 65, 66, 69, 72, 74, 89, 94, 107, 111.
40	Anávalá	11, 20, 28, 66, 67, 68, 69, 74, 94, 95, 102, 107, 110, 122, 123, 125, 129, 132.
41	Vadnagará Patni Nagar (Bárad).	11, 66, 68, 72, 105, 125.
42	Gugali	10, 20, 60, 66, 75, 86, 107, 123, 124, 125.
43	Somapura	11, 20, 21, 48, 66, 68, 72, 94, 103, 104, 109, 123, 124, 126.
44	Aboti	20, 24, 60, 66, 74, 107, 123, 124.
45	Sarasvat Sorathia	4, 20, 23, 66, 74, 94.

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Appendix II-B.

List of some of the Brahman Castes with their Gotras.— contd.

Serial No.	Name of Caste.	Serial number in the Alphabetical List of the Gotras.
...	Náná Chovisa	31, 48, 123.
...	Achári	48, 74.
...	Káratiá	20, 74, 99.
...	Sajodara	2, 4, 20, 78, 123, 125.
...	Vyás	20, 50, 66.
...	Sárasvat Sindhva	20, 31, 48, 66.
...	Raj Gor	19, 20, 72.
...	Vanjhá Gor	20, 45, 66.
...	Máru	11, 20, 30, 36, 48, 60, 66, 72, 78, 85, 87, 90, 107, 125.
...	Shrigaud Metvál	20, 21, 47, 48, 51, 66, 72, 74, 125.
...	Sanádhya	20, 34, 44, 48, 61, 66, 67, 72, 94, 104, 107, 114, 123, 126.

APPENDIX II.—C.

List of Exogamous groups among other Non-Brahman castes.

Name of Caste.	Gotrás.
Kshatriya.	
Chandraseni Káyastha. Prabhu.	1. Agastya. 2. Átreya. 3. Bhargava. 4. Bhágurya. 5. Bháradwája. 6. Bhrigu. 7. Devala. 8. Gandhamádan. 9. Garga. 10. Gautama. 11. Jámadagnya. 12. Kapila. 13. Kasyapa. 14. Kausika. 15. Kripáchárya. 16. Maitrayanya. 17. Naighruva. 18. Paingya. 19. Puláhácharya. 20. Raibhyáchárya. 21. Samirácharya. 22. Sánkhyáyana. 23. Shándilya. 24. Vasistha. 25. Vyághráchárya.
Bhatia.	1. Bháradwája. 2. Devadá. 3. Madhuvasa. 4. Paráshar. 5. Rishi. 6. Sána. 7. Sudhar.
Vánia.	
Agarwal.	1. Airan. 2. Bhattala. 3. Dhelan. 4. Garga. 5. Gobhila. 6. Goil. 7. Gona (half). 8. Gvála. 9. Kásila. 10. Mangala. 11. Mitala. 12. Sinhala. 13. Táyal. 14. Thingana. 15. Tingala. 16. Tittala. 17. Tundila. 18. Vátsala.
Khadáyatá.	1. Bhatsyánu. 2. Gúndánu. 3. Kalyán. 4. Kángránu. 5. Mervánu. 6. Midayánu. 7. Nánu. 8. Narsánu. 9. Sáchelánu. 10. Sálisyánu. 11. Vaishyanu.

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Appendix III.

Alphabetical List of Castes in the Baroda State, 1901.

Name of Caste.	Name of Sub-Caste.	Religion.	Usual Occupation.
1. Afghan	.....	Musalman	Military and other service.
,, ...	Lodi	,, ...	,, ,,
,, ...	Pathán	,, ...	,, ,,
2. Agbori Báwá ...	.....	Hindu	Devotees.
3. Ahir	.....	,, ...	Cattle breeding and grazing.
,, ...	Gujarati	,, ...	
,, ...	Hindustani ...	,, ...	
4. Akhund ...	.....	Musalman	
5. Arab	.....	,, ...	
,, ...	Khureshi	,, ...	
,, ...	Saiad	,, ...	
,, ...	Shaikh	,, ...	
6. Bajániá	.....	Hindu	Tumblers and acrobats.
7. Baloch	.....	Musalman	
,, ...	Lohání	,, ...	
,, ...	Mdaváni ...	,, ...	
,, ...	Makárani ..	,, ...	
8. Bandhárá ...	.....	Hindu and Jain ..	Calenderers and dyers.
9. Bandhárá Nágar.	.....	Hindu	,, ,,
10. Báriá	.....	Hindu and Musalman ...	Cultivators and labourers.
11. Bárot (Bhát) ...	.....	Jain and Musalman ...	Genealogists.
12. Báwá	.....	Hindu	Devotees.
,, ...	Chodhari	,, ...	,,
,, ...	Sanjogi	,, ...	,,
13. Bávachá ...	.....	Hindu and Musalman ..	Domestic service, grooms, &c.
14. Bengáli ...	.....	Hindu	Writers.
15. Bhand	.....	,, ...	Actors and mimes.
16. Bhandári ...	.....	,, ...	Distillers and toddy drawers.
17. Bhangi	.....	Hindu, Musalman and Jain.	Scavengers.
18. Bharthari ...	.....	Hindu	Musicians and ballad reciters.
19. Bhárbhunjá ...	.....	Hindu and Musalman ...	Grain parchers.
20. Bharwád ...	.....	,, ,, ...	Shepherds and wool weavers.
21. Bháváiyá ...	.....	Musalman	Actors and mimes.
22. Bhatiya	.....	Hindu	Traders and pedlars.
23. Bhathiára ...	.....	Musalman	Cooks, grain parchers, &c.
24. Bhávsár (Chhipá).	.....		
,, ,, ...	Dakshini	Hindu and Jain ...	Calenderers, dyers and calico printers.
,, ,, ...	Gujaráti		
25. Bhil	.....	Animistic	(Forest and hill tribe). Cultivation and general labour.
26. Bhisti	.....	Musalman	Water bearers, &c.
27. Bhoi (Kahár) ...	.....		
,, ,, ...	Dakshini	Hindu and Musalman.	Fishermen, boatmen, palki bearers, &c.
,, ,, ...	Pardeshi		
28. Bhojak	.....	Jain and Musalman ...	Priests.
29. Brahmachári ...	.....	Hindu	Devotees.
30. Brahmakshatri ...	.....	Hindu and Jain ...	Writers.

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Appendix III.

Alphabetical List of Castes in the Baroda State, 1901—contd.

Name of Caste.	Name of Sub-Caste.	Religion.	Usual Occupation.
31. Brahman ...	.....	Hindu	Priests.
„ 1 ...	Aboti	„	„
„ 2 ...	Achári	„	„
„ 3 ...	Anávalá	„	„
„ 4 ...	Audich	„	„
„ ...	1 Gohelwádi ...	„	„
„ ...	2 Jhálawádi ...	„	„
„ ...	3 Sahasra ...	„	„
„ ...	4 Tolakiá ...	„	„
„ 5 ...	Bardái	„	„
„ 6 ...	Bhárgav	„	„
„ 7 ...	Bhojak (degraded)..	„	„
„ 8 ...	Borsadá	„	„
„ 9 ...	Brijwánsi ...	„	„
„ 10 ...	Chovisá	„	„
„ ...	1 Motá ...	„	„
„ ...	2 Náhaná ...	„	„
„ 11 ...	Dadhich	„	„
„ 12 ...	Derolá	„	„
„ 13 ...	Deshastha ...	„	„
„ ...	1 Rigvedi ...	„	„
„ ...	2 Yajurvedi ...	„	„
„ 14 ...	Devarukha ...	„	„
„ 15 ...	Disáwál	„	„
„ 16 ...	Divechariá ...	„	„
„ 17 ...	Drávidi	„	„
„ 18 ...	Gaud	„	„
„ ...	1 Adyagaud ...	„	„
„ ...	2 Panchgaud ...	„	„
„ 19 ...	Gayáwál... ...	„	„
„ 20 ...	Girnárá	„	„
„ 21 ...	Golak (degraded)...	„	Writers.
„ 22 ...	Gomtiwál ...	„	„
„ 23 ...	Gugali	„	„
„ 24 ...	Gurav (degraded)..	„	Temple servants and Musicians.
„ 25 ...	Jámbu (Jambusaria)	„	Priests.
„ 26 ...	Jhárolá	„	„
„ 27 ...	Kandolia... ...	„	„
„ 28 ...	Kánnava ...	„	„
„ 29 ...	Kánya-kubja ...	„	„
„ ...	1 Kanojiá ...	„	„
„ ...	2 Saravaria ...	„	„
„ 30 ...	Kapil	„	„
„ 31 ...	Karhádá	„	„
„ 32 ...	Karnátaki ...	„	„
„ 33 ...	Káratiá (degraded) (Káyatiá)	„	„
„ 34 ...	Karavatiá ...	„	„
„ 35 ...	Khedáwál ...	„	„
„ ...	1 Báj	„	„
„ ...	2 Bhitrá ...	„	„
„ 36 ...	Kokanastha (Chitpávan).	„	„

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Appendix III.

Alphabetical List of Castes in the Baroda State, 1901—contd.

Name of Caste.	Name of Sub-Caste.	Religion.	Usual Occupation.
Brahman 37 ...	Koligór (degraded)	Hindu...	Priests of low-castes.
,, 38 ...	Kriyágór (degraded.)	,, ...	Priests.
,, 39 ...	Maithila	,, ...	,,
,, 40 ...	Máru	,, ...	,,
,, 41 ...	Mewádá	,, ...	,,
,, ...	1 Bhatt ...	,, ...	,,
,, ...	2 Choráshi ...	,, ...	,,
,, ...	3 Travádi ...	,, ...	,,
,, 42 ...	Modh	,, ...	,,
,, ...	1 Igyiarasana ...	,, ...	,,
,, ...	2 Cháturvedi ...	,, ...	,,
,, ...	3 Dhinojá ...	,, ...	,,
,, ...	4 Trivedi ...	,, ...	,,
,, 43 ...	Motálá	,, ...	,,
,, 44 ...	Nágar	,, ...	,,
,, ...	1 Bárad ...	,, ...	,,
,, ...	2 Chitrodá ...	,, ...	,,
,, ...	3 Prashnorá ...	,, ...	,,
,, ...	4 Sáthodará ...	,, ...	,,
,, ...	5 Vadnagará ...	,, ...	,,
,, ...	6 Visnagará ...	,, ...	,,
,, 45 ...	Nándorá... ...	,, ...	,,
,, 46 ...	Nápál	,, ...	,,
,, 47 ...	Pallivál	,, ...	,,
,, 48 ...	Páráshar... ...	,, ...	,,
,, 49 ...	Pushkaraná ...	,, ...	,,
,, 50 ...	Rájgor (degraded)	,, ...	,,
,, 51 ...	Rával	,, ...	,,
,, 52 ...	Ráyakvál ...	,, ...	,,
,, 53 ...	Rodhwál	,, ...	,,
,, 54 ...	Sáchorá	,, ...	,,
,, 55 ...	Sajodará	,, ...	,,
,, 56 ...	Sanádhya ...	,, ...	,,
,, 57 ...	Sanodiá	,, ...	,,
,, 58 ...	Sárasvat Hindustáni.	,, ...	,,
,, 59 ...	Sárasvat (degraded).	,, ...	,,
,, ...	1 Bhát... ...	,, ...	Genealogists.
,, ...	2 Brahma Bhát..	,, ...	,,
,, ...	3 Sárasvat ...	,, ...	Priests.
,, 60 ...	Setpál	,, ...	,,
,, 61 ...	Sevak (degraded) ..	,, ...	Temple servants.
,, 62 ...	Shenvi	,, ...	Priests.
,, 63 ...	Shravana ...	,, ...	Priests and temple servants.
,, 64 ...	Shrigaud ...	,, ...	Priests.
,, ...	1 Juná... ...	,, ...	,,
,, ...	2 Málvi ...	,, ...	,,
,, ...	3 Navá ...	,, ...	,,
,, ...	4 Pravályа ...	,, ...	,,
,, 65 ...	Shrimáli	,, ...	,,
,, 66 ...	Sompará	,, ...	,,

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Appendix III.

Alphabetical List of Castes in the Baroda State, 1901—contd.

	Name of Caste.	Name of Sub-Caste.	Religion.	Usual Occupation.
	Brahman 67 ...	Soni	Hindu	Priests and Gold and Silver-smiths.
	,, ...	1 Mastán ...	,, ...	,, ,,
	,, ...	2 Trágad ...	,, ...	,, ,,
	,, 68 ...	Sorathiá	,, ...	Priests.
	,, 69 ...	Talájiá	,, ...	,,
	,, 70 ...	Tailangi	,, ...	,,
	,, 71 ...	Tapodhan ...	,, ...	Temple servants.
	,, 72 ...	Tragálá	,, ...	Dancers and singers.
	,, 73 ...	Udumbar ...	,, ...	Priests.
	,, 74 ...	Unewál	,, ...	,,
	,, 75 ...	Utkala	,, ...	,,
	,, 76 ...	Vadádará ...	,, ...	,,
	,, 77 ...	Válmik (Válam)...	,, ...	,,
	,, 78 ...	Váyadá	,, ...	,,
	,, 79 ...	Vidur (degraded)...	,, ...	Writers.
	,, 80 ...	Vyás (Vyásdá) degraded.	,, ...	Priests.
32.	Burúd	.....	Hindu...	Mat and basket makers and bamboo splitters.
33.	Chamár ...	.....	Musalman convert ...	Leather workers and shoe-makers and repairers.
34.	Chámbhár ...	.....	Hindu...	,, ,,
35.	Cháran (Gadavi)	.....	Hindu and Musalman.	Genealogists and Bards.
36.	Chhipá	.....	,, ,, ...	Calenderers, printers and dyers.
37.	Chitárá	.....	Hindu...	Painters.
38.	Chhovári ...	.....	,, ...	Masons.
39.	Chódhrá ...	.....	Animistic	(Forest tribe) Cultivators and general labourers.
40.	Chudigar ...	.....	Musalman	Bracelets, &c., makers.
41.	Dalavádi ...	.....	Hindu...	Potters and brick and tile makers.
42.	Dabgar	.....	Hindu and Musalman.	Leather workers.
43.	Darzi	.....	Hindu...	Tailors.
	,, ...	Dakshini (Shimpi).	,, ...	,,
	,, ...	Gujaráti	,, ...	,,
	,, ...	Hindustani ...	,, ...	,,
	,, ...	Márwádi... ...	,, ...	,,
	,, ...	.....	Jain and Musalman ...	,,
44.	Dhangar ...	.....	Hindu...	Shepherds and wool weavers.
45.	Dhed	.....	Hindu, Jain and Musalman.	Village watchmen and menials.
46.	Dhedna-Sádhu ...	.....	Hindu...	Priests and devotees among the Dheds.
47.	Dhobi	.....	,, ...	Washermen.
	,, ...	Dakshini ...	,, ...	,,
	,, ...	Gujarati	,, ...	,,
	,, ...	.....	Jain and Musalman ...	,,
48.	Dhodiá	.....	Animistic	(Forest tribe) Field labourers and cultivators.
49.	Dhuldhoiá ...	.....	Hindu and Musalman...	Goldsmith's dust and refuse washers and cleaners.

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Appendix III.

Alphabetical List of Castes in the Baroda State, 1901—contd.

Name of Caste.	Name of Sub-Caste.	Religion.	Usual Occupation.
50. Dublá	.....	Animistic	(Forest tribe) Field labourers.
51. Eurasians ...	.....	Christian.	
52. Europeans ...	.....	,, ...	
53. Fakirs	.....	Musalman	Ascetics and devotees among Musalmans.
54. Gádariá... ...	.....	Hindu	Shepherds and wool weavers.
55. Galiárá... ...	.....	,, ...	Calenderers and dyers.
56. Gámit (Gámtá)...	.....	Animistic	(Forest Tribe) Field labourers.
57. Gandharva ...	.....	Hindu and Musalman.	Musicians, singers and ballad reciters.
58. Garodá	.....	Hindu...	Priests of Dheds.
59. Garásiá ...	.....	Hindu and Musalman.	Land-holders, &c.
60. Gavli	.....	Hindu	Cattle breeders and graziers.
61. Ghadasi ...	.....	,, ...	Musicians and ballad reciters.
62. Ghánchi ...	.....	,, ...	Oil pressers.
,, ...	Dakshini	,, ...	,,
,, ...	Gujarati	,, ...	,,
,, ...	Modh	,, ...	,,
,, ...	Pancholi	,, ...	,,
,, ...	.....	Jain and Musalman ...	,,
63. Golá	.....	Hindu and Musalman...	Rice pounders and huskers, and domestic servants.
64. Gondhali ...	.....	Hindu...	Musicians and ballad reciters.
65. Gorji	.....	Jain	Priests of Jains.
66. Gosáin	.....	Hindu...	Devotees.
,, ...	Bhárathi	,, ...	,,
,, ...	Giri	,, ...	,,
,, ...	Nágá	,, ...	,,
,, ...	Niranjani ...	,, ...	,,
,, ...	Puri	,, ...	,,
67. Gulám	.....	Musalman	Domestic service (slaves).
68. Hajám	.....	Hindu...	Barbers.
,, ...	Dakshini	,, ...	,,
,, ...	Gujarati... ...	,, ...	,,
,, ...	Hindustáni ...	,, ...	,,
,, ...	Márwádi ...	,, ...	,,
,, ...	.....	Jain and Musalman ...	,,
69. Hijadá	.....	Hindu...	Miscellaneous and disreputable livers and dancers and singers.
70. Holár	.....	Hindu...	Musicians and ballad reciters.
71. Hulsvár... ...	.....	,, ...	Village watchmen and menials.
72. Jágari-Pátar ...	.....	,, ...	Miscellaneous and disreputable livers.
73. Jains Dhundiá ...	.....	Jain	Merchants, traders, &c.

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Appendix III.

Alphabetical List of Castes in the Baroda State, 1901—contd.

Name of Caste.	Name of Sub-Caste.	Religion.	Usual Occupation.
74. Jangam... ...	.....	Hindu...	Devotees.
75. Jews	.....	Jew	Merchants, &c.
76. Jingar	.....	Hindu...	Leather workers and native saddle makers.
77. Jogi	.....	,, ...	Devotees.
78. Jogi Rával ...	.....	,, ...	,,
79. Kabutariá ...	.....	,, ...	Tumblers and acrobats.
80. Káchhiá ...	.....	,, ...	Cultivators and growers of vegetable products.
,, ...	Ajváliá	,, ...	,, ,,
,, ...	.....	Jain and Musalman ..	,, ,,
81. Kadiá	.....	Hindu, Jain and Musalman.	Masons.
82. Kágdi	.....	Hindu and Musalman.	Stationers.
83. Kalál	.....	,, ,, ,, ...	Distillers and toddy drawers and liquor sellers.
84. Kalaigará ...	.....	Musalman	Liners of pots, &c.
85. Kandoi	.....	Hindu...	Confectioners.
,, ...	Hindustáni ...	,, ...	,,
,, ...	.....	Jain	,,
86. Kansárá ...	.....	Hindu...	Brass and copper-smiths.
,, ...	Dakshini... ...	,, ...	,,
,, ...	Gujarati	,, ...	,,
87. Kansárá Máru ...	.....	Jain	,,
88. Kápadi	.....	Hindu...	Devotees.
89. Kasban	.....	Musalman	Disreputable livers.
90. Kasái	.....	,, ...	Butchers.
91. Káthi	.....	Hindu...	(Warrior class) Landholding and service.
92. Káthodiá ...	.....	Animistic	(Forest tribe) Field labourers, &c.
93. Kátpitiá ...	.....	Musalman	Sellers of timber, &c.
94. Káyastha ...	.....	Hindu...	Writers.
,, ...	Mathur	,, ...	,,
,, ...	Suryavanshi ...	,, ...	,,
,, ...	Válmiki	,, ...	,,
95. Khákhi	.....	,, ...	Devotees.
96. Khálpá(Chamár).	.....	,, ...	Leather workers, &c., and tanners.
97. Khamár ...	.....	,, ...	Cultivators.
98. Khambhár ...	.....	,, ...	,,
99. Kharádi ...	.....	,, ...	Carpenters and turners.
100. Khárvá... ...	.....	Hindu and Musalman.	Fishermen, boatmen, &c., and rope makers.
101. Khásdár ...	.....	Hindu...	Groom and syces.
102. Khatri (Vánzá)...	.....	Hindu and Musalman.	Weavers, calenderers and dyers.
103. Khavás	.....	Hindu...	Domestic servants.
104. Koli	.....	,, ...	(Forest tribe). Field labourers and cultivators.
,, ...	Chuváliá... ...	,, ...	,,
,, ...	Khánt	,, ...	,,
,, ...	Pátanvádiá ...	,, ...	,,
,, ...	Talapadá... ...	,, ...	,,
,, ...	.....	Jain and Musalman ...	,,

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Appendix III.

Alphabetical List of Castes in the Baroda State, 1901—contd.

	Name of Caste.	Name of Sub-Caste.	Religion.	Usual Occupation.
105.	Kokaná	.....	Animistic	(Forest tribe) Field labourers and cultivators.
106.	Kolghá	.....	,, ...	,,
107.	Komati	.....	Hindu	Necklaces, beads, &c., makers and sellers.
108.	Kotwáliá ...	.....	Animistic	(Forest tribe) Field labourers, &c.
109.	Kumbhár ...	.....	Hindu	Potters and brick and tile makers.
	,, ...	Gujarati	.....	,,
	,, ...	Hindustáni ...	.....	,,
	,, ...	Márwádi	.....	,,
	,, ...	.....	Jain and Musalman ...	,,
110.	Kunbi ...	.....	Hindu and Jain ...	Cultivators.
	,, ...	Ánjaná	Hindu	,,
	,, ...	,, ...	Jain	,,
	,, ...	Hindustáni ...	Hindu	,,
	,, ...	Kadavá	,, ...	,,
	,, ...	,, ...	Jain	,,
	,, ...	Káradiá	Hindu	,,
	,, ...	Lewá	,, ...	,,
	,, ...	,, ...	Jain	,,
	,, ...	Matiá	Hindu	,,
	,, ...	,, ...	Musalman	,,
	,, ...	Rushat	Hindu	,,
	,, ...	Uda	,, ...	,,
	,, ...	Tailang	,, ...	,,
111.	Kamáliá ...	.....	,, ...	Acrobats and dancers.
112.	Kshatriya ...	.....	,, ...	Landholding and military service.
	,, ...	Hindustáni ...	,, ...	,,
113.	Lakhavárá ...	.....	,, ...	Carpenters and turners.
114.	Langhá	.....	Musalman.	
115.	Lodh (Lodhá) ...	.....	Hindu	Agriculture and trade in fodder.
116.	Lohána	.....	Hindu and Jain ...	Traders and pedlars.
117.	Lohár	.....	Hindu	Blacksmiths.
	,, ...	Dakshini	,, ...	,,
	,, ...	Gujarati	,, ...	,,
	,, ...	Márwádi ...	,, ...	,,
	,, ...	.....	Jain and Musalman ...	,,
118.	Máchhi	.....	Hindu	Fishermen, palki-bearers.
	,, ...	.....	Musalman	,,
119.	Máhár	.....	Hindu	Village watchmen, &c.
	,, ...	Dakshini ...	,, ...	,,
120.	Madári	.....	Musalman	Snake charmers and jugglers.
121.	Malek	.....	,, ...	Cultivators.
122.	Máli	.....	Hindu	Agriculture, gardening and flower selling.
	,, ...	Dakshini	,, ...	,,
	,, ...	Gujarati	,, ...	,,
	,, ...	Márwádi	,, ...	,,
	,, ...	Tailangi	,, ...	,,
	,, ...	.....	Jain and Musalman ...	,,

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Appendix III.

Alphabetical List of Castes in the Baroda State, 1901—contd.

Name of Caste.	Name of Sub-Caste.	Religion.	Usual Occupation.
123. Máng (Rávat) ...	.....	Hindu...	Village watchmen and menials.
124. Mapárá	.....	Musalman	Weighers of grain, &c.
125. Maniára ...	.....	Hindu...	Makers of ivory and wood-bangles.
126. Maráthás ...	.....	,, ...	Warrior class, agriculture and service.
,, ...	.....	Jains	,,
127. Márwádi ...	.....	Hindu...	Cloth merchants.
,, ...	.....	Jains	,,
128. Mávchi	.....	Animistic	Field labourers.
129. Meghwál ...	.....	Hiudu...	Village watchmen and menials.
130. Meher	.....	,, ...	Cultivators.
131. Mená	.....	,, ...	Cultivators and general labourers.
132. Mirási	.....	Musalman	Land-holders.
133. Mochi	.....	Hindu...	Leather workers and shoe-makers.
,, ...	Dakshini... ...	,, ...	,,
,, ...	Gujarati	,, ...	,,
,, ...	.....	Musalman	,,
,, ...	Multani	,, ...	,,
134. Moguls	.....	,, ...	Military and other service.
,, ...	Ghori	,, ...	,, ,,
135. Musalmans (caste not returned.)	.....	,, ...	,, ,,
136. Nágori	.....	,, ...	Cultivators, &c.
137. Nánakshai ...	.....	Hindu	Devotees.
,, ...	.....	Musalman	,,
138. Nat	.....	Hindu	Tumblers and acrobats.
139. Native Christians.	.....	Christians	Field labourers.
140. Náyak	.....	Musalman	,,
141. Náyakdá (Náyaká.)	.....	Animistic	,,
142. Od	.....	Hindu	Earth-workers and stone dressers.
,, ...	.....	Musalman	,, ,,
143. Otará	.....	Hindu	Founders.
144. Pakháli	.....	,, ...	Water bearers.
145. Pardeshi ...	.....	Hindu and Jain ...	Military service, &c.
146. Párdhi	.....	Hindu	Hunters, fowlers, &c.
147. Pársi	.....	Parsi	Merchants, traders, &c.
148. Patavá	.....	Hindu	Weavers and dealers in silken and embroidery goods.
149. Pinjárá	.....	Hindu and Musalman...	Cotton cleaners.
150. Pindhárá ...	.....	Musalman	Carriers and dacoits.
151. Pomalá	.....	Hindu	Cultivators and tumblers, &c.
152. Poládi	.....	Musalman	Iron smiths.
153. Prabhu Chandra Seni Káyastha.	.....	Hindu	Writers.
154. Prabhu Pátáne ...	.....	,, ...	,,

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Appendix III.—*contd.*

Alphabetical List of Castes in the Baroda State, 1901—contd.

Name of Caste.	Name of Sub-Caste.	Religion.	Usual Occupation.
155. Rabári	.....	Hindu	Cattle breeders and graziers.
156. Rajgor	.....	,, ...	Priests of the unclean castes.
157. Rajputs	.....	Hindu and Jain ...	Warrior class. Land-holding and service.
158. Rakhesar ...	.....	Hindu	Village watchmen and menials.
159. Rámdev pir ...	.....	,, ...	Priests of unclean castes.
160. Rangrej	.....	Hindu and Musalman...	Dyers.
161. Rávaliá	.....	Hindu	Carriers on pack animals.
162. Rával	.....	Hindu and Musalman...	Mat and basket-makers and village menials.
163. Rumi	.....	Musalman	Military and other service.
164. Sábalia	.....	,, ...	Carriers, &c.
165. Sádhu	.....	Hindu	Devotees.
,, ...	Bediwálá ...	,, ...	,,
,, ...	Bijvansi ...	,, ...	,,
,, ...	Hindustáni ...	,, ...	,,
,, ...	Sansari	,, ...	,,
,, ...	.....	Jain	,,
166. Sagariá	.....	Hindu	Cultivators.
167. Salát	.....	,, ...	Masons and stone dressers.
,, ...	Gujarati	,, ...	,,
,, ...	Hindustani ...	,, ...	,,
,, ...	Márwádi... ...	,, ...	,,
,, ...	.....	Jain	,,
168. Sálavi (Sali) ...	.....	Hindu	Weavers, calenderers and dyers.
169. Saná yashi ...	.....	,, ...	Devotees.
,, ...	Parm-hansa ...	,, ...	,,
,, ...	Swámi	,, ...	,,
170. Sathavárá ...	.....	,, ...	Cultivators.
171. Senavá	.....	,, ...	Village watchmen and menials.
172. Sarániá	.....	,, ...	Knife-grinders.
173. Shikligar ...	.....	Hindu and Musalman...	,,
174. Shaikh Neo-Musalmans.	.....	Musalman	Traders.
,, ,, ...	Khoja	,, ...	,,
,, ,, ...	Makaváná ...	,, ...	Cultivators.
,, ,, ...	Molesalám ...	,, ...	Traders and Pedlars.
,, ,, ...	Meman	.....	,,
,, ,, ...	Momaná ...	Musalman	Cultivators.
,, ,, ...	Vohorá ...	,, ...	Traders and Pedlars.
,, ,, ...	1. Aliá ...	,, ...	,,
,, ,, ...	2. Dávoodi ...	,, ...	,,
,, ,, ...	3. Rávji ...	,, ...	,,
,, ,, ...	4. Sulemáni ...	,, ...	,,
175. Sikh	.....	,, ...	Warrior class, military service.
176. Sindhi	.....	.....	
,, ...	Babi	.....	
,, ...	Bhánd	.....	Actors and mimes.

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Appendix III.

Alphabetical List of Castes in the Baroda State, 1901—contd.

	Name of Caste.	Name of Sub-Caste.	Religion.	Usual Occupation.
	Sindhi—*contd.* ...	Bháti	.....	
	,, ...	Iláchi	.....	
	,, ...	Khokhar ...	.....	
	,, ...	Sumrá	.....	
177.	Soni	.....	Hindu	Gold and silversmiths.
	,, ...	Dakshini ...	,, ...	,,
	,, ...	Damaniá ...	,, ...	,,
	,, ...	Gujarati ...	,, ...	,,
	,, ...	Hindustani ...	,, ...	,,
	,, ...	Márwadi ...	,, ...	,,
	,, ...	Modh ...	,, ...	,,
	,, ...	Parajiá ...	,, ...	,,
	,, ...	.....	Jain and Musalman ...	,,
178.	Sutar	.....	Hindu	Carpenters.
	,, ...	Dakshini ...	,, ...	,,
	,, ...	Gujarati ...	,, ...	,,
	,, ...	Hindustani ...	,, ...	,,
	,, ...	Márwadi ...	,, ...	,,
	,, ...	.....	Jain and Musalman ...	,,
179.	Tadavi	.....	Animistic	(Forest tribe) Field-labourers.
180.	Thakore ...	.....	Hindu	Land-holding and service.
181.	Tai	.....	Musalman	Weavers of cloth.
182.	Tamboli ...	.....	Hindu	Dealers in betel leaves.
183.	Talavia ...	.....	Hindu and Musalman...	Field labourers.
184.	Tirgar ...	.....	Muslaman and Hindu...	Arrow-makers.
185.	Turk ...	.....	,, ...	
186.	Turi ...	.....	Hindu	Dancers and singers.
187.	Tuvar ...	.....	Musalman	Cultivators.
188.	Vádhels ...	.....	Hindu	Warrior class, agriculture.
189.	Vádi ...	.....	,, ...	Snake-charmers and jugglers.
190.	Vághers ...	.....	,, ...	Warrior class, agriculture.
191.	Válvi	.....	Animistic	Field labourers.
192.	Vániá	.....	Hindu	Traders.
	,, 1 ...	Agarval	,, ...	,,
	,, 2 ...	Báj	,, ...	,,
	,, ...	1. Dasá ...	,, ...	,,
	,, 3 ...	Dakshini ...	,, ...	,,
	,, 4 ...	Disawál ...	,, ...	,,
	,, ...	1. Dasá ...	,, ...	,,
	,, ...	2. Visá ...	,, ...	,,
	,, ...	.....	Jain	,,
	,, 5 ...	Gujjar ...	Hindu	,,
	,, ...	1. Dasá ...	,, ...	,,
	,, ...	2. Visá ...	.....	
	,, 6 ...	Hindustani ...	Hindu	Traders.
	,, 7 ...	Jhárolá ...	,, ...	,,
	,, ...	1. Dasá ...	,, ...	,,
	,, ...	2. Visá ...	,, ...	,,
	,, 8 ...	Kapol	,, ...	,,
	,, 9 ...	Khadáyatá ...	,, ...	,,
	,, ...	1. Dasá ...	,, ...	,,
	,, ...	2. Visá ...	,, ...	,,
	,, ...	.....	Jain	,,

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Appendix III.

Alphabetical List of Castes in the Baroda State, 1901—concld.

Name of Caste.	Name of Sub-Caste.	Religion.	Usual Occupation.
Vániá 10 ...	Lingáyat ...	Hindu	Traders.
,, 11 ...	Lád	,, ...	,,
,, ...	1. Dasá ...	,, ...	,,
,, ...	2. Visá ...	,, ...	,,
,, 12 ...	Ponchá ...	,, ...	,,
,, ...	1. Visa ...	,, ...	,,
,, ...	.....	Jain	,,
,, 13 ...	Márwádi ...	Hindu...	,,
,, ...	.....	Jain	,,
,, 14 ...	Meshri	Hindu...	,,
,, 15 ...	Mewádá	Hindu and Jain ...	,,
,, ...	1. Dasá ...	,, ...	,,
,, ...	2. Visá ...	,, ...	,,
,, 16 ...	Modh	,, ...	,,
,, ...	1. Dasá ...	,, ...	,,
,, ...	2. Maleyá ...	,, ...	,,
,, ...	3. Visá ...	,, ...	,,
,, 17 ...	Nágar ...	Hindu	,,
,, ...	1. Dasá ...	,, ...	,,
,, ...	2. Visá ...	,, ...	,,
,, 18 ...	Nándorá ...	,, ...	,,
,, ...	1. Dasá ...	,, ...	,,
.....	2. Visá ...	,, ...	,,
Vániá 19 ...	Nimá	Hindu and Jain ...	,,
,, ...	1. Visá ...	,, ...	,,
,, 20 ...	Porwád	,, ...	,,
,, ...	1. Dasá ...	,, ...	,,
,, ...	2. Visá ...	,, ...	,,
,, 21 ...	Oswál	,, ...	,,
,, ...	1. Dasá ...	,, ...	,,
,, ...	2. Visá ...	,, ...	,,
,, 22 ...	Shrimáli	,, ...	
,, ...	1. Dasá ...	,, ...	,,
,, ...	2. Visá ...	,, ...	,,
,, ...	3. Soni Shrimáli Dasá & Visá.	,, ...	,,
,, 23 ...	Ráyakvál ...	,, ...	,,
,, 24 ...	Sorathia	,, ...	,,
,, ...	1. Dasá ...	,, ...	,,
,, ...	2. Visá ...	,, ...	,,
,, 25 ...	Umád	,, ...	,,
,, ...	1. Dasá ...	,, ...	,,
,, ...	2. Visá ...	,, ...	,,
,, 26 ...	Váyada	Hindu	,,
193. Vankar ...	.....	,, ...	Weavers, &c.
194. Várli ...	.....	Animistic	Field labourers.
195. Vanzárá ...	.....	Hindu	Carriers on pack animáls.
196. Vasává ...	.....	Animistic	Field labourers.
197. Vánsfodá (Ghán-cha).	.....	Hindu	Bamboo-splitters and basket-makers.
198. Verági (Beirági).	.....	,, ...	Devotees.
199. Other forest tribes.	.....	Animistic	Field labourers.
200. Wághri ...	.....	Hindu and Musalman.	Hunters, fowlers and thieves.

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Subsidiary Table I-A.

Caste, Tribe and Race by Social Precedence and Religion.

Group number.	Caste, Tribe or Race.	Persons.	Males.	Females.	Percentage of group on total Population of	
					Hindu.	All religions.
1	2	3	4	5	6	7
	Brahmans, Gujarati.					
I. Such Brahmans as do not eat the food prepared by a member of any other sub-caste but their own; all other sub-castes of Brahmans, except some in Group II, can eat food prepared by them.	*Brahmans.*					
	1. Vadnagará Nágar ...	1,852	990	862		
	2. Prashnorá	81	50	31		
	3. Shrimáli	1,623	811	812		
	Total of Group I ...	3,556	1,851	1,705	0·23	0·18
II. Such as do not eat food prepared by a member of any other sub-caste but their own, and the first-mentioned caste in Group I, and whose cooked food all other Brahmans except those mentioned in Groups I & II, can eat.	1. Chitrodá Nágar ...	101	51	50		
	2. Sathodará Nágar ...	377	181	196		
	3. Visnagará Nágar ...	5,407	2,571	2,836		
	Total of Group II ...	5,885	2,803	3,082	0·38	0·3
III. Such castes as interdine among themselves as well as eat food prepared by the castes in the first two groups.	1. Disáwál	127	62	65		
	2. Váyadá	13	6	7		
	3. Udambar	6	5	1		
	4. Choráshi Mewádá ...	531	281	250		
	5. Bhárgav	405	192	213		
	6. Motálá	12	7	5		
	7. Válam	737	361	376		
	8. Nándorá	1,011	543	468		
	9. Chovisá	498	235	263		
	10. Dadhich	96	61	35		
	11. Bhat Mewádá ...	1,836	870	966		
	12. Ráyakwál	247	137	110		
	13. Kapil	3	2	1		
	14. Pushkarná	51	30	21		
	15. Gayáwál	20	9	11		
	16. Shetpál	6	3	3		
	17. Zárolá	191	88	103		
	18. Jámbu	2,585	1,288	1,297		
	19. Bhitra Khedáwál ...	378	214	164		
	20. Shrigaud Pravália ...	4	4	...		
	21. Rával	44	17	27		
	22. Audich Sahasra ...	26,116	13,170	12,996		
	23. ,, Tolakiá ...	3,227	1,596	1,631		
	24. Khedáwál Báj ...	187	91	96		
	25. Travádi Mewádá ...	2,190	1,133	1,057		
	26. Vadádará	153	94	59		
	27. Borsadá	392	190	202		

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Subsidiary Table I-A.

Caste, Tribe and Race by Social Precedence and Religion—contd.

Group number.	Caste, Tribe or Race.	Persons.	Males.	Females.	Percentage of group on total Population of	
					Hindu.	All religions.
1	2	3	4	5	6	7
Group III—*concld.*	28. Modh Chátúrvedi ...	5,932	3,084	2,848		
	29. Kandolia	340	166	174		
	30. Uneválá	1,360	673	687		
	31. Anávalá	10,862	5,800	5,062		
	Total of Group III ...	59,610	30,412	29,198	3·85	3
IV. Castes which, though they belong to the Brahman class, are such that no other Brahmans will eat food prepared by them.	1. Vadnagará Patani Nágar (Bárad.)	250	120	130		
	2. Gugali	1,752	928	824		
	3. Somapurá	13	7	6		
	4. Girnárá	70	41	29		
	5. Aboti	498	261	237		
	6. Náná Chovisá ...	314	145	169		
	7. Achári	145	70	75		
	8. Káratiá	99	53	46		
	9. Sajodará	15	5	10		
	10. Kriyá Gòr	13	7	6		
	11. Tapodhan	4,740	2,439	2,301		
	12. Vyas	754	400	354		
	Total of Group IV ...	8,663	4,476	4,187	0·56	0·44
V. Such castes as can eat and drink of even others than Brahmans, although they themselves belong to the class of Brahmans.	1. Sárasvat, degraded ...	108	82	26	...	...
	2. Rajgor	1,017	551	466	...	...
	3. Bhojak	51	24	27	...	...
	4. Tragálá	4,367	2,025	2,342	...	...
	Total of Group V ...	5,543	2,682	2,861	0·36	0·28
	Total Brahmans, Groups I-V.	83,257	42,224	41,033	5·38	4·25
	Brahmans, Gujarati, not grouped.					
	1. Audich, unspecified ...	11,831	5,981	5,850	0·7	0·6
	2. Khedáwál, unspecified.	3,355	1,806	1,549	0·22	0·17
	3. Modh, unspecified ...	3,186	1,720	1,466	0·2	0·16
	4. Brahma-Bhát and Bhát...	16,034	8,384	7,650	1·1	0·83
	5. Others	10,218	5,567	4,651	0·66	0·52
	Total ...	44,624	23,458	21,166	2·88	2·28
	Total Gujarati Brahmans	127,881	65,682	62,199	8·26	6·53

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Subsidiary Table I-A.

Caste, Tribe and Race by Social Precedence and Religion—contd.

Group number.	Caste, Tribe or Race.	Persons.	Males.	Females.	Percentage of group on total Population of	
					Hindu.	All religions.
1	2	3	4	5	6	7
	Mahárashtra or Dakshini Brahmans	13,798	7,528	6,270	0·89	0·71
	Other Brahmans ...	2,956	2,095	861	0·19	0·15
	Total Brahmans ...	144,635	75,305	69,330	9·34	7·39
	Kshatriyas.					
	(*a*) Writer class ...	4,153	2,243	1,910	0·27	0·21
	(*b*) Warrior class ...	90,553	47,457	43,076	5·85	4·64
	(*c*) Trading class ...	11,514	5,932	5,582	0·74	0·59
	Total Kshatriyas ...	106,200	55,632	50,568	6·86	5·44
	Vaishya.					
	Vániá Gujarati.					
I. Such castes as do not practise purchase of brides.	1. Visá Nágar	1,196	619	577	...	...
	2. Dasá Váyadá ...	262	144	118	...	...
	3. Visá Mewádá ...	108	47	61	...	...
	4. Dasá Mewádá ...	463	245	218	...	...
	5. Dasá Porvád ...	1,253	614	639	...	...
	6. Báj Dasá	51	25	26	...	...
	7. Dasá Jhárolá ...	28	22	6	...	...
	8. Umad	75	28	47	...	...
	9. Mevádá	82	43	39	...	...
	Total of Group I ...	3,518	1,787	1,731	0·23	0·18
II. Such castes as accept purchase money for the bride in some localities, but not in others.	1. Dasá Khadáyatá ...	1,384	742	642	...	...
	2. Visá Váyadá ...	172	90	82	...	...
	3. Visá Lád	2,991	1,499	1,492	...	...
	4. Dasá Nágar	1,757	876	881	...	...
	5. Dasá Lád	5,347	2,831	2,516	...	...
	6. Páncha	262	130	132	...	...
	7. Kapol	2,547	1,340	1,207	...	...
	8. Agarvál	75	42	33	...	...
	9. Dasá Shrimáli ...	3,378	1,841	1,537	...	...
	10. Dasá Modh	758	399	359	...	...
	Total of Group II ...	18,671	9,790	8,881	1·21	0·96
III. Such castes as generally sell their daughters in marriage.	1. Shrimáli Soni ...	3,432	1,767	1,665	...	...
	2. Visá Khadáyatá ...	1,392	761	631	...	...
	3. Dasá Disáwál ...	3,021	1,562	1,459	...	...
	4. Visá Disáwál ...	1,133	567	566	...	...
	5. Sorathiá	258	138	120	...	...

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Subsidiary Table I-A.

Caste, Tribe and Race by Social Precedence and Religion—contd.

Group number.	Caste, Tribe or Race.	Persons.	Males.	Females.	Percentage of group on total Population of	
					Hindu.	All religions.
1	2	3	4	5	6	7
Group III—*concld.*	6. Visá Sorathiá ...	70	34	36	...	...
	7. Visá Shrimáli ...	673	356	317	...	...
	Total of Group III. ...	9,979	5,185	4,794	0·65	0·51
	Total Vániás, Groups I-III..	32,168	16,762	15,406	2·1	1·65
	Vániás Gujarati not grouped	15,473	8,028	7,445	1	·79
	Total Gujarati Vániás ...	47,641	24,790	22,851	3·08	2·44
	Other Vániás	220	126	94	...	...
	Total Vániás ...	47,861	24,916	22,945	3·09	2·45
	Kunbis	411,018	215,114	195,904	26·57	21
	Miscellaneous castes ...	273,027	138,483	134,544	17·65	13·98
	Religious mendicants ...	17,662	10,862	6,801	1·14	0·9
	Wandering and Low profession class ...	45,622	23,804	21,818	2·95	2·34
	Criminal class	337,165	175,482	161,683	21·79	17·27
	Unclean castes	163,176	82,153	81,023	10·55	8·36
	Unclassified List ...	570	362	208	...	...
	Arya & Brahma Samajists.	56	29	27	...	...
	Total Hindus ...	1,546,992	802,141	744,851	100	79·23
	Jains.			Jain.		
	Vániás	39,509	20,214	19,295	81·82	2·
	Other Jains	8,781	4,543	4,238	18·18	0·45
	Total Jains ...	48,290	24,757	23,533	100	2·47
	Zoroastrians.			Parsi.		
	Parsi	8,409	3,712	4,697	100	0·43
	Musalmans.			Musal-man.		
I.	Arabs	29,714	15,366	13,348	18	1·52
II.	Afgháns	11,440	6,035	5,405	6·93	0·59
III.	Moguls	1,237	616	621	0·75	...
IV.	Baloch	1,573	818	755	0·95	...
V.	Sindhi	5,732	2,893	2,839	3·47	0·29
VI.	Shaikh Neo-Musalmans ..	56,736	28,354	28,382	34·38	2·91
VII.	Converts who have still retained their Hindu names.	2,516	1,230	1,286	1·53	0·13

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Subsidiary Table I-A.

Caste, Tribe or Race by Social Precedence and Religion—concluded.

Group number.	Caste, Tribe or Race.	Persons.	Males.	Females.	Percentage of group on total population of	
					Musalman.	All religions.
1	2	3	4	5	6	7
VIII.	Converts who have adopted the names of their professions as the names of their tribes.	19,002	9,489	9,513	11·52	0·97
IX.	Menials	9,161	4,728	4,443	5·55	0·47
X.	Unclean	604	350	254	0·37	...
	Religious order	4,725	2,570	2,155	2·86	0·24
	Foreign	122	70	52	...	...
	Unclassified and castes not returned.	22,452	11,820	10,632	13·61	1·15
	Total Musalmans ...	165,014	84,339	80,675	100	8·44
	Christians.			Christian.		
	Christians	7,691	4,228	3,463	100	0·4
	Animistics.			Animistic.		
	Chodhrá	23,324	11,829	11,495		
	Dhodiá	15,861	8,023	7,838		
	Dublá	28,492	14,397	14,095		
	Náyakdá (Náyaká) ...	6,970	3,487	3,483		
	Kokana	3,646	1,848	1,798		
	Gámit (Gámtá)	38,169	19,291	18,878		
	Vasává	2,383	1,180	1,203		
	Várli	610	294	316		
	Káthodiá	613	293	320		
	Bhil	37,650	19,392	18,258		
	Mávchi	879	464	415		
	Válvi	1,033	510	523		
	Kotwáliá	845	407	438		
	Dhánká	5,524	2,802	2,722		
	Kolghá	570	277	293		
	Tadvi	8,435	4,289	4,146		
	And others	1,246	640	606		
	Total of Animistics ...	176,250	89,423	86,827	100	9

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Subsidiary Table I.-B.

Distribution of Hindu Castes into five orders of Social Precedence.

Number.	ORDER.	BARODA STATE.			AMRELI DIVISION.			KADI DIVISION.			NAVSARI DIVISION.			BARODA DIVISION.		
		Number.	PERCENTAGE.		Number.	PERCENTAGE.		Number.	PERCENTAGE.		Number.	PERCENTAGE.		Number.	PERCENTAGE.	
			On the total of Hindus.	On the total Population.		On the total of Hindus.	On the total Population.		On the total of Hindus.	On the total Population.		On the total of Hindus.	On the total Population.		On the total of Hindus.	On the total Population.
1	Dwijas	168,765	10·26	8·13	20,834	13·87	12·	67,616	9·	8·1	18,461	14·58	6·14	51,854	9·9	8·
2	Sat Sudras	131,884	8·53	6·75	14,084	9·38	8·12	47,577	6·38	5·7	10,310	8·14	3·43	59,913	11·43	9·3
3	Jatácharanlya Sudras	611,857	39·55	31·38	58,999	39·27	34·	303,584	40·69	36·37	36,724	29·	12·22	212,550	40·56	33·
4	Jatávyavahárya Sudrás	463,056	29·93	23·73	39,244	26·13	22·63	242,492	32·49	29·	42,565	33·62	14·17	138,755	26·48	21·55
5	Asprishya Sudras	163,176	10·55	8·36	13,110	8·73	7·56	76,437	10·24	9·15	17,517	13·83	5·83	56,122	10·71	8·71
6	Unclassified	18,254	1·18	0·93	3,963	2·63	2·28	8,449	1·13	1·	1,047	0·83	0·35	4,805	0·92	0·75
	Total ...	1,546,992	100	79·22	150,234	100	86·62	746,145	100	42·14	126,624	100	42·14	523,999	100	81·96

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Subsidiary Table II.

Variation in Caste, Tribe and Race since 1881.

Caste, Tribe or Race.	Persons.			Percentage of Variation. Increase (+) or Decrease (—)		Net Variation Increase (+) or Decrease (—)
	1901.	1891.	1881.	1891-1901.	1881-1891.	
1	2	3	4	5	6	7
Hindus	**1,546,992**	**1,938,729**	**1,761,356**	**—20·2**	**+10·1**	**—214,364**
I.—Brahmans						
(*a*) *Brahmans, Gujarati ...*	*99,935*	*117,322*	*112,169*	*—14·81*	*+ 4·59*	*— 12,234*
Achári	145	.....	.....	.....	.....	+ 145
Anávalá	10,862	11,148	10,335	— 2·56	+ 7·87	+ 527
Audich	41,497	49,460	47,774	—16· 1	+ 3· 5	— 6,277
Bhárgav	405	405	359	.....	+12·81	+ 46
Borsadá	392	522	500	—24· 9	+ 4· 4	— 108
Chovisá	498	1,064	1,245	—53·19	—14·54	— 747
Disávál	127	167	125	—23·95	+33· 6	+ 2
Gugali	1,752	1,884	1,831	— 7	+ 2·89	— 79
Jámbu	2,582	3,777	4,012	—31·64	— 5·86	— 1,430
Jhárolá	191	214	183	—10·75	+16·94	+ 8
Kandoliá	340	401	423	—15·21	— 5	— 83
Khedáwál	3,920	4,255	3,917	— 7·87	+ 8·62	+ 3
Mewádá	5,383	7,014	6,719	—23·25	+ 4·39	— 1,336
Modh	9,578	12,129	11,589	—21	+ 4·65	— 2,011
Nágar	8,144	11,543	9,938	—29·45	+16·15	— 1,794
Nándorá	1,011	1,396	1,440	—20·41	— 3	— 429
Ráyakwál	247	353	385	—30	— 8·31	— 138
Sáchorá	259	351	284	—26·21	+23·59	— 32
Shrigaud	2,076	2,554	2,425	—18·71	+ 5·32	— 349
Shrimáli	1,623	2,100	1,924	—22·71	+ 9·14	— 301
Soni	824	.....	.....	.....	.....	+ 824
Unewál...	1,360	1,628	1,534	—16·46	+ 6·12	— 174
Vadádará	153	314	267	—51·27	+17·6	— 114
Válmika	737	1,155	920	—36·19	+25·54	— 183
And others	5,829	3,488	4,040	+67· 1	—13·6	+ 1,789
(*b*) *Degraded Brahmans ...*	*27,946*	*34,900*	*31,589*	*—19·92*	*+10· 4*	*— 3,643*
Aboti	498	622	390	—19·93	+59·48	+ 108
Gurav	227	316	254	—28·16	+24·41	— 27
Káratia	99	113	2,247	—12·38	—94·97	— 2,148
Rájgor	1,017	1,109	998	— 8·29	+11·12	+ 19
Sárasvat	108	125	280	—13	—55·35	— 172
Bhát and Barot ...	16,034	21,432	21,280	—25·19	+ 0·71	— 5,246
Tapodhan	4,740	5,451	5,187	—13	+ 5	— 447
Tragálá	4,300	4,747	.....	— 9·41	.....	+ 4,300
Vyás	754	801	724	— 5·87	+10·63	+ 30
And others	169	184	229	— 8·15	—20	— 60
(*c*) *Máhárastra or Dakshini Brahmans.*	*13,798*	*16,634*	*15,098*	*—17*	*+10·17*	*— 1,300*
Deshastha	5,694	8,273	9,514	—31·17	—13	— 3,820
Devrukhá	364	754	375	—51·72	+101	— 11
Karhádá	1,150	1,845	1,004	—37·66	+83·76	+ 146
Kokanastha	3,095	3,644	3,781	—15	— 3·62	— 686
Shenvi	453	319	212	+42	+50·47	+ 241
And others	3,042	1,799	212	+69· 1	+748·6	+ 2,830

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Subsidiary Table II.

Variation in Caste, Tribe and Race since 1881.

Caste, Tribe or Race.	Persons.			Percentage of Variation. Increase (+) or Decrease (—)		Net Variation. Increase (+) or Decrease (—)
	1901.	1891.	1881.	1891-1901.	1881-1891.	
1	2	3	4	5	6	7
(*d*) *Tailangi Brahmans* ...	*207*	*239*	*179*	*—13·38*	*+33·52*	*+ 28*
(*e*) *Hindustani Brahmans*...	*2,465*	*3,287*	*3,028*	*—25*	*+ 8·55*	*— 563*
Gaud	204	483	541	—57·76	—10·72	— 337
Kánya Kubja	1,588	2,206	2,175	—28	+ 1·42	— 587
Sárasvat	163	191	100	—13	+91	+ 63
And others	510	407	212	+25·3	+92	+ 298
(*f*) *Marwadi Brahmans* ...	*238*	*172*	*125*	*+38·37*	*+37·6*	*+ 113*
(*g*) *And other Brahmans*...	*46*	*89*	*95*	*—48·31*	*— 6·31*	*— 49*
II.—KSHATRIYA	106,200	144,831	122,034	—26·7	+18·7	—15,834
(*a*) *Writer Class*... ...	*4,153*	*5,098*	*3,567*	*—18·5*	*+43*	*+ 586*
Brahma Kshatri ...	826	1,709	1,214	—51·66	+40·77	— 388
Káyastha	477	457	190	+ 4·37	+140·52	+ 287
Chándraseni Kayastha Prabhu.	2,846	2,919	2,163	— 2·5	+34·95	+ 683
And others	4	13	.....	—69·23	.....	+ 4
(*b*) *Warrior Class* ...	*90,533*	*127,676*	*108,122*	*—29·9*	*+18·9*	*—17,589*
Garásiá	3,758	.....	.....	.....	.....	+ 3,758
Káthi	3,401	3,741	3,325	— 9	+12·51	+ 76
Kshatriya Hindustani...	1,429	1,756	2,116	—18·62	—17	— 687
Maráthá	17,386	19,953	19,424	—12·87	+ 2·72	— 2,038
Rajput	59,410	97,841	79,876	—38·66	+22·49	—20,466
Thákore	807	.....	.....	.....	.....	+ 807
Vagher	4,306	4,349	3,360	— 1	+29·46	+ 946
And others	36	36	21	.....	+71·43	+ 15
(*c*) *Trading Class* ...	*11,514*	*12,057*	*10,345*	*— 4·5*	*+16·5*	*+ 1,169*
Bhátiá	1,067	958	1,513	+11·38	—36·68	— 446
Lohána	10,447	11,099	8,832	— 5·87	+25·67	+ 1,615
III.—VAISHYA	458,879	487,525	438,704	— 6	+11·1	+20,175
(*a*) *Vániá, Gujaráti* ...	*47,641*	*47,778*	*45,934*	*— 0·29*	*+ 4*	*+ 1,707*
Disáwál	7,290	9,903	9,556	—26·38	+ 3·63	— 2,266
Jhárolá	2,154	2,493	2,649	—13·59	— 5·89	— 495
Kapola	2,547	2,234	2,072	+14	+ 7·82	+ 475
Khadáyatá	2,852	3,726	3,425	—23·46	+ 8·78	— 573
Lád	8,381	8,943	10,306	— 6·27	—13·22	— 1,925
Mewádá	653	710	639	— 8	+11·11	+ 14
Modh	3,744	3,777	3,697	— 0·87	+ 2·16	+ 47
Nágar	4,153	5,112	4,686	—18·76	+ 9	— 533
Páncha	262	183	459	+43·17	—60·13	— 197
Porwád	1,640	1,685	1,467	— 2·67	+14·86	+ 173
Shrimáli	4,123	4,767	4,422	—13·51	+ 7· 8	— 299
Soni Shrimáli	4,117	804	13	+412	+6084·21	+ 4,104
Sorathiá	331	554	398	—40·25	+39·11	— 67
Vayadá	772	932	956	—17·16	— 2·51	— 184
And others	4,622	1,955	1,189	+136·4	+64·4	+ 3,433

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Subsidiary Table II.—*contd.*

Variation in Caste, Tribe and Race since 1881.

Caste, Tribe or Race.	Persons.			Percentage of Variation. Increase (+) or Decrease (−)		Net Variation. Increase (+) or Decrease (−)
	1901.	1891.	1881.	1891-1901.	1881-1891.	
1	2	3	4	5	6	7
(*b*) *And other Vánias* ...	*220*	*192*	*126*	*+14·58*	*+52· 4*	*+ 94*
(*c*) *Kunbis*	*411,018*	*439,555*	*390,644*	*— 6·5*	*+ 12·*	*+18,374*
Anjaná	32,514	31,488	30,402	+ 3·26	+ 3·57	+ 2,112
Kadavá	175,570	200,058	175,264	— 12·24	+ 14·14	+ 306
Káradiá	6,456	.....	.....	.....	.....	+ 6,456
Lewá	170,390	199,169	185,364	+ 14·44	+ 7·44	—14,974
Udá	1,885	1,550	954	— 21·61	+ 62·47	+ 931
And others	24,203	7,290	660	+232·	+1004·	+23,543
IV.—MISCELLANEOUS CASTES.	273,027	336,550	307,918	— 19·	+ 9·4	—34,891
Abir	4,316	5,214	4,714	— 17·22	+ 10·61	— 398
Bávacha	1,661	2,077	1,808	— 20·	+ 14·88	— 147
Bhárbhunjá	334	367	392	— 9·	— 9·54	— 58
Bhandári	236	128	177	+ 84·37	— 27·68	+ 59
Bharwád	7,077	9,589	7,401	— 26·19	+ 29·56	— 324
Bháusár	6,066	7,750	7,911	— 21·7	— 2·	— 1,845
Bhoi	4,127	4,531	4,155	— 9·	+ 9·	— 28
Chárun	2,536	2,838	2,580	— 10·64	+ 10·	— 44
Dabgar	598	883	814	— 32·27	+ 8·48	— 216
Darzi	14,015	16,308	14,973	— 14·	+ 9·	— 958
Dhangar	543	813	979	— 33·21	— 16·96	— 436
Dhobi	2,583	2,889	2,948	— 10·6	— 2·	— 365
Ghánchi	12,132	14,048	11,425	— 13·64	+ 22·96	+ 707
Gola	5,660	5,984	5,223	— 5·41	+ 14·57	+ 437
Hajám	24,856	32,328	29,388	— 23·11	+ 10·	— 4,532
Jingar	115	86	132	+ 33·72	— 34·84	— 17
Káchhiá	8,190	8,912	9,857	— 8·1	— 9·59	— 1,667
Kadiá	739	834	1,268	— 11·39	— 34·23	— 529
Kalál	1,089	1,626	1,521	— 33·	+ 6·9	— 432
Kandoi	471	380	119	+ 24·	+ 219·2	+ 352
Kansárá	2,445	2,865	2,862	— 14·7	+ 0·1	— 417
Khambhár	663	.....	.....	.....	.....	+ 663
Kharádi	151	555	76	— 72·79	+ 630·26	+ 75
Kháraya	1,895	1,579	1,456	+ 20·	+ 8·45	+ 439
Khatri	4,441	4,254	3,870	+ 4·39	+ 9·92	+ 571
Khavás	288	129	215	+123·26	— 40·	+ 73
Kumbhár	41,375	49,853	43,560	—20· 5	+14·45	— 2,185
Lohár	19,045	24,186	22,109	—27·	+ 9· 4	— 3,064
Máchhi	7,930	9,694	9,309	—18·19	+ 4·14	— 1,379
Máli	3,421	4,436	4,626	—22· 9	— 3·97	— 1,198
Márwádi	187	.....	.....	.....	.....	+ 187
Mochi	8,593	9,599	9,008	—10· 5	+ 9·56	— 415
Od	1,800	1,969	1,732	— 8·58	+13·69	+ 68
Pardesi	410	460	.....	—10·87	.....	+ 410
Rabàri...	39,593	58,087	54,508	—31·84	+ 6·57	— 14,915
Sagariá	1,632	1,693	1,124	— 3· 6	+50·71	+ 508

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Subsidiary Table II.—*contd.*

Variation in Caste, Tribe and Race since 1881.

Caste, Tribe or Race.	Persons.			Percentage of Variation. Increase (+) or Decrease (—)		Net Variation. Increase (+) or Decrease (—)
	1901.	1891.	1881.	1891-1901.	1881-1891.	
1	2	3	4	5	6	7
MISCELLANEOUS CASTES—*contd.*						
Salát	1,248	1,672	1,345	—25·4	+24·3	— 97
Sathavárá	5,362	6,606	5,633	—18·83	+17·28	— 271
Shikligar	431	571	551	—24·52	+ 3·62	— 120
Soni	6,963	12,251	12,332	—43·16	— 0·66	— 5,369
Sutár	22,554	25,313	24,031	—10·9	+ 5·33	— 1,477
Tamboli	580	672	601	—13·69	+11·81	— 21
Vankar	3 894	593	17	+556· 7	+3388·23	+ 3,877
Vanzárá	91	759	760	—88	— 0·13	— 669
And others	691	1,169	408	—41	+186	+ 283
V.—RELIGIOUS MENDICANTS	17,662	22,177	20,585	—20· 3	+ 7·7	— 2,923
Báwá	5,512	3,702	5	+48·89	+73940·	+ 5,507
Bharthari	353	419	308	—15·75	+36·	+ 45
Gosáin	5,672	10,221	10,014	—44·6	+ 2·	— 4,332
Jogi	250	1,538	1,822	—83·74	—15·59	— 1,572
Sádhu	3,913	3,922	5,631	— 0·23	—30·35	— 1,718
Verági	1,250	1,294	2,270	— 3· 4	—43·	— 1,020
And others	712	1,081	535	—34· 1	+102·	+ 177
VI.—WANDERING AND LOW PROFESSION CLASS.	45,622	69,290	66,519	—34· 1	+ 4· 1	— 20,897
Bajániá	1,719	2,936	2,896	—41·45	+ 1·38	— 1,177
Rávalia	19,672	28,785	25,894	—31·66	+11·17	— 6,222
Vádi	547	1,113	706	—50·85	+57·65	— 159
Wághri	23,264	34,819	30,177	—33·19	+15·38	— 6,917
And others	420	1,637	6,846	—74· 3	—76· 1	— 6,426
VII.—CRIMINAL CLASS ...	337,165	490,848	451,652	—31·3	+ 8· 7	— 114,487
Koli	324,527	474,017	430,034	—31·54	+10·23	— 105,507
Talávia	12,551	16,700	21,494	—24·85	—22· 3	— 8,943
And others	87	131	124	—33·6	+ 5· 7	— 37
VIII.—UNCLEAN CASTES ...	163,176	213,143	191,605	—23·4	+11· 2	— 28,429
Bhangi	23,978	30,965	30,881	—22·56	+ 0·27	— 6,923
Burud	138	136	114	+ 1·47	+19·29	+ 24
Dhed	94,376	124,340	110,040	—24·	+12·99	— 15,664
Garodá	5,919	7,453	7,719	—20·58	— 3·45	— 1,800
Khálpá	29,746	37,734	31,936	—21·17	+18·15	— 2,190
Máng	136	115	208	+18·26	—44·71	— 72
Máhár	867	1,472	1,440	—41· 1	+ 2·22	— 573
Megwal	1,265	1,069	567	+18·34	+88·54	+ 698
Rával	367	.....	.....	.....	.....	+ 367
Senavá	5,209	7,587	6,718	—31·34	+12·93	— 1,509
Turi	982	1,693	1,626	—42·	+ 4·12	— 644
And others	193	579	356	—66· 6	+62· 6	— 163
1. Unclassified List ...	*626*	*1,722*	*56*	*—63· 6*	*+2975·*	+ *566*
II.—Sikh...	38	11	19	+245· 6	—442· 1	+ 19

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Subsidiary Table II.—*contd.*

Variation in Caste, Tribe and Race since 1881.

Cast, Tribe or Race.	Persons.			Percentage of Variation. Increase (+) or Decrease (—)		Net Variation. Increase (+) or Decrease (—)
	1901.	1891.	1881.	1891-1901.	1881-1901.	
1	2	3	4	5	6	7
III.—Jains	**48,290**	**50,332**	**46,718**	**—4·**	**+8·**	**+1,572**
(*a*) *Vaniá*	*39,509*	*47,078*	*44,711*	*—16·1*	*+5·29*	*—5,202*
Disáwál	171	111	90	+54·	+23·33	+81
Khadáyatá	173	9	19	+1822·22	—52·63	+154
Lád	175	31	2	+464·52	+1450·	+173
Mewádá	845	924	707	—8·55	+30·69	+138
Oswál	3,167	3,804	3,493	—16·75	+8·9	—326
Porwád	7,860	10,235	10,042	—23·2	+1·92	—2,182
Shrimáli	23,292	28,112	28,792	—17·14	—2·36	—5,500
Sorathiá	263	22	.....	+1095·45	.....	+263
Umad	644	1,300	791	—50·43	+64·34	—147
Other Vaniás	2,919	2,530	775	+15·4	+226·4	+2,144
(*b*) *Other Jains*	*8,781*	*3,254*	*2,007*	*+170·*	*+62·1*	*+6,774*
Bháusár	1,312	1,810	1,045	—27·51	+73·2	+267
Bhojak	450	426	147	+5·63	+189·79	+303
Kunbi	1,251	748	273	+67·2	+174·	+978
Marwadi	141	.....	.....	.....	.....	+141
And others	5,627	270	542	+1948·	—50·	+5,085
IV.—Zoroastrians	**8,409**	**8,206**	**8,118**	**+2·47**	**+1·**	**+291**
Parsi	8,409	8,206	8,118	+2·47	+1·	+291
V.—Musalmans	**165,014**	**188,740**	**174,980**	**—12·6**	**+8·**	**—9,966**
(*a*) Arab	29,714	42,454	47,717	—30·	—11·	—18,003
Saiad	7,295	9,326	8,954	—21·67	+4·16	—1,659
Khureshi	3	3,105	2,147	—99·9	+44·64	—2,144
Shaikh	22,416	29,324	36,001	—23·55	—18·54	—13,585
And others	.....	699	615	—100·	+6·72	—615
(*b*) *Afghan*	*11,440*	*18,070*	*14,239*	*—36·6*	*+26·91*	*—2,799*
Pathan	11,402	17,976	14,235	—36·57	+26·28	—2,833
And others	38	94	4	—60	+2250·	+34
(*c*) *Mogul*	*1,237*	*1,784*	*845*	*—30·7*	*+111·1*	*+392*
Ghori	286	456	.....	—37·28	.....	+286
And others	951	1,328	845	—28·39	+27·16	+106
(*d*) *Baloch*	*1,573*	*1,786*	*1,734*	*—11·9*	*+3·*	*—161*
Makaráni	508	467	415	+8·78	+12·53	+93
And others	1,065	1,319	1,319	—19·26	.....	—254
(*e*) *Sindhi*	*5,732*	*4,864*	*3,591*	*+18·*	*+35·4*	*+2,141*

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Subsidiary Table II.—*contd.*

Variation in Caste, Tribe and Race since 1881.

Caste, Tribe or Race.	Persons.			Percentage of Variation. Increase (+) or Decrease (—)		Net Variation. Increase (+) or Decrease (—)
	1901.	1891.	1881.	1891-1901.	1881-1891.	
1	2	3	4	5	6	7
IV.—Musalmans—*contd.*						
(*f*) *Shaikh-Neo-Musalman*	*56,736*	*64,621*	*63,123*	*—12·2*	*+2·37*	*—6,387*
Khojá	1,821	1,833	1,491	—0·66	+22·94	+330
Meman...	7,607	6,621	5,462	+14·89	+21·22	+2,145
Molesalam	9,778	16,072	14,759	—34·16	—8·89	—4,981
Momaná	12,153	13,854	11,297	—12·28	+22·63	+856
Vohorá...	25,372	26,078	30,004	—2·71	—13·1	—4,632
And others	5	163	110	—96·9	+48·18	—105
(*g*) *Converts who have still retained their Hindu names.*	*2,516*	*383*	*181*	*+552·92*	*+111·6*	*+2,335*
Bárot	199	222	110	—10·36	+101·82	+89
Bhoi	154	4	.....	+3750·	.....	+154
Girásia	362	.....	.....	.....	.....	+362
Khatri	118	89	37	+32·58	+140·54	+81
Koli	806	1	.....	+80500·	.....	+806
Kunbi Matiá	251	47	2	+434·	+2250·	+249
Máchhi	125	2	11	+6150·	—81·82	+114
Rabári	229	.....	.....	.....	.....	+229
Sábaliá...	176	18	21	+877·78	—14·28	+155
And others	96	.....	.....	.....	.....	+ 96
(*h*) *Converts who have adopted the names of their profession as the names of their tribes.*	*19,002*	*20,284*	*18,203*	*—6·32*	*+11·43*	*+799*
Bhisti	107	160	125	—33·13	+28·	—18
Chhipá...	462	769	871	—39·92	—11·71	—409
Dhobi	225	357	165	—36·97	+116·36	+60
Gandharva	803	340	958	+136·18	—64·61	—155
Ghánchi	3,989	5,117	3,775	—23·22	+35·55	+154
Hajám	992	928	636	+6·89	+45·91	+356
Káchhiá	103	.....	29	.....	—100·	+74
Kadiá	519	463	356	+12.	+30·	+163
Kasai	851	1,091	940	—22·	+16·	—89
Kumbhár	816	949	837	—14·	+13·38	—21
Langhá	523	.....	.....	.....	.....	+523
Mochi	154	367	410	—58·	—10·5	—256
Nágori...	156	305	276	—48·85	+10·57	—120
Pindhárá	272	382	.....	—28·79	.....	+272
Pinjárá	4,217	5,499	5,514	—23·31	—0·27	—1,297
Rangrej	263	378	253	—30·42	+49·41	+10
Sutár	639	401	315	+59·35	+27·3	+324
Tái	3,467	1,968	2,350	+76·17	—12·	+1,117
And others	444	810	393	—45·19	+106·11	+51
(*i*) *Menials*	*9,161*	*12,086*	*10,576*	*—24·2*	*+14·3*	*—1,415*
Golá	140	7	.....	+1900·	.....	+133
Malek	8,988	12,079	10,576	—25·59	+14·21	—1,588
And others	33	.....	.....	.....	.....	+33

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Subsidiary Table II.—*concld.*

Variation in Caste, Tribe and Race since 1881.

Caste, Tribe or Race.	Persons.			Percentage of Variation. Increase (+) or Decrease (—)		Net Variation, Increase (+) or Decrease (—)
	1901.	1891.	1881.	1891-1901.	1881-1891.	
1	2	3	4	5	6	7
(*j*) *Unclean*	*604*	*13*	*13*	*+4546·15*	.....	*+591*
Bhangi...	527	4	13	+13075	—69·23	+514
And others	77	9	.....	+755·5	.....	+77
(*k*) *Foreign*	*122*	*26*	*31*	*+369·2*	*—16·13*	*+91*
Turk	101	1	.....	+10000	.....	+101
And others	21	25	31	—16	—19·35	—10
(*l*) *Religious Order* ...	*4,725*	*7,089*	*5,957*	*—33·35*	*+19*	*—1,232*
Fakir	4,725	7,089	5,957	—33·35	+19	—1,232
(*m*) *Other Musalmans* ...	*22,452*	*15,280*	*8,770*	*+47*	*+74·2*	*+13,682*
VI.—Christians	**7,691**	**646**	**771**	**+1090·56**	**—16·21**	**+6,920**
European	91	152	318	—40·13	—52·2	—227
Eurasian ...	57	108	371	—47·22	—70·89	—314
Native Christian ...	7,543	241	82	+3030	+193·9	+7,461
And others	.....	145	.....	—100	.....	.....
VII.—Jews...	**8**	**36**	... ..	**—77·78**	.....	**+8**
VIII.—Animistics ...	**176,250**	**228,693**	**193,034**	**—22·9**	**+18·5**	**—16,784**
Bhil	37,650	59,541	56,690	—36·76	+5	—19,040
Chodhrá	23,324	29,496	32,217	—20·92	—8·44	—8,893
Dhánká	5,524	27,999	20,324	—80·27	+37·76	—14.800
Dhodiá...	15,861	15,961	13,485	—0·63	+18·36	+2,376
Dublá	28,492	32,186	20,706	—11·48	+55·44	+7.786
Gámit	38,169	41,615	31,141	—8·28	+33·31	+7,028
Káthodiá	613	284	229	+115·83	+24	+384
Kolghá...	570	2	198	+28400	—99	+372
Kokná	3,646	5,613	3,800	—35	+47·71	—154
Kotwáliá	845	661	888	+27·83	—25·56	—43
Mávchi...	879	1,889	450	—53·46	+319·77	+429
Náyakdá	6,970	8,616	7,244	—19·1	+18·94	—274
Tadavi	8,435	.....	.....	.....	.....	+8,435
Válvi	1,033	2,743	901	—62·34	+204·44	+132
Várli	610	1,381	.....	—55·83	.....	+610
Vasává...	2,383	.....	.....	.....	.....	+2,383
And others	1,246	706	4,761	+76·49	—85·17	—3,515
IX.—Other Religions Unspecified.	.....	3	9	—100	—66·67	—9
Grand Total ...	**1,952,692**	**2,415,396**	**2,185,005**	**—19·16**	**+10·54**	**—232,313**

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Subsidiary Table III-A.

Civil Condition by Age for selected Castes.

Selected Caste, Tribe or Race.	Percentage of each six Unmarried in																	
	Total.		0—5.		5—12.		12—15.		15—40.		40 and over.							
	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.						
1	2	3	4	5	6	7	8	9	10	11	12	13						
HINDUS.																		
Brahmans, Gujarati	**37·2**	**22·2**	**98·3**	**97·2**	**86·7**	**73·2**	**62·8**	**30·7**	**22·3**	**2·3**	**5·5**	.....						
Anávalá	35·79	23·84	95·54	100	78·61	82	68·44	17·55	27·78	1·45	16·48	.....						
Audich	37·24	20·84	97·74	95·59	88·31	74·49	62	27·82	20	1·12	3·59	.....						
Jámbu	34·77	24·13	100	100	100	74·32	62·15	47·61	21	7·87	.....	.....						
Khedáwal	33·49	20·84	100	100	96·96	92·71	72·76	39·6	18·2	4·84	1·39	.....						
Mowálá	41·91	24·26	98·97	99·58	98·58	78·55	76·97	25·94	20·66	1·81	2·29	.....						
Modh	36·94	21·96	99·72	99·76	87·24	69·15	57·4	17·47	20·93	1·48	6·62	.....						
Nágar	39·6	19·64	99·68	99·96	88·82	62·96	78·59	21·43	23·69	1·66	4·63	.....						
Sárasvat	40·69	24	99·44	95·24	86	68·56	54·25	39·39	27	4	5·25	.....						
Tapodhan	56·77	18·55	99·42	99·44	87·93	55·55	64·61	16·94	18·43	1·52	3·43	.....						
Tragálá	42·37	21·78	98·42	94·46	89·22	70·89	65·83	10·52	23·33	1	7	.....						
Brahmans, Maharastra	**41·4**	**24·9**	**98·9**	**98·6**	**93·6**	**82·6**	**76·8**	**50**	**29·3**	**1·2**	**3·9**	.....						
Deshastha	42·74	26·22	100·	100	96·41	86·79	81·25	60·97	32·4	0·19	2·27	.....						
Kohanstha	43·9	19·28	94·35	93	90·86	66·67	74·45	65·45	35·54	.....	5·25	.....						
Kshatriya.																		
(a) *Writer Class*	*29·4*	*24·7*	*100*	*97·9*	*71·5*	*59·9*	*43·2*	*38·6*	*17·7*	*8·2*	*12·8*	*5·9*						
Chandra Seni Kayastha Prabhu ...	28·53	21·32	100	99	75·69	64·32	47·54	40·62	12·24	0·35	10·51	.....						
(b) *Warrior Class*	*43·1*	*27·2*	*95·5*	*95·1*	*88·3*	*81·1*	*68·9*	*44·1*	*24·4*	*3·8*	*8·7*	*1·2*						
Girasia	50·42	27	99·31	97·37	95·23	78	79	33·86	34·64	5·84	7·72	.....						
Káthi	14·4	13	98·76	100	84·54	73·91	6·79	0·92	0·08	0·09	.....	.....						
Maratha	35·69	19·58	92·57	89·29	91·22	83·23	79·53	66·84	9·69	3·49	10·6	2·47						
Rajput	45	27·86	96·19	95·52	86·13	78·35	67·42	41·22	29·76	30·1	6·48	0·73						
Vágher	67	61·82	100	100	99	99	98·43	100	40·17	19·64	32·6	.....						

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Subsidiary Table III-A.

Civil Condition by Age for selected Castes—(contd).

Selected Caste, Tribe or Race.	Percentage of each sex Unmarried in											
	Total.		0—5.		5—12.		12—15.		15—40.		40 and over.	
	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.
1	2	3	4	5	6	7	8	9	10	11	12	13
(c) *Trading Class*	25·4	24·3	98·7	96·4	88·3	80·8	33·7	40·8	17·3	8·5	7·4	1·4
Lohánás	24·37	25·16	100	98·35	90·16	83·48	31·21	42·37	16·56	8·11	6·25	.....
Vanias	**33·1**	**25·4**	**99·5**	**95·2**	**79·2**	**80**	**58·6**	**34·1**	**19·4**	**2·4**	**4·5**	**0·1**
Disáwál	37·81	23·49	98·65	96·59	83·4	78·7	69·8	25·29	24·45	2·28	5·49	.....
Kapol	16·41	24·52	100	100	65·81	98·05	41·25	20·83	4·42	0·35	0·19	.....
Khadáyatá	38·37	25	100	98·28	88·74	85·18	67·74	30·69	19·56	2·89	1·7	.....
Lád	34·79	23·51	100	90·49	85·47	86	57·3	23·1	22·5	0·83	7·17	.....
Modh	26·1	28·95	100	100	66·94	87·5	53·29	40·57	14·59	4·74	3·1	.....
Nágar	36·13	21·67	100	99·44	88·14	72·83	67·05	30·6	25·18	2·42	4·32	.....
Shrimáli	32·41	25·26	98·26	97	73·13	75·28	55·36	41·5	20·82	1·1	8·18	.....
Soni	32·4	27	99·9	88·9	69·1	62·8	53·7	28·7	15·3	4·2	3·9	.....
Kunbi	**40·8**	**22·8**	**96·4**	**94·3**	**87·8**	**69·6**	**71**	**27·4**	**18·9**	**1·2**	**12·1**	**0·2**
Anjaná	36	25·86	96·65	93·28	73·14	62·41	51·55	31·42	18·35	2·13	6·4	.....
Kadavá	38·39	23·44	98·63	97	81·98	62·93	72·95	11·49	12·19	0·43	4·66	.....
Káradiá	62	26·5	100	100	97·5	80	99	92·4	63·3	.....	15·5	.....
Lewá	46·43	20·84	94·24	90·75	96·18	81	79·44	51·43	23·63	1·35	22·69	0·2
Miscellaneous Castes	**36**	**25·5**	**97·6**	**96·3**	**75·9**	**64·6**	**54·9**	**35**	**17·4**	**3·4**	**2·7**	**0·2**
Ahir (Gujaráti)	44·94	27·89	100	100	73·45	72·7	87·57	36·36	25·18	.....	6·13	.....
Bhávsar (Gujaráti)	36·5	23·5	95·9	94·2	82·1	66·1	61·3	29·7	19·9	4·1	2·4	.....
Bhoi (Kahár)	40·6	28·5	99·2	100·	87·7	69·3	34·7	20·2	20·8	1·9	3·9	.....
Charan	41·3	37	96·2	99·4	80·6	80·8	58·6	35·7	18·5	5·4	11·	.....

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Subsidiary Table III-A.

Civil Condition by Age for selected Castes—(contd.)

Selected Caste, Tribe or Race.	Percentage of each sex Unmarried in											
	Total.		0—5.		5—12.		12—15.		15—40.		40 and over.	
	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.
1	2	3	4	5	6	7	8	9	10	11	12	13
Miscellaneous Castes—*contd.*												
Darzi (Gujaráti)	41·6	26·9	99·4	98·6	82·3	69·6	63·1	40·8	18·9	4·5	1	0·3
Ghánchi	36·37	23·84	99·46	96·55	80·64	66·6	55·96	26·1	18	2·39	2·49	.....
Gola	34·5	22·8	91	75·2	68·1	58·8	49·3	21	14·5	1·6	6·5	.....
Hajám (Gujaráti)	34·7	25·5	97·7	96	73·2	56·9	52·4	35·9	17·1	5	1·8	.....
Káchhia	27·5	19·2	96	96	44·7	46·9	41	24·5	21·3	1·7	1	.....
Khatri (Vánza)	27·1	24·3	96·5	98·4	72·4	67·8	54·3	40·2	10·5	2·4	1·9	.....
Kumbhár (Gujaráti)	35·2	22·5	95·8	93·9	75·6	57·8	48·3	26	15·4	2·4	3·2	0·2
Lohár	37·7	24·7	97·7	97	73·8	58·7	52·2	29·8	17·9	1·8	3·1	0·1
Máchhi	45·9	28·3	99·3	98·3	92·9	78·9	65·8	30·5	16·7	2	1·6	2·9
Máli	35·4	25·5	96·6	97	77·8	74·9	54·3	26·4	20·2	3·5	6·4	.....
Mochi	39·3	30·	97·4	97·4	75·5	72·3	59·3	51·1	17·9	6·3	4·4	.....
Rabári	35·	24·8	97·8	95·9	73·7	65·8	56·3	42·2	18·2	4·9	2·2	.....
Sathavára	39·7	23·9	98·7	97	82·8	67·	48·2	26·1	17·6	2	0·7	.....
Soni	32·5	31·8	98·6	97·5	73·7	78·1	57·1	46·6	17·2	5·2	3·8	.....
Sutár	35·69	24·24	97·69	95·84	73·43	65·28	54·5	35·53	18·68	2	2·67	.....
Religious Mendicants	49·9	31·2	96·6	89	77·8	77·9	61·6	62·2	42·9	12	32·9	1·3
Bává	42·4	32·5	90·5	76·5	65·6	68·9	44·4	70·7	34·7	15	28·7	.....
Gosáin	50·9	27·3	98·6	95·6	87·1	75·9	71·1	53·5	41·1	6·3	30	1·1
Sádhu	55·9	30	100	98·1	76·8	86·9	71·5	54·8	51·2	11·4	45·4	.....
Wandering and Low Profession Class ...	39·3	28·9	97·3	94·1	79	67	50·9	34·6	17·4	4·1	2·9	0·6
Rávalia	37·1	24·6	96·7	89·6	73·7	61·7	49	25·6	15·7	2·6	3·4	.....
Wághri	41	32·2	97·8	97·4	83·2	70	52·3	39·1	18·5	5·2	2·3	0·8

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Subsidiary Table III-A.

Civil Condition by Age for selected Castes—(contd).

Selected Caste, Tribe or Race.	Percentage of each sex Unmarried in													
	Total.		0—5.		5—12.		12—15.		15—40.		40 and over.			
	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.		
1	2	3	4	5	6	7	8	9	10	11	12	13		
Criminal Class	**47·6**	**31·9**	**97·7**	**96·5**	**92·3**	**83·**	**84·3**	**58·9**	**28·3**	**4·7**	**5·4**	**0·4**		
Bária	39·17	26·93	95·1	94·31	96·23	74·48	89·41	47·59	19·46	2·46	6·81	0·83		
Koli	48·98	32·61	98·	96·68	91·71	84·31	83·89	62·36	29·92	4·9	5·27	0·35		
Talávia	45·8	34·7	99·9	99·1	98·9	83·4	77·5	56·	19·7	6·7	1·4	0·1		
Unclean Castes	**42·1**	**29·2**	**96·4**	**95·4**	**83·4**	**65·8**	**56·6**	**34·1**	**17·7**	**3·9**	**3·5**	**0·6**		
Bhangi	38·63	28·72	96·1	92·6	73·	61·77	48·15	34·66	16·	5·	3·1	1·29		
Dhed	42·72	27·85	96·7	96·	85·98	62·29	54·1	29·77	16·93	3·	3·51	0·3		
Garoda	39·9	29·4	97·2	94·7	87·8	75·7	73·	29·8	12·9	2·7	2·5	.....		
Khalpa (Chamár)	42·8	33·1	94·9	95·8	82·1	74·	59·6	41·4	19·1	4·1	4·	0·4		
Souva	46·4	32·3	99·2	96·6	89·6	84·2	76·3	46·6	21·2	3·3	2·1	.....		
JAINS.														
Oswál	36·36	27·5	97·76	99·25	72·95	82·21	50·	52·	24·9	4·	6·32	.....		
Porwád	41·4	25·15	97·67	98·2	89·94	90·5	81·81	42·79	28·36	1·78	8·33	.....		
Shrimáli	44·	27·7	95·82	95·3	86·33	80·23	69·54	51·7	30·61	3·61	11·	0·2		
ZOROASTRIANS.														
Parsi	54·79	33·68	100·	99·77	97·8	97·	95·38	87·8	41·25	13·1	2·16	.....		

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Subsidiary Table III-A.

Civil Condition by Age for selected Castes—(concld.).

Selected Caste, Tribe or Race.	Percentage of each sex Unmarried in											
	Total.		0—5.		5—12.		12—15.		15—40.		40 and over.	
	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.
1	2	3	4	5	6	7	8	9	10	11	12	13
MUSALMANS												
Saiyad	48·59	31·59	98·48	98·46	93·21	88·57	74·67	46·32	28·1	8·96	9·92	1·34
Shaikh	45·15	29·43	94·8	99·37	92·35	88·56	59·8	39·87	28·41	3·99	5·1	0·1
Pathan	47·97	31·44	99·53	98·3	89·62	90·83	70·9	51·56	29·48	6·1	5·8	5·6
Memon	43·2	27·6	95·1	96·23	81·76	87·82	77·46	55·7	33·82	5·8	7·98	.....
Vohorá...	43·1	30·7	88·49	83·62	89·	79·2	63·59	26·11	33·65	12·44	6·34	0·57
Molesalam	47·27	33·78	85·25	96·41	91·8	87·59	34·25	17·34	39·25	14·52	22·81	17·28
Momná...	35·53	23·8	96·9	91·71	76·64	63·65	47·58	12·53	15·29	0·93	1·55	.....
Ghánchi	34·99	31·32	100·	95·4	85·65	85·93	72·89	49·32	16·98	6·21	3·25	0·28
Pinjárá...	39·6	27·8	95·5	96·7	75·1	78·7	65·8	35·6	19·	5·2	3·7	.....
Tai	32·41	28·43	100·	97·74	68·69	65·83	56·	35·46	15·85	9·15	6·	2·53
Malek	47·88	32·32	95·2	99·57	87·94	88·56	72·7	47·11	23·86	20·38	22·12	0·1
Fakir	40·93	28·07	100·	100·	92·46	86·37	66·25	34·9	24·81	4·39	8·15	.....
CHRISTIANS												
Native Christians	37·26	23·	94·76	91·21	82·95	45·99	44·24	26·92	10·43	1·9	0·48	1·95
ANIMISTICS	47·25	39·72	99·64	99·78	94·54	88·4	78·37	61·74	23·21	8·18	2·1	0·38

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Subsidiary Table III-B.

Civil Condition by Age for Selected Castes.

Selected Caste, Tribe or Race.	Percentage of each sex Married in													
	Total.		0—5.			5—12.		12—15.		15—40.		40 and over.		
	Male.	Female.	Male.	Female.		Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	
1	2	3	4	5		6	7	8	9	10	11	12	13	
HINDUS.														
Brahmans, Gujarati	**52·**	**57·4**	**1·5**	**2·6**		**12·6**	**24·9**	**34·**	**64·4**	**67·7**	**80·8**	**67·9**	**45·9**	
Anávalá	50·61	65·62	.....	.....		16·94	17·88	29·62	75·54	56·76	87·79	65·93	55·64	
Audich	54·	57·23	2·26	4·		11·46	23·64	32·82	64·83	72·74	80·99	72·56	43·	
Jámbu	56·68	71·09	.....	.....		.....	25·68	37·85	52·39	77·13	90·9	64·	77·32	
Khedáwál	55·7	68·77	.....	.....		3·	5·95	24·12	60·	73·36	88·78	68·67	68·72	
Mewádá	47·8	51·86	1·	0·42		5·	20·	22·38	68·39	69·33	76·87	68·26	36·89	
Modh	51·92	56·27	0·28	0·24		12·61	30·41	40·46	79·72	71·4	74·34	60·68	43·29	
Nágar	49·86	53·95	0·32	1·46		10·69	33·17	20·85	72·62	67·	74·28	69·49	42·13	
Sárasvat	44·94	52·1	0·56	4·62		13·44	28·46	41·89	52·69	58·17	74·6	64·69	43·39	
Tapodhán	54·65	60·76	0·53	0·56		11·81	39·45	34·36	80·23	73·75	82·18	70·56	41·84	
Tragálá	46·72	48·6	0·2	0·3		4·4	15·9	18·3	48·4	65·3	81·2	66·9	28·2	
Brahmans, Maharastra	**48·4**	**48·6**	**0·2**	**0·3**		**4·4**	**15·9**	**18·3**	**48·4**	**65·3**	**81·2**	**66·9**	**28·2**	
Deshastha	47·	40·29	.....	.....		3·58	13·2	18·75	35·36	65·32	72·12	58·68	27·58	
Kokanastha	48·5	53·99	0·81	0·7		4·	28·88	12·22	33·64	60·24	90·21	82·	8·69	
Kshatriya—														
(*a*) *Writer Class*	*57·5*	*55·7*	.....	*0·7*		*28·1*	*35·7*	*54·*	*56·4*	*71·3*	*73·6*	*58·7*	*50·2*	
Chandra Seniya Kayasth Prabhu	60·5	57·43	.....	0·96		24·3	33·66	52·45	57·	79·59	78·64	62·85	53·52	
(*b*) *Warrior Class*	*46·2*	*49·3*	*3·5*	*4·*		*10·1*	*17·1*	*25·9*	*49·5*	*64·2*	*74·6*	*66·1*	*39·1*	
Girásiá	41·	46·25	0·69	2·63		4·77	20·73	18·3	59·	55·88	67·7	69·75	31·49	
Káthi	72·79	75·	1·24	.....		12·37	23·91	64·2	93·12	87·99	85·34	81·37	73·42	
Marátha	57·16	52·63	6·17	8·53		5·97	14·6	15·48	27·2	84·	80·93	69·	22·95	
Rajput	44·	48·72	2·93	3·66		12·44	19·85	29·	52·89	58·2	72·74	67·72	42·93	
Vágher	18·25	25·44	.....	.....		0·94	0·96	1·97	.....	32·68	57·17	37·26	60·82	

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Subsidiary Table III—B.

Civil Condition by Age for Selected Castes—contd.

Selected Caste, Tribe or Race.	Percentage of each sex Married in													
	Total.		0—5.		5—12.		12—15.		15—40.		40 and over.			
	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.		
1	2	3	4	5	6	7	8	9	10	11	12	13		
Kshatriya—*contd.*														
(c) *Trading Class*	*56·1*	*58·8*	*1·3*	*1·6*	*11·2*	*17·5*	*64·8*	*55·8*	*64·5*	*76·3*	*60·7*	*55·6*		
Lohána	57·85	60·73	.....	1·65	9·18	15·78	68·18	55·42	64·56	80·27	66·2	57·88		
Vanias	**55·5**	**52·3**	**0·5**	**4·8**	**20·4**	**18·5**	**40·**	**62·8**	**70·3**	**77·4**	**68·2**	**42·8**		
Disáwál	50·63	51·78	1·35	3·41	16·6	19·92	29.	69·57	67·5	75·	61·44	42·61		
Kapol	72·47	54·19	.....	.....	34·19	1·95	58·75	60·5	87·69	83·19	79·2	50·92		
Khadáyatá	49·68	54·78	.....	1·72	11·26	14·29	32·26	68·32	71·	82·32	58·16	37·31		
Lád	55·82	54·17	.....	9·51	14·53	13·	41·76	73·46	70·6	80·26	68·87	42·6		
Modh	64·9	50·28	.....	.....	33·	8·93	46·11	59·43	73·34	74·52	77·8	43·32		
Nágar	51·11	49·66	.....	0·56	10·17	24·	31·79	58·17	64·91	74·09	65·59	34·1		
Shrimáli	57·43	53·9	1·74	2·93	26·19	22·85	42·86	50·	68·72	82·1	71·37	43·33		
Soni	53·5	51·8	0·1	11·1	30·8	37·1	41·7	66·2	68·9	69·9	65·7	50·8		
Kunbi	**51·2**	**56·5**	**3·2**	**5·1**	**11·5**	**28·9**	**25·**	**66·2**	**73·5**	**88·**	**65·1**	**40·6**		
Anjaná	55·39	52·43	3·28	6·66	25·25	35·88	45·76	63·98	73·56	77·74	69·19	39·79		
Kadava	54·56	58·03	1·34	2·44	17·27	35·41	24·26	81·81	78·12	86·	71·22	39·81		
Karadiá	26·8	49·8	.....	.....	2·5	20·	1·	7·6	24·6	67·1	61·7	63·		
Lewá	47·57	56·15	4·94	8·4	3·29	17·69	15·31	43·73	71·2	82·29	57·24	37·19		
Miscellaneous Castes	**52·3**	**54·**	**2·1**	**3·5**	**22·1**	**32·8**	**40·8**	**59·5**	**69·5**	**77·4**	**70·8**	**47·**		
Ábir (Gujaráti)	37·79	54·42	.....	.....	26·55	27·3	10·65	63·64	62·28	81·55	81·37	41·81		
Bhávsár (Do.)	51·2	54·3	4·1	5·1	17·3	31·6	33·3	57·9	69·1	76·9	66·3	47·7		
Dhoi (Kahár)	47·4	49·5	0·4	.....	5·8	23·4	61·7	70·8	65·2	73·	63·1	38·1		
Chárun...	47·	49·9	3·2	0·6	15·6	16·3	41·4	56·1	68·	82·9	61·3	57·7		

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Subsidiary Table III—B.

Civil Condition by Age for Selected Castes—contd.

Selected Caste, Tribe or Race.	Percentage of each sex Married in													
	Total.		0—5.		5—12.		12—15.		15—40.		40 and over.			
	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.		
1	2	3	4	5	6	7	8	9	10	11	12	13		
Miscellaneous Castes—*contd.*														
Darzi (Gujaráti)	48·1	52·3	0·6	1·4	16·3·	28·1	31·7	53·7	69·2	77·6	72·1	45·		
Ghánchi	54·29	54·44	0·54	3·1	18·26	31·85	40·53	67·22	74·73	78·35	69·27	46·18		
Gola	55·1	55·1	9·	14·8	28·8	38·	44·3	61·1	74·9	81·1	67·1	38·1·		
Hazám (Gujaráti)	51·2	53·3	2·1	3·7	24·9	39·1	43·	60·6	67·8	74·9	63·5	39·6		
Káchhiá	61·3	61·3	4·	4·	54·3	56·5	54·	69·2	67·7	79·3	71·7	49·8		
Khatri (Vanza)	64·5	57·4	3·5	1·6	26·6	32·2	45·7	59·8	83·1	87·4	73·1	47·9		
Kumbhár (Gujaráti)	53·9	56·5	3·	5·7	22·2	39·8	47·6	69·2	72·	79·5	71·	39·7		
Lohár (Do.)	51·9	54·2	2·2	2·9	24·9	39·5	43·1	65·7	67·7	76·7	76·9	48·1		
Máchhi	46·1	50·4	0·3	1·5	6·7	19·	33·9	63·2	72·3	79·6	78·5	45·		
Máli	54·2	53·8	3·4	3·	22·2	25·1	44·3	69·6	69·3	78·4	65·	43·1		
Mochi	48·8	49·7	2·4	2·6	22·7	27·	39·3	47·9	66·4	76·6	68·4	40·8		
Rabári	51·4	54·7	1·9	3·5	21·1	30·1	37·3	52·5	64·5	73·1	76·2	59·6		
Sathavárá	52·3	54·5	1·3	2·9	15·5	29·	51·4	64·9	71·5	78·1	82·1	40·		
Soni	53·7	46·1	1·4	2·5	25·1	20·6	40·6	46·6	67·3	69·1	67·8	49·5		
Sutár (Gujaráti)	53·	55·96	2·	3·89	25·61	32·75	40·74	56·84	69·24	79·1	71·2	51·42		
Religious Mendicants	37·9	47·6	3·2	10·8	21·8	21·9	36·8	34·6	44·3	68·1	41·7	40·6		
Bává	40·5	42·6	0·5	23·5	34·2	31·1	54·4	25·3	43·3	59·2	35·9	28·7		
Gosáin	39·8	52·2	0·9	3·9	12·	21·	28·	44·8	49·9	77·6	49·7	41·		
Sádhu	33·6	50·5	.....	1·9	23·2	13·1	24·2	39·	40·7	69·1	32·5	52·4		
Wandering and Low Profession Class...	50·	52·6	2·5	5·7	19·2	30·4	44·	58·	70·1	76·6	70·3	47·5		
Ráwaliá	52·3	55·8	2·9	10·2	22·9	35·8	45·5	68·4	72·1	78·9	73·3	46·6		
Wághri	48·3	49·	2·1	2·4	16·2	27·2	42·6	58·5	68·8	74·	68·8	47·7		

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Subsidiary Table III—B.

Civil Condition by Age for Selected Castes—contd.

Selected Caste, Tribe or Race.	Percentage of each sex Married in													
	Total.		0—5.		5—12		12—15.		15—40.		40 and over.			
	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.		
1	2	3	4	5	6	7	8	9	10	11	12	13		
Criminal Class														
Baria	42·2	46·2	1·9	3·3	7·	16·1	11·1	35·	58·9	74·9	73·1	41·1		
Koli	47·40	47·85	4·55	5·23	2·31	27·25	3·37	49·	65·36	72·9	69·97	40·14		
Talávia	41·25	45·82	1·53	3·16	7·69	14·86	11·66	30·59	57·36	75·1	74·25	40·59		
	44·9	48·3	.....	0·6	0·9	16.	22.	41·3	74·1	79·4	66·8	54·3		
Unclean Castes														
Bhangi	49·1	52·6	3·3	4·3	15·4	32·3	39·3	59·8	72·1	79·2	72·8	44·4		
Dhed	51·36	52·29	3·8	7·13	24·5	35·1	45·77	57·12	72·11	76·	69·8	39·75		
Garoda	48·98	54·18	2·92	3·7	13·12	36·27	41·4	64·88	73·53	81·	74·24	45·1		
Khálpa (Chamár)	53·5	53·1	2·8	3·6	11·5	20·7	25·1	65·5	81·5	82·8	74·8	40·4		
Senvá	48·8	49·4	5·1	3·9	16·5	23·9	37·8	51·6	70·4	78·	73·3	46·7		
	43·2	48·4	0·8	3·4	8·4	13·5	21·4	43·9	65·4	75·5	69·6	43·3		
JAINS.														
Oswál	52·23	47·5	2·24	.....	26·64	17·79	49·21	47·	63·87	74·	67·15	42·81		
Porwad	49·3	48·27	2·33	1·	8·78	9·1	16·95	55·46	63·37	75·47	69·37	39·78		
Shrimáli	45·96	47·24	3·63	4·1	10·31	18·33	25·42	46·97	60·97	74·63	64·88	39·38		
ZOROASTRIANS.														
Parsi	39·49	47·22	.....	0·22	2·1	3·	4·61	11·14	54·93	77·87	78·99	48·27		
MUSALMANS.														
Saiyad	42·31	44·76	1·52	1·54	6·79	11·29	23·56	53·68	60·3	72·59	68·29	38·88		
Shaikh	46·16	46·85	4·	0·63	7·22	10·44	37·	55·7	63·14	79·63	72·9	34·6		
Pathán	41·53	47·47	0·16	1·7	8·89	9·17	28·1	46·49	60·39	74·5	61·5	40·		
Memon	38·	50·	4·9	1·32	18·12	11·89	15·5	36·1	48·51	76·	49·65	43·82		

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Subsidiary Table III—B.

Civil Condition by Age for Selected Castes—concld.

Selected Caste, Tribe or Race.	Percentage of each sex Married in													
	Total.		0—5.		5—12.		12—15.		15—40.		40 and over.			
	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.		
1	2	3	4	5	6	7	8	9	10	11	12	13		
MUSALMANS—*contd.*														
Vohorá	47·2	53·69	11·51	15·51	10·35	19·59	34·57	67·94	57·96	74·8	69·5	60·		
Molesalám	44·99	44·7	10·57	1·65	5·	10·99	64·64	79·91	53·76	61·88	56·92	32·96		
Momaná	56·24	60·	3·1	7·7	22·35	35·27	50·35	85·43	78·52	87·86	71·83	45·94		
Ghánchi	47·31	51·36	.....	2·	13·91	11·92	24·7	48·65	62·59	76·76	61·63	53·97		
Pinjárá	51·2	52·8	4·5	3·3	20·4	21·3	32·	61·1	72·4	79·8	72·8	42·		
Tái	53·24	52·6	.....	2·26	28·98	31·66	32·	53·49	66·58	71·54	71·75	53·92		
Malek	45·19	40·41	4·8	0·43	11·44	10·65	19·1	46·16	65·44	59·77	66·25	37·6		
Fakir	46·85	53·64	.....	.....	5·53	12·7	27·5	64·63	64·2	77·41	59·87	57·81		
CHRISTIANS—														
Native Christians	55·49	62·	4·13	7·1	14·99	51·84	50·75	70·19	80·67	88·	83·57	44·54		
ANIMISTICS	44·66	49·35	0·34	0·18	5·36	11·51	21·24	37·68	64·47	81·36	72·27	63·1		

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Subsidiary Table III—C.

Civil Condition by Age for Selected Castes.

Selected Caste, Tribe or Race.	Percentage of each sex Widowed in													
	Total.		0—5.		5—12.		12—15.		15—40.		40 and over.			
	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.		
1	2	3	4	5	6	7	8	9	10	11	12	13		
HINDUS.														
Brahmans, Gujarati	**10·8**	**20·4**	**0·2**	**0·2**	**0·7**	**1·9**	**3·2**	**4·9**	**10·**	**16·9**	**26·6**	**54·1**		
Anávalá	13·61	10·54	4·46	.....	4·45	0·09	1·94	6·91	13·46	10·76	17·59	44·36		
Audich	8·73	21·93	.....	0·37	0·23	1·87	5·13	7·35	7·2	17·89	23·85	56·97		
Jámbu	8·55	4·78	.....	.....	.....	.....	.....	.....	1·86	1·23	36·	22·68		
Khedáwál	10·81	10·39	.....	.....	.....	1·34	3·12	0·4	8·44	6·38	29·94	31·28		
Mewádá	10·29	23·88	.....	.....	0·42	1·45	0·65	5·67	10·	21·32	29·45	63·11		
Modh	11·14	21·77	.....	.....	0·16	0·44	2·14	2·81	7·67	19·18	32·7	56·71		
Nágar	10·54	26·41	.....	0·58	0·48	3·87	0·56	5·95	9·24	24·	25·88	57·87		
Sárasvat	14·37	23·9	.....	0·14	0·55	2·98	3·86	7·92	14·81	21·37	30·	56·61		
Tapodhan	9·18	20·69	.....	.....	0·26	5·	1·	2·83	7·82	16·3	26·	58·15		
Tragálá	10·91	21·13	.....	.....	0·6	1·14	3·34	3·	19·61	12·58	28·6	60·27		
Brahmans, Maharastra	**10·2**	**26·5**	**0·9**	**1·1**	**2·**	**1·5**	**4·9**	**1·6**	**5·4**	**17·6**	**29·2**	**71·8**		
Deshastha	10·18	33·48	.....	.....	.....	.....	.....	3·65	2·27	27·67	39·	72·41		
Kokanastha	7·6	26·73	4·84	6·29	5·	4·45	13·33	0·91	4·22	9·79	12·75	91·31		
Kshatriyas.														
(a) *Writer Class*	*13·1*	*19·6*	.....	*1·4*	*0·4*	*4·4*	*2·8*	*5·*	*11·*	*18·2*	*28·5*	*43·9*		
Chándra Seniya—														
Káyastha Prabhu	10·96	21·24	.....	.....	.....	*2·*	.....	2·34	8·16	20·99	26·63	46·47		
(b) *Warrior Class*	*10·7*	*23·5*	*1·*	*0·9*	*1·6*	*1·8*	*5·2*	*6·4*	*11·4*	*27·6*	*25·2*	*59·7*		
Girásia	8·56	26·71	.....	.....	.....	1·22	2·61	7·1	9·48	26·46	22·53	68·51		
Káthi	12·81	11·98	.....	.....	3·1	2·18	29·	5·96	12·63	14·57	18·63	26·57		
Maráthá	7·15	27·79	1·26	2·18	2·81	2·17	4·99	5·96	6·23	15·53	20·35	75·58		
Rajput	10·9	23·42	0·88	0·82	1·43	1·8	3·5	5·89	12·	24·16	25·8	56·34		
Vágher	14·66	12·74	.....	.....	.....	.....	.....	.....	27·15	23·19	30·14	39·18		

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Subsidiary Table III—C.

Civil condition by Age for selected Castes, &c.—(contd.)

Selected Caste, Tribe or Race.	Percentage of each sex Widowed in													
	Total.		0—5.		5—12.		12—15.		15—40.		40 and over.			
	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.		
1	2	3	4	5	6	7	8	9	10	11	12	13		
Kshatriyas—*contd.*														
(c) *Trading Class*...	18·5	16·9	.....	2.	0·5	1·7	1·5	3·4	18·2	15·2	31·9	43·		
Lohaná...	17·78	14·11	.....	.....	0·66	0·79	0·61	2·21	18·88	11·62	27·55	42·12		
Vanias	**11·4**	**22·3**	.....	.....	**0·4**	**1·5**	**1·4**	**3·1**	**10·3**	**20·2**	**27·3**	**57·1**		
Disáwal	11·56	24·73	.....	.....	.....	1·38	1·17	5·14	9·85	22·67	30·	57·39		
Kapol	11·12	21·29	.....	.....	.....	.....	.....	16·67	7·89	16·46	20·61	49·		
Khadáyatá	11·95	20·22	.....	.....	.....	0·53	.....	0·99	9·37	14·79	40·14	62·69		
Lád	9·39	22·32	.....	.....	.....	0·94	0·94	1·04	6·9	18·91	25·96	57·4		
Modh	9·	20·77	.....	.....	.....	3·57	0·6	.....	8·17	20·74	19·1	56·67		
Nágar	12·76	28·67	.....	.....	1·69	3·15	1·16	5·23	9·91	23·49	30·1	65·9		
Shrimali	10·16	20·84	.....	.....	0·68	1·87	1·78	3·5	10·46	16·7	20·45	56·67		
Soni	14 1	21·2	.....	.....	0·1	0·1	0·1	4·6	15·8	25·9	30·4	49·2		
Kunbi	**8·**	**20·7**	**0·4**	**0·6**	**0·7**	**1·5**	**4·**	**6·4**	**7·6**	**15·8**	**22·8**	**59·2**		
Anjaná	8·61	21·71	.....	.....	1·61	1·71	2·69	4·6	8·1	20·13	24·41	60·21		
Kadvá	9·	18·53	.....	0·48	0·76	1·66	2·79	6·7	9·69	13·5	24·12	60·18		
Káradiá	11·1	23·7	.....	.....	.....	.....	.....	.....	12·1	32·9	22·8	37·		
Lewá	6·	23·	0·82	0·85	0·53	1·23	5·25	4·84	5·17	16·36	20·	62·61		
Miscellaneous Castes	**11·7**	**20·5**	**0·3**	**0·2**	**2·**	**2·6**	**4·3**	**5·5**	**13·1**	**19·2**	**26·5**	**52·8**		
Ábir (Gujaráti)	17·27	17·69	.....	.....	.....	.....	1·78	.....	12·54	18·45	62·5	58·19		
Bhávsár (Gujaráti)	12·3	22·2	.....	0·7	0·6	2·3	5·4	12·4	11·	19·	31·3	52·3		
Bhoi (Kahár)	12·	22·	0·4	.....	6·5	7·3	3·6	9·	14·	25·1	33·	61·9		
Chárun...	11·7	13·1	0·6	.....	3·8	2·9	.....	8·2	13·5	11·7	27·7	42·3		

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Subsidiary Table III—C.

Civil condition by Age for selected Castes—(contd.)

Selected Caste, Tribe or Race.	Percentage of each sex Widowed in													
	Total.		0—5.		5—12.		12—15.		15—40.		40 and over.			
	Male.	Female.	Male.	Female.	Male	Female.	Male.	Female.	Male.	Female.	Male.	Female.		
1	2	3	4	5	6	7	8	9	10	11	12	13		
Miscellaneous Castes—*contd.*														
Darzi (Gujaráti)	10·3	20·8	.....	.....	1·4	2·3	5·2	5·5	11·9	17·9	26·9	54·7		
Gláuchi	9·34	21·72	.....	0·35	1·1	1.55	3.51	6.	7.26	19·26	28.23	53.82		
Gola	10.4	22·1	.....	.....	3·1	3·2	6·4	17·9	10·6	17·3	26.4	61.9		
Hajám (Gujaráti)	14·1	21·2	0·2	0·3	1·9	4.	4·6	3·5	15·1	20·1	34.7	60.4		
Kachhia	11·2	19·5	.....	.....	1.	3.6	5.	6.3	11.	19.	27.3	50.2		
Khátri (Vánza)	8·4	18.3	.....	.....	1.	.....	.....	.....	6·4	10.2	25.	52.1		
Kumbhár (Gujaráti)	10·9	21.	1·2	0·4	2·2	2·4	4.1	4·8	12·6	18.1	25.8	60.1		
Lohár (Gujaráti)	10.4	21·1	0·1	0·1	1·3	1·8	4·7	4·5	14·4	21·5	20.	51.8		
Máchhi...	8.	21·3	0·4	0·2	0·4	2·1	0·3	6·3	11.	18·4	19.9	52.1		
Máli	10.4	20.7	.....	.....	.....	.....	1·4	4.	10·5	18.1	28.6	56.9		
Mochi	11·9	20·3	0.2	.....	1·8	0·7	1.4	1.	15·7	17.1	26.8	59.2		
Rabári	13.6	20.5	0·3	0.6	5.2	4·1	6·4	5·3	17·3	21.5	21.6	40.4		
Sathvárá	8.	21·6	.....	.....	1·7	4.	0·4	9.	10·9	19·9	17.2	60.		
Soni	13.8	22·1	.....	.....	1·2	1·3	2·3	6·8	15·5	25.7	28.4	50.5		
Sutár (Gujaráti)	11·27	19·8	0·28	0·27	0·96	1.97	4·76	7.63	12.	18.9	26.13	48.54		
Religious Mendicants	12·2	21·2	0·2	0·2	0·4	1·2	1·6	3·2	12·8	19·9	25·4	58·1		
Báwá	17·1	24·9	.....	.....	0·2	.....	1·2	4·	22·	25.8	35.4	71.3		
Gosáin	9·3	20·5	0·5	0·5	0·9	3.1	0·9	1·7	9·	16.1	20.3	57.9		
Sádhu	10·5	19·5	.....	.....	.....	.....	4.3	6·2	8.1	19.5	22.1	47.6		
Wandering and Low-profession Class.	10·7	18·5	0·2	0·2	1·8	2·6	5.1	6·6	12·5	19·3	26·5	51·9		
Ráwalia	10·6	19·6	0·4	0·2	3·4	2·5	5·5	6·	12·2	18·5	23.3	53.4		
Wághri	10·7	18·8	0.1	0.2	0.6	2·8	5·1	7·4	12·7	20.8	28.9	51.5		

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Subsidiary Table III—C.

Civil condition by Age for selected Castes—(contd.)

Selected Caste, Tribe or Race.	Percentage of each sex Widowed in															
	Total.		0—5.		5—12.		12—15.		15—40.		40 and over.					
	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.				
1	2	3	4	5	6	7	8	9	10	11	12	13				
Criminal Class	**10·2**	**21·9**	**0·4**	**0·2**	**0·7**	**0·9**	**4·6**	**6·1**	**12·8**	**20·4**	**21·5**	**58·5**				
Bária ...	13·43	25·22	0·35	0·46	1·46	1·27	7·22	3·38	15·18	24·63	23·22	59·				
Koli ...	9·77	21·57	0·47	0·16	0·6	0·83	4·45	7·	12·72	20·	20·48	59·				
Talávia ...	9·3	17·	0·1	0·3	0·2	0·6	0·5	**2·7**	6·2	13·9	31·8	45·6				
Unclean Castes	**8·8**	**18·2**	**0·3**	**0·3**	**1·2**	**1·9**	**4·1**	**6·1**	**10·2**	**16·9**	**23·7**	**55·**				
Bhangi ...	10·	18·99	0·1	0·27	2·5	3·13	6·	8·22	11·89	19·	27·1	58·96				
Dhed ...	8·3	17·97	0·38	0·3	0·9	1·44	4·5	5·35	9·54	16·	22·25	54·6				
Garoda ...	6·6	17·5	.....	1·7	0·7	3·6	1·9	4·7	5·6	14·5	22·7	59·6				
Khálpá (Chamár)	8·4	17·5	.....	0·3	1·4	2·1	2·6	7·	10·5	17·9	22·7	52·9				
Senva ...	10·4	19·3	.....	.....	2·	2·3	2·3	9·5	13·4	21·2	28·3	56·7				
JAINS																
Oswál ...	11·41	23·	.....	0·75	0·41	.....	0·79	1·	11·23	22·	26·53	57·19				
Porwád ...	**9·3**	26·58	.....	0·8	1·28	0·4	1·24	1·75	8·27	22·75	22·3	60·22				
Shrimáli ...	10·	25·	0·55	0·6	3·36	1·44	5·	1·33	8·42	21·76	24·12	60·62				
ZOROASTRIANS																
Parsi ...	5·71	19·	.....	.....	0·1	.....	.....	1·	3·8	9·	18·84	51·72				
MUSALMANS																
Saiyad ...	9·1	23·65	.....	.....	.....	0·14	1·78	.....	11·6	18·45	21·79	59·78				
Shaikh ...	8·69	23·72	1·2	.....	0·43	1·	3·2	4·43	8·45	16·38	22·	65·3				
Pathán ...	10·5	21·1	0·31	... ..	1·49	.....	1·	1·95	10·13	19·4	33·2	54·4				
Meman ...	18·8	22·4	.....	0·45	0·12	0·29	7·	8·2	17·67	18·2	42·37	56·18				

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Subsidiary Table III—C.

Civil condition by Age for selected Castes—(concld.)

Selected Caste, Tribe or Race.	Percentage of each sex Widowed in											
	Total.		0—5.		5—12.		12—15.		15—40.		40 and over.	
	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.	Male.	Female.
1	2	3	4	5	6	7	8	9	10	11	12	13
Musalmans—*contd.*												
Vahorá	9·73	15·61	.....	0·87	0·62	1·21	1·84	5·95	8·39	12·76	24·	39·44
Melesalám	7·72	21·5	4·17	1·92	3·2	1·4	1·1	2·73	6·98	23·59	20·26	50·35
Momna	8·23	16·2	.....	0·59	1·	1·	2·	2·	6·19	11·21	26·62	54·
Ghánchi	17·7	17·32	.....	2·6	0·44	2·15	2·41	2·	20·43	17·	35·12	45·75
Pinjára	9·2	19·4	.....	.....	4·5	.....	2·2	3·3	8·6	15·	23·5	58·
Tái	14·35	18·97	.....	.....	2·33	2·51	12·	11·5	17·57	19·31	22·16	43·55
Malek	7·43	27·27	.....	.....	0·62	0·79	8·2	6·73	10·7	19·85	11·63	62·3
Fakir	12·22	18·29	.....	.....	2·	0·93	6·25	0·82	10·99	18·2	31·98	42·19
CHRISTIANS.												
Native Christians	7·25	15·	1·11	1·69	2·	3·17	5·	2·89	8·9	10·1	15·95	53·51
ANIMISTICS	8·	10·92	.....	.....	.....	.....	0·39	0·56	8·3	10·44	25·62	36·51

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Subsidiary Table IV.

Proportion of Sexes in selected Castes.

Selected Caste, Tribe or Race.	Number of Females per thousand Males.					
	At all ages.	0—5	5—12	12—15	15—40	40 and over.
1	2	3	4	5	6	7
HINDU.						
Brahman Gujarati	**947**	**1,103**	**998**	**836**	**944**	**929**
Anávalá	873	1,327	1,304	1,549	915	357
Audich	987	1,056	926	774	1,003	1,084
Jámbu	1,007	1,368	1,147	837	1,091	865
Khedáwál	857	777	763	973	823	942
Mewádá	964	1,226	865	697	981	1,073
Modh	913	1,174	980	822	861	948
Nágar	1,030	1,106	975	947	1,033	1,068
Sárasvat	907	1,024	808	805	872	1,065
Tapodhan	943	1,046	905	908	950	940
Tragálá	1,157	1,000	1,039	1,108	1,184	1,288
Brahman Maharastra	**833**	**1,214**	**811**	**482**	**814**	**895**
Deshastha	772	1,217	760	270	662	1,008
Kokanasth	977	1,153	685	617	1,200	862
Kshatriya.						
(*a*) *Writer Class*	*852*	*1,295*	*1,075*	*710*	*864*	*715*
Chandraseniya Káyasth Prabhu	880	1,212	1,099	699	882	794
(*b*) *Warrior Class*	*908*	*899*	*880*	*744*	*873*	*1,125*
Girásiá	961	1,056	870	880	951	1,117
Káthi	935	1,099	474	1,346	922	627
Marátha	890	635	574	507	903	1,586
Rajput	922	955	925	784	885	1,058
Vágher	906	859	1,298	726	625	1,000
(*c*) *Trading Class*	*941*	*1,183*	*1,446*	*1,370*	*944*	*658*
Lohánd	934	1,195	1,662	1,509	908	637
Vania	**921**	**1,402**	**999**	**801**	**870**	**887**
Disáwál	960	1,185	1,065	742	894	1,050
Kapol	901	2,262	994	300	1,086	622
Khadáyatá	832	975	818	543	857	912
Lád	923	1,650	1,025	673	836	970
Modh	911	1,141	1,172	1,270	851	612
Nágar	956	1,047	1,076	884	921	962
Shrimáli	896	1,783	904	893	823	836
Soni	931	1,719	941	687	882	876
Kunbi	**911**	**1,019**	**772**	**788**	**872**	**1,185**
Ánjaná	980	1,317	966	921	852	1,193
Kadavá	967	994	972	947	910	1,109
Káradiá	996	655	1,868	221	950	1,021
Lewá	842	1,022	520	529	855	1,318

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Subsidiary Table IV.

Proportion of Sexes in selected Castes—(contd).

Selected Caste, Tribe or Race.	Number of Females per thousand Males.					
	At all ages.	0—5	5—12	12—15	15—40	40 and over.
1	2	3	4	5	6	7
Miscellaneous Castes...	**972**	**1,070**	**917**	**902**	**932**	**1,096**
Ahir (Gujaráti)	914	913	904	586	1,067	705
Bhávsár (Gujaráti)	973	1,010	950	954	920	1,085
Bhoi (Káhár)	874	1,098	803	757	834	1,040
Chárun	875	1,000	1,165	645	849	738
Darzi (Gujaráti)	1,054	1,063	835	862	1,082	1,361
Ghánchi	920	1,038	884	840	832	1,126
Golá	1,038	1,413	912	631	1,025	1,281
Hajám (Gujaráti)	979	1,053	1,053	960	943	984
Káchhiá	143	1,117	984	1,705	753	1,029
Khatri (Vánzá)	1,006	1,340	1,160	970	782	1,351
Kumbhár (Gujaráti)	965	1,160	851	820	918	1,251
Lohár (Gujaráti)	1,060	1,157	960	874	1,072	1,181
Máchhi	1,090	1,039	735	777	1,159	1,526
Máli	974	1,160	1,107	893	829	1,261
Mochi	921	913	967	786	814	1,296
Rabári	940	883	857	927	946	1,014
Sathavárá	995	1,010	713	862	1,120	1,063
Soni	964	1,282	1,382	844	799	1,000
Sutár (Gujaráti)	954	1,042	901	790	969	1,001
Religious Mendicants	**626**	**1,059**	**693**	**657**	**583**	**569**
Báwá	763	1,679	656	681	742	756
Gosáin	691	865	809	729	650	650
Sádhu	447	874	551	549	426	347
Wandering and Low Profession Class	**927**	**928**	**926**	**857**	**909**	**954**
Rávaliá	921	900	884	788	1,002	871
Wághri	902	935	947	920	827	1,013
Criminal Class...	**921**	**957**	**911**	**728**	**901**	**1,026**
Báriá	934	1,046	1,005	1,218	893	852
Koli	918	936	905	649	902	1,062
Talávia	946	1,059	819	801	903	1,115
Unclean Castes	**986**	**960**	**939**	**1,022**	**945**	**1,153**
Bhangi	997	1,065	880	1,028	965	1,212
Dhed	996	895	952	1,124	964	1,152
Garodá	1,095	1,270	1,025	1,114	1,107	1,048
Khálpá (Chamár)	945	1,037	965	808	877	1,144
Senavá	911	1,035	811	844	912	1,045
JAIN.						
Oswál	788	754	851	810	787	770
Porwád	1,034	1,279	1,005	946	906	1,281
Shrimáli	960	1,174	956	2,153	873	1,142

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Subsidiary Table IV.

Proportion of Sexes in selected Castes—(concld).

Selected Caste, Tribe or Race.	Number of Females per thousand Males.					
	At all ages.	0—5	5—12	12—15	15—40	40 and over.
1	2	3	4	5	6	7
ZOROASTRIAN.						
Parsi	1,265	967	969	883	1,351	1,673
MUSALMAN.						
Saiyad	982	1,231	782	604	884	1,572
Shaikh	919	734	907	754	922	1,075
Pathán	897	831	746	642	907	1,208
Meman	950	794	895	683	1,073	877
Vohorá	1,067	1,579	1,040	1,237	938	1,133
Molesalám	956	892	1,032	1,011	799	1,262
Momaná	950	1,015	932	789	954	979
Ghánchi	942	947	1,422	892	879	850
Pinjárá	950	799	912	497	1,046	1,073
Tái	1,144	1,066	1,481	1,376	1,048	1,094
Malek	937	711	624	945	876	1,608
Fakir	838	1,159	837	769	715	1,099
CHRISTIAN.						
Native Christians... ...	821	972	773	614	798	987
ANIMISTIC.						
Animistic	971	1,109	1,007	820	927	1,003

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Subsidiary Table VI.

Occupation by Selected Castes, Tribes or Races.

Caste, tribe or race by selected occupation.	Percentage of actual workers following traditional occupation.	Percentage of actual workers following other occupation.																	
		I Administration.	II Defence.	IV Provision and care of animals.	V Agriculture.	VI Personal household and sanitary services.	IX Buildings.	X Vehicles and vessels.	XII Textile, fabrics and dress.	XIII Metals and precious stones.	XV Wood, cane and leaves, &c.	XVI Drugs, gums, dyes, &c.	XVIII Commerce.	XIX Transport and Storage.	XX Learned and Artistic professions.	XXIV Independent.	Others.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18
1 MILITARY AND DOMINANTS—																	
Girásiá	4·24	3·39	0·85	3·	77·43	3·6	.....	.....	.....	.....	.....	.....	0·11	1·11	6·68	1·69	4·
Kathi	7·99	6·	1·9	0·26	51·35	3·67	.....	.....	4·78	.....	0·85	.....	1·97·	.....	1·9	5·7	21·63
Maráthá	40·46	22·35	18·11	.....	9·5	13·54	1·	.....	0·6	.....	1·34	.....	1·2	1·86	3·85	6·62	19·
Vágher	8·17	2·63	5·34	.....	69·	3·	.....	.....	0·58	.....	0·19	.....	.....	.....	.....	0·77	18·31
2a CULTIVATORS—																	
Kunbi Kadavá	91·39	0·64	.....	0·21	91·39	1·	.....	.....	.....	.....	.....	0·2	0·72	.....	.....	1·98	3·64
Kunbi Lewá	81·1	1·18	.....	4·43	81·1	1·62	.....	.....	0·62	.....	0·18	.....	0·64	0·12	0·85	0·24	8·93
Máli (Gujaráti)	48·87	1·39	... ...	0 18	48·87	10·77	.....	.....	.....	0·81	3·85	.....	.....	0·12	0·12	3·67	30·15
Koli	64·23	3·88	0·13	0·77	64·23	2·75	0·24	.....	.....	.....	0·18	.....	1·33	0·19	2·35	1·15	23·42
2b CATTLE-BREEDERS AND GRAZIERS—																	
Rabári	48·33	.....	0·21	48·33	33·7	2·18	.....	.....	4·	.....	.....	.....	0·25	0·11	0·53	0·73	10·86
3 PRIESTS—																	
Brahman Anávalá	4·13	18·55	.....	.....	73·2	1·68	.....	.....	.....	.....	.....	.....	.....	.....	4·13	.....	0·36
,, Audich	3·53	13·17	20·66	2·	2·	4·46	5·11	.....	2·5	3·	3·81	.....	0·26	3·21	3 53	23·93	12·15
,, Khedáwál	12·83	9·32	1·	0·12	33·56	9·14	.....	.....	0·3	.....	0·11	.....	14·43	0·3	12·88	11·7	7·
,, Mevádá	23·55	3·31	0·33	6·21	25·95	17·9	.....	.....	.....	.....	0·42	.....	5·46	1·2	23·55	8·49	7·99
,, Modh	25·44	7·	1·49	2·19	25·63	8·34	.....	.....	2·19	.....	3·65	.....	4·71	0·38	25·44	7·63	11·28
,, Nágar	22·32	13·35	0·47	.....	27·18	16·69	.....	.....	0·96	.....	.....	0 15	7·71	.....	22·32	4·85	6·17
,, Deshastb...	17·72	9·	0·59	.....	39·84	29·79	.....	.....	0·33	.....	.....	.....	0·42	.....	17·72	1·47	1·
,, Kokanasth	13·78	31·76	4·26	.....	4·91	14·	.....	.....	0·56	.....	.....	.....	1·39	0·19	3·98	24·44	4·35
4 DEVOTEES—																	
Gosáin	45·	2·37	0·9	.....	10·	1·95	.....	.....	.....	.....	.....	.....	0·94	.....	45·	25·31	13·37
Sádhu	45·16	0·42	0·33	.....	8·74	2·79	.....	.....	0·19	.....	0·84	.....	.....	.....	45·16	34·	7·39

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Subsidiary Table VI.—*contd.*

Occupation by Selected Castes, Tribes or Races.

Caste, tribe or race by selected occupation.	Percentage of actual workers following tradi-tional occupation.	Percentage of actual workers following other occupation.																	
		I Administration.	II Defence.	IV Provision and care of animals.	V Agriculture.	VI Personal, house-hold and sanitary services.	IX Buildings.	X Vehicles and vessels.	XII Textile, fabrics and dress.	XIII Metals and precious stones.	XV Wood, cane and leaves, &c.	XVI Drugs, Gums, dyes, &c.	XVIII Commerce.	XIX Transport and Storage.	XX Learned and Artistic profes-sions.	XXIV Independ-ent.	Others.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18
5 TEMPLE SERVANTS—																	
Tapodhan	32·41	4·56	0·27	.....	33·41	8·	.....	.....	.....	.....	.....	2·68	3·44	.....	32·41	5·99	9·97
6 GENEOLOGISTS—																	
Sárasvat (Bárot)	10·67	1·78	0·17	.....	55·01	7·92	.....	.....	.....	.....	.....	.....	2·26	0·11	10·67	4·55	17·82
Chárun	2·5	0·38	0·15	22·53	55·63	3·42	.....	.....	.....	.....	.....	.....	0·76	.....	2·5	4·71	9·94
7 WRITERS—																	
Chándraseni Káyasth Prabhu ...	18·75	38·47	4·98	.....	3·93	15·12	.....	.....	0·38	.....	.....	.....	1·	0·67	18·75	11·96	4·69
8 DANCERS AND SINGERS—																	
Tragalá	7·96	0·37	.....	.....	19·03	8·77	.....	.....	.....	.....	.....	.....	0·48	.....	7·96	6·84	56·23
9 and 10 TRADERS AND PEDLARS—																	
Dísáwál	38·76	8·97	.....	.....	4·55	18·17	.....	.....	1·96	0·69	.....	.....	38·76	0·75	1·7	8·4	20·92
Kapol	12·32	10·36	0·68	.....	20·	1·96	.....	.....	.....	3·23	.....	1·17	12·32	1·17	26·21	0·88	31·99
Khadáyatá	36·41	6·46	.....	.....	4·55	.....	.....	.....	3·28	.....	1·	0·95	36·41	3·28	2·54	1·	34·39
Lád	33·83	4·99	0·33	.....	11·14	9·11	.....	.....	5·36	1·35	0·38	1·61	33·83	1·57	2·83	6·74	21·34
Modh	32·92	4·81	0·87	.....	12·19	9·78	.....	.....	2·95	0·99	0·99	.....	32·92	0·68	1·66	8·32	29·35
Nágar	32·97	14·65	.....	.....	12·64	21·13	.....	.....	0·37	0·81	.....	.....	32·97	0·67	1·46	1·89	13·81
Shrimáli	40·	3·54	.....	.....	10·35	21·84	0·36	.....	4·	2·77	.....	.....	40·	0·63	3·38	3·	9·89
Oswál	25·87	1·66	.....	0·22	8·51	6·41	.....	.....	1·	1·87	.....	4·32	25·87	0·14	0·14	0·87	49·49
Porwád	44·94	1·9	.....	.....	7·89	11·76	.....	.....	5·	0·23	.....	.....	44·94	1·	0·92	1·9	24·37
11 CARRIERS—																	
Rávalia	37·78	0·22	.....	2·3	37·78	2·1	.....	.....	3·59	.....	0·51	.....	0·41	0·19	4·1	11·9	36·86

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Subsidiary Table VI.—*concld.*

Occupation by Selected Castes, Tribes or Races.

Caste, tribe or race by selected occupation.	Percentage of actual workers following other occupation.																		
	Percentage of actual workers following traditional occupation.	I Administration.	II Defence.	IV Provision and care of animals.	V Agriculture.	VI Personal, household and sanitary services.	IX Buildings.	X Vehicles and vessels.	XIII Textile, fabrics and dress.	XIII Metals and precious stones.	XV Wood, cane and leaves, &c.	XVI Drugs, gums, dyes, &c.	XVIII Commerce.	XIX Transport and Storage.	XX Learned and artistic professions.	XXIV Independent.	Others.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18
12 GOLDSMITHS—																	
Soni (Gujaráti)	68·5	0·95	.....	.....	6·98	5·9	.....	.....	0·69	68·5	.....	.....	2·76	0·26	0·22	2·24	11·5
13 BARBERS—																	
Hajám	70·14	1·8	0·18	0·49	15·4	70·14	.....	.....	0·39	.....	.....	.....	.....	.....	0·24	0·34	11·
14 BLACKSMITHS—																	
Lohár (Gujaráti)	41·91	0·69	.....	.....	21·	2·92	0·5	.....	.....	41·91	1·68	.....	1·19	.....	0·88	2·	26·95
15 CARPENTERS AND TURNERS—																	
Sutar	53·	0·21	.....	.....	25·24	4·19	14·95	0·88	0·14	.....	39·	0·8	0·28	0·22	0·18	1·37	12·86
16 WEAVERS—																	
Bhávsár (Gujaráti)...	44·12	0·6	.....	.....	10·61	7·45	1·12	.....	32·42	.....	2·86	11·7	8·55	2·89	1·29	2·48	17·93
17 OIL PRESSERS—																	
Ghánchi	73·69	0·15	0·34	0·2	12·67	6·14	.....	.....	0·21	.....	.....	.....	5·87	0·18	.....	0·49	73·69
Máchhi	33·77	2·51	.....	1·66	47·89	2·73	.....	7·54	.....	.....	.....	0·71	0·32	0·78	.....	2·	33·77
18 HUSKERS—																	
Golá	80·71	.....	0·11	0·36	4·54	8·51	.....	.....	0·37	.....	.....	.....	.....	0·15	4·1	0·29	80·71
19 VILLAGE WATCHMEN—																	
Dhed	49·	0·66	.....	0·22	38·54	2·94	0·47	.....	19·31	0·86	1·4	.....	0·38	0·15	0·88	4·43	29·75
Bhangi	66·73	2·13	.....	.....	19·24	38·63	.....	.....	0·35	.....	2·28	.....	.....	0·16	3·21	·5·61	28·11

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Subsidiary Table VII.

Infirmities by Selected Castes, Tribes or Races.

Caste, Tribe or Race.	Percentage of afflicted among			Percentage of Insane among			Percentage of Deaf-mutes among			Percentage of Blind among			Percentage of Lepers among		
	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
HINDUS,															
Brahmans—Gujarátí.															
Anávalá	0·19	0·2	0·16	0·03	0·02	0·04	0·04	0·03	0·04	0·1	0·12	0·08	0·02	0·03	...
Audich...	0·12	0·13	0·1	0·02	0·02	0·01	0·03	0·03	0·03	0·07	0·08	0·06	...	...	...
Jámbu	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Khedáwál	0·49	0·52	0·44	0·03	0·05	...	0·02	0·19	0·22	0·26	0·28	0·22	0·02	...	0·04
Mewádá	0·28	0·26	0·31	0·04	0·04	0·04	0·07	0·07	0·08	0·15	0·15	0·15	0·01	0·02	...
Modh	0·35	0·5	0·2	0·04	0·08	...	0·11	0·12	0·11	0·19	0·28	0·09	0·01	0·02	...
Nágar	0·14	0·24	0·04	0·02	0·02	0·02	0·05	0·1	...	0·06	0·10	0·02	0·01	0·01	...
Sárasvat	0·14	0·16	0·11	0·02	0·02	0·01	0·02	0·04	0·01	0·09	0·09	0·09	...	...	...
Tapodhan	0·1	0·12	0·8	0·02	...	0·04	0·02	0·04	...	0·06	0·08	0·04	0·02	0·05	...
Tragalá	0·28	0·35	0·21	0·05	0·1	...	0·07	0·1	0·04	0·14	0·1	0·17	...	...	...
Brahmans—Maháráshtrá.															
Deshastha	0·13	0·24	0·1	0·05	0·09	...	0·07	0·09	0·01	0·01	0·6	0·06	...	...	...
Kokanastha	0·1	0·13	0·06	0·04	0·07	...	0·03	0·06	...	0·03	...	0·06	...	...	...
Kshatriya.															
(a) Writer Class.															
Chándraseni Káyastha Prabhu	0·04	0·07	...	0·04	0·07	...	...	...	...	...	...	...	...	...	...

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Subsidiary Table VII.

Infirmities by Selected Castes, Tribes or Races.—(contd).

Caste, Tribe or Race.	Percentage of afflicted among			Percentage of Insane among			Percentage of Deaf-mutes among			Percentage of Blind among			Percentage of Lepers among		
	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
(b) Warrior Class.															
Girásiá ...	0·11	0·16	0·05	...	...	...	...	...	...	0·11	0·16	0·05	...	...	...
Káthi ...	0·18	0·23	0·12	...	...	...	0·15	0·23	0·06	0·03	...	0·06	...	...	...
Maráthá ...	0·12	0·14	0·1	...	0·01	...	0·05	0·05	0·04	0·07	0·08	0·06	...	...	...
Rájput ...	0·13	0·12	0·13	0·01	0·01	...	0·03	0·02	0·04	0·08	0·07	0·09	0·01	0·01	...
(c) Trading Class.															
Loháná ...	0·21	0·26	0·14	...	...	...	0·09	0·13	0·04	0·11	0·11	0·1	0·01	0·02	...
Vánias.															
Disáwál ...	0·08	0·08	0·09	...	...	...	0·01	...	0·03	0·07	0·08	0·06	...	...	...
Kapol ...	0·08	...	0·17	...	...	...	...	...	...	0·08	...	0·17	...	...	...
Khadáyatá ...	0·17	0·13	0·15	0·03	0·06	...	...	...	...	0·14	0·13	0·15	...	...	...
Lád ...	0·29	0·29	0·3	0·01	0·02	...	0·07	0·09	0·05	0·2	0·16	0·25	0·01	0·02	...
Modh ...	0·14	0·22	0·06	0·03	0·06	...	...	...	...	0·08	0·11	0·06	0·03	0·05	...
Nágar ...	0·29	0·32	0·25	0·05	0·09	...	0·12	0·09	0·15	0·12	0·14	0·10	...	...	...
Shrimáli ...	0·75	0·64	0·87	0·15	0·09	0·21	0·19	0·14	0·25	0·41	0·41	0·41	...	...	...
Soni ...	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...

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Subsidiary Table VII.

Infirmities by Selected Castes, Tribes or Races—(contd.)

Caste, Tribe or Race.	Percentage of Afflicted among			Percentage of Insane among			Percentage of Deaf-mutes among			Percentage of Blind among			Percentage of Lepers among		
	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
Agricultural Class.															
Anjaná	0·08	0·06	0·1	...	...	...	0·01	0·01	0·01	0·07	0·05	0·09	...	...	...
Kadavá	0·08	0·07	0·08	0·01	0·01	...	0·02	0·02	0·01	0·05	0·04	0·07	...	...	...
Káradiá	0·02	0·03	...	...	...	...	...	...	...	0·02	0·03	...	...	...	...
Lewá	0·11	0·09	0·11	0·01	0·01	...	0·02	0·02	0·01	0·07	0·05	0·1	0·01	0·01	...
Miscellaneous Castes.															
Áhir (Gujaráti)	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Bhávsár	0·13	0·13	0·14	...	...	...	0·05	0·03	0·07	0·08	0·1	0·07	...	...	...
Bhoi (Káhár)	0·08	0·05	0·11	...	...	...	0·08	0·05	0·11	...	...	...	...	...	...
Chárun	0·28	0·22	0·34	...	...	...	0·28	0·22	0·34	...	...	...	...	...	...
Darzi (Gujaráti)	0·19	0·16	0·2	0·01	0·02	...	0·02	0·01	0·03	0·16	0·13	0·17	...	...	...
Ghánchi	0·33	0·43	0·22	0·6	0·01	0·02	0·04	0·05	0·03	0·18	0·2	0·15	0·05	0·08	0·02
Golá	0·44	0·55	0·35	0·1	0·15	0·04	0·19	0·18	0·21	0·15	0·22	0·1	...	...	...
Hajám (Gujaráti)	0·17	0·18	0·17	0·02	0·01	0·02	0·03	0·03	0·03	0·12	0·13	0·12	...	0·01	...
Káchhiá	0·02	0·02	0·03	...	...	...	0·01	...	0·03	0·01	0·02	...	...	...	...
Khatri (Vánzá)	0·11	0·13	0·09	0·02	0·04	...	...	...	...	0·09	0·09	0·09	...	...	...
Kumbhár (Gujaráti)	0·2	0·15	0·22	0·02	0·03	0·01	0·04	0·04	0·03	0·12	0·06	0·17	0·02	0·02	0·01
Lohár (Do.)	0·17	0·2	0·13	0·01	0·02	0·01	0·07	0·08	0·05	0·08	0·1	0·06	0·01	...	0·01
Máchhi	0·13	0·18	0·07	0·04	0·05	0·02	0·04	0·05	0·03	0·05	0·08	0·02	...	...	...
Máli	0·18	0·3	0·06	...	...	...	0·09	0·18	...	0·09	0·12	0·06	...	...	...

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Subsidiary Table VII.

Infirmities by Selected Castes, Tribes or Races—(contd.)

Caste, Tribe or Race.	Percentage of Afflicted among			Percentage of Insane among			Percentage of Deaf-mutes among			Percentage of Blind among			Percentage of Lepers among		
	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
Miscellaneous Castes—concld.															
Mochi	0·14	0·13	0·14	0·04	0·07	...	0·01	...	0·02	0·08	0·04	0·12	0·01	0·02	...
Rabári	0·17	0·12	0·22	0·01	0·01	0·01	0·02	0·03	0·02	0·13	0·07	0·19	0·01	0·01	...
Sathavárá	0·15	0·08	0·22	0·02	0·04	...	0·02	...	0·04	0·11	0·04	0·18	...	...	...
Soni	0·33	0·32	0·34	0·02	0·04	...	0·23	0·24	0·21	0·08	0·14	0·13	...	...	...
Suthár	0·15	0·19	0·12	...	...	...	0·05	0·07	0·04	0·1	0·12	0·08	...	...	...
Religious Mendicants.															
Bává	0·27	0·22	0·33	...	...	...	...	...	...	0·27	0·22	0·33	...	...	...
Gosáin...	0·17	0·18	0·16	0·02	0·03	...	0·1	0·09	0·12	...	...	...	0·05	0·06	0·04
Sádhu	0·32	0·37	0·24	...	...	...	0·07	0·11	...	0·23	0·22	0·24	0·02	0·04	...
Wandering and Low-profession Castes.															
Rávaliá	0·1	0·08	0·11	0·01	0·01	0·01	0·02	0·01	0·03	0·07	0·06	0·08	...	...	...
Wághri	0·05	0·03	0·08	...	...	...	0·03	0·03	0·03	0·02	...	0·05	...	...	...
Criminal Class.															
Bárá	0·06	0·06	0·05	...	...	...	0·01	0·01	...	0·04	0·04	0·04	0·01	0·01	0·01
Koli	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Talávia...	0·26	0·41	0·1	0·01	0·02	...	0·2	0·33	0·07	0·03	0·03	0·03	0·02	0·03	...

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Subsidiary Table VII.

Infirmities by Selected Castes, Tribes or Races—(contd.)

Caste, Tribe or Race.	Percentage of afflicted among			Percentage of Insane among			Percentage of Deaf-mutes among			Percentage of Blind among			Percentage of Lepers among		
	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
Unclean Castes.															
Bhangi	0·15	0·14	0·16	0·01	0·02	.....	0·06	0·09	0·02	0·08	0·04	0·12	.....	0·01	.....
Dhed	0·13	0·14	0·13	0·01	0·01	0·01	0·02	0·03	0·02	0·09	0·09	0·09	0·01	0·01	0·01
Garodá	0·22	0·21	0·22	.....	.....	.....	0·03	0·07	.....	0·17	0·14	0·19	0·02	.....	0·03
Khálpá (Chamár)	0·08	0·1	0·06	0·01	0·01	0·01	0·04	0·05	0·03	0·02	0·03	0·01	0·01	0·01	0·01
JAINS.															
Oswál	0·03	0·06	.....	0·03	0·06	.....	.....	.....	.....	.....	.....	.....	.....	.....	.....
Shrimáli	0·07	0·09	0·06	.....	0·01	.....	.....	.....	.....	0·07	0·08	0·06	.....	.....	.....
ZOROASTRIANS.															
Parsi	0·15	0·15	0·14	0·05	0·09	0·02	0·05	0·03	0·06	0·05	0·03	0·06	.....	.....	.....
MUSALMÁNS.															
Saiyad	0·11	0·13	0·08	0·01	0·03	.....	0·03	0·05	.....	0·07	0·05	0·08	.....	.....	.....
Shaikh	0·21	0·18	0·24	0·04	0·03	0·04	0·05	0·06	0·04	0·11	0·08	0·15	0·01	0·01	0·01
Pathán	0·23	0·24	0·23	0·03	.....	0·06	0·06	0·03	0·09	0·11	0·15	0·08	0·03	0·06	.....
Memon	0·13	0·11	0·16	.....	.....	.....	0·03	0·03	0·03	0·1	0·08	0·13	.....	.....	.....

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Subsidiary Table VII.

Infirmities by Selected Castes, Tribes or Races—(concld.)

Caste, Tribe or Race.	Percentage of Afflicted among			Percentage of Insane among			Percentage of Deaf-mutes among			Percentage of Blind among			Percentage of Lepers among		
	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.	Persons.	Males.	Females.
1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16
MUSALMANS—concld.															
Vohorá	0·12	0·16	0·09	0·01	0·01	0·01	0·01	0·02	...	0·1	0·12	0·08	...	0·01	...
Molesalám	0·06	0·08	0·04	.....	...	...	0·03	0·04	0·02	0·02	0·02	0·02	0·01	0·02	...
Momaná	0·11	0·16	0·06	0·02	...	0·03	0·02	0·05	...	0·06	0·09	0·03	0·01	0·02	...
Ghánchi	0·13	0·19	0·05	0·03	0·05	...	0·03	0·05	...	0·07	0·09	0·05	...	...	...
Pinjára	0·19	0·14	0·24	0·05	0·09	...	0·05	...	0·1	0·09	0·05	0·14	...	...	...
Tái	0·21	0·3	0·11	0·06	0·12	...	0·06	0·12	...	0·09	0·06	0·11	...	...	...
Malek	...	...	...	...	...	...	...	...	...	...	...	...	...	...	...
Fakir	0·1	0·12	0·08	0·02	0·04	...	0·04	0·04	0·04	0·02	...	0·04	0·02	0·04	...
CHRISTIANS.															
Native Christians	0·13	0·11	0·15	...	...	...	0·01	0·02	...	0·08	0·02	0·15	0·04	0·07	...
ANIMISTICS.															
Animistics	0·23	0·24	0·2	0·01	0·01	0·01	0·04	0·04	0·03	0·12	0·11	0·12	0·06	0·08	0·04

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CHAPTER IX.

OCCUPATION.

1. Difficulties as regards Occupation Entries; Instructions to Enumerators.
2. Classes, Orders and Sub-Orders.
3. Occupation Statistics by Numbers.
4. General Distribution by Occupation.
5. Percentages of Workers in the Orders and Sub-Orders.
6. Distribution of Agricultural Population by Districts.
7. Distribution of the Industrial Population by Districts.
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9. Distribution of the Professional Population by Districts.
10. Distribution of other Classes.
11. Comparison with the previous Census.
12. Occupation of Females by Orders.

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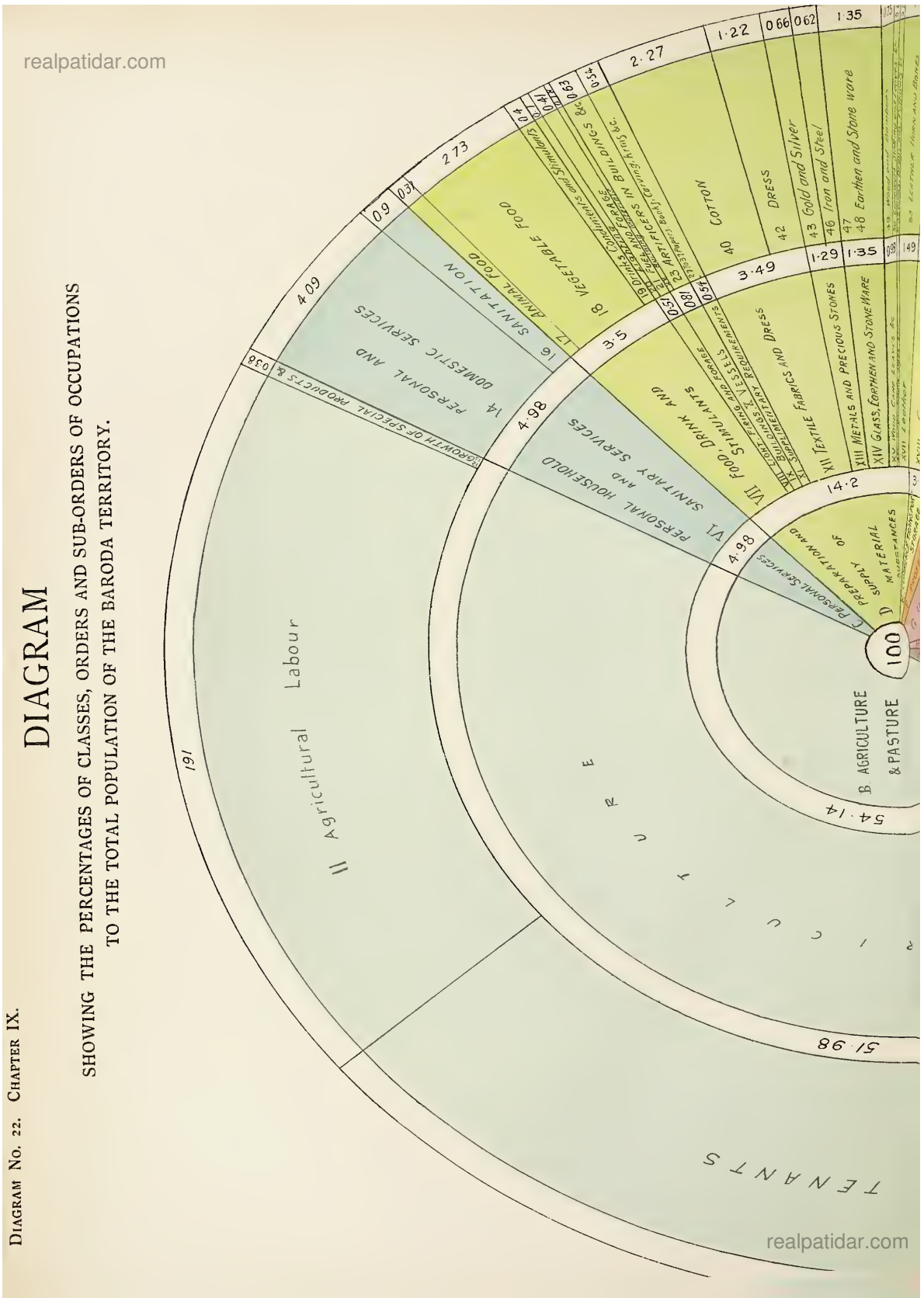
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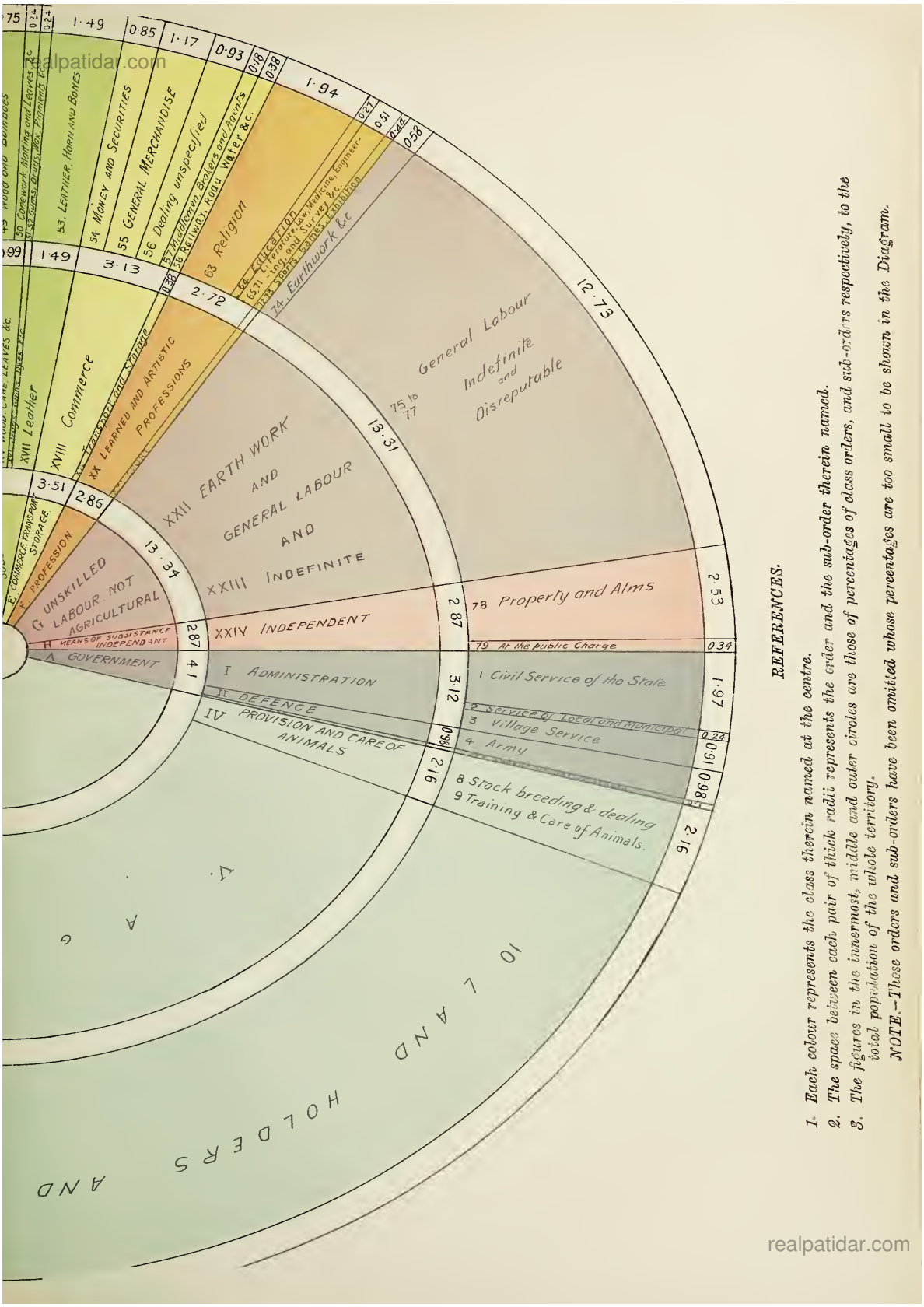
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REFERENCES.

1. *Each colour represents the class therein named at the centre.*
2. *The space between each pair of thick radii represents the order and the sub-order therein named.*
3. *The figures in the innermost, middle and outer circles are those of percentages of class orders, and sub-orders respectively, to the total population of the whole territory.*

NOTE.–These orders and sub-orders have been omitted whose percentages are too small to be shown in the Diagram.

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CHAPTER IX.

OCCUPATION.

1. Difficulties as regards Occupation Entries ; Instructions to Enumerators.

Room for incorrect entries.

1. The present is the last chapter of this Census Report and deals with the subject of the occupations of the people in this *Raj* ; its treatment, it is needless to say, is not an easy task. It is specially liable to inaccuracies arising from confusion of ideas, misunderstanding, and faulty enumeration and tabulation. The enumerated are sure to be indifferent or careless in mentioning the occupations they follow ; sometimes they try to give a higher name to their callings ; the enumerators are as often liable to insert their own interpretation of what they hear ; and those working at the tabulations could hardly be expected to command the requisite patience for comprehending the exact significance of the entry and tabulating it under its proper sub-order or group, out of a confusingly large number of them. In certain cases it is suspected that the sorters have entered on the slips the occupation of a dependent as his actual occupation ; this false entry has thus added not a little to the difficulty of the tabulators and compilers.

The three columns in the schedules.

2. While in the schedule employed at the last Census there was only one column for entering occupations, there are now three columns ; one for entering actual occupations, another for subsidiary occupations and the third for the occupations of the dependents. More facility is thus afforded for a more correct return of occupations. On this point the Census Commissioner remarks :—" In 1891 there was only one column for occupation and the instructions for filling it up in the case of multiple occupations said :—' If a person have two or more occupations enter only the chief one, except when a person owns or cultivates land in addition to another occupation, when both should be entered. ' On the results obtained under this system, Mr. Bourdillon, who was consulted on the subject of the schedule by the Bengal Government in 1899, remarked ' the figures collected in 1891 were lamentably incomplete, as Mr. O'Donnell confesses in paragraph 391 of his report ; but this is rather a question of compilation than of enumeration. I mention it here only because the statistics, if they could be properly recorded, would be of the greatest interest and importance, both *per se* and for purposes of comparison at different times and in different areas.' My own view of the matter was that the failure in 1891 was due to the attempt to put too much into one column. The people whom we have to employ as enumerators are really not capable of carrying out a conditional instruction such as that which I have quoted. If they can be got to enter one fact correctly in one column, that is as much as we can expect. For this reason, and also in view of the practice in some European countries, I introduced a separate column for subsidiary occupation. The immediate object of this column was to secure a more accurate re-

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cord of the cases where agriculture is the subsidiary occupation ; but it was clear from the first that by recording subsidiary occupations generally, we should gather a mass of facts which might be combined in an indefinite number of forms. * * * In writing on this subject in Chapter IV of his report, Mr. Baines remarked :—' It will be seen from the rules that only one class of such cases has been recognised, namely, where the second means of livelihood is connected with the land. This is in India by far the most prevalent form of such pluralism ; the next to it is, perhaps, money-lending, which is practised to a greater or less extent by most men of substance, except Musalmans ; and then comes a miscellaneous group of occupations which are associated under the name of the caste which exercises them. Both these last have been lost to us in the Census return, owing to the selection of the main employment only ; and as regards the first of the two, it is very doubtful whether the return would have been anything like complete had it been prescribed, because the inquisitiveness about subsidiary sources of income would possibly have raised suspicions connected with taxation, from which, as it was, the proceedings were fortunately free. The omission of the second is undoubtedly to be deplored.' "

The history of the addition of an extra column for the dependents can be traced to 1881. In this year it was ordered that " only such persons are to be shown in this column as actually do work contributing to the family income." In addition to this, in the schedules, the word ' dependent ' (nisbat) was added in the occupation column for all such as were not actual workers. But as this distinction was not marked in the tabulation for fear of extra work, this information became useless ; and consequently in 1891 Mr. Baines wrote to Government that " the attempt to obtain a complete return of those who actually do work as distinguished from those who are supported by others, in spite of clear instructions to enumerators, notoriously failed ; and the highly important question of the relative strength of the agricultural class, for example, was treated on a different basis in each province. It was accordingly resolved unanimously to propose a return of classes living by each occupation, insisting, that is, upon an entry under this head for every person enumerated, a requirement which can be fulfilled by dint of timely instruction to the enumerators, more easily than that under which those officers had to solve questions about the relative independence of the occupations of the women and children in the household." This led to a fundamental alteration in the occupation entry in 1891. While the Census in 1881 tried to obtain the number of persons male and female actually engaged in occupations with numbers, the Census of 1891 aimed at collecting the numbers supported by each occupation. But the information thus collected having been found to be of little economical value, a change was deemed necessary in the entry of this important branch of inquiry. Looking to the experiences of the past two Censuses, no better plan could have been devised than the breaking up of the single occupation column into three distinct ones, each dealing with a separate and distinct topic. The entries thus obtained have been duly tabulated also. Whether the present plan is a success or otherwise can only be seen from a comparison of the statistics obtained in different provinces, and to a lesser extent by a close scrutiny of the entries obtained in any one province also.

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Instructions to enumerators.

3. But to ensure as correct a return as possible on the three heads, and to avoid the pit-falls of 1881, such as that with regard to the occupation of females or of children, elaborate instructions were issued to the Enumerators and Supervisors :—(Translation).

> "Rule 9—Column 9—(PRINCIPAL OCCUPATION OF ACTUAL WORKERS).—Enter the principal occupation or means of livelihood of all persons who actually do work or carry on business, whether personally or by means of servants, or who live on private property such as house-rent, pension, &c. The column will be blank for dependents ; but for females, children or others having independent income, enter the occupation from which such income is derived."
>
> "Rule 10—Column 10—(SUBSIDIARY OCCUPATION OF ACTUAL WORKERS).—Enter here any other occupation which actual workers pursue in addition to their principal occupations. If they have no additional occupation enter in this column the word "none." The column will be blank for dependents."
>
> "Rule 11—Column 11—(MEANS OF SUBSISTENCE OF DEPENDENTS).—For children, women and others who do not work or carry on business either personally or by means of servants, or who own no private property, enter the principal occupation of the head of the family or of the person who supports them. The column will be blank for actual workers ; but women and children who work at any occupation of whatever kind must have the occupation entered in this column, whether they earn wages or not."

From the recital of these rules it will appear that they were sufficiently clear to ensure a correct return of actual workers and dependents. In addition to these, the following supplementary instructions were issued as being found necessary for clearing certain difficulties :—(Translation).

> Column 9.—(1) Persons who get their livelihood from actual workers are to be looked upon as dependents, *e. g.*, children, females &c. ; but a *gumasta* of a merchant, or a cook or a sepoy are not to be considered dependents; because they maintain themselves by actual work. Similarly, those who may be obtaining their livelihood from charity are also not to be entered as dependents. Such persons should be considered as actual workers according to the nature of the work they do. (2) The term service is very common, therefore the nature of the service rendered should be shown. Thus when a person returns service as his occupation, you should show what particular kind of the following service it is :—(*a*) Government service (1) Service of this State, (2) Service of the British Government, (3) Service of other Native States ; (*b*) Local or Municipal service ; (*c*) Railway service ; (*d*) Village service ; (*e*) Service of private individuals. After showing any of these five kinds, you should show the branch in which he serves, his rank as well as the nature of his work. With respect to (*e*) you should show whose and what service he is doing. (3) In case of traders show the nature of the goods each is selling.

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(4) If agricultural labour is returned, you should show it ; but labour other than that, is used in a very general sense ; therefore you should show the distinct nature of the labour done ; and distinguish between earth-workers, labourers in mines, stating the substance mined, such as coal, stone, gold &c ; and those operating in mills or factories, stating the kind of mill or factory. (5) When occupation of writing is returned, you should show the exact nature of the work done. (6) In case of mercantile business, the nature of the merchant's dealings must be shown. (7) If a person himself makes the articles he sells, he should be shown as both maker and dealer of those articles. (8) In the case of persons who live on alms, the exact nature of their calling should be shown, that is whether he is a religious mendicant or a vagrant, or otherwise depends on others for subsistence. (9) Show pensioners as either Civil or Military. (10). In case of gumastaship, you should show the profession of the master whose clerk he is, and the nature of the work done by him. (11) Show persons who live on the rent of lands or buildings in towns as land-lords ; but mortgagees are not to be so entered as said in (12). (12) Show persons who live on money lent at interest or on stocks, bonds, or other securities, as capitalists. (13) In the case of agriculture, distinguish (*a*) Rent receivers, (*b*) Actual cultivators, (*c*) Field labourers, separating those who work by the day from those who work by the job, (*d*) Gardeners and growers of special products such as betel, pepper, cardamoms, or betel-leaves, &c., separately. (14) If a man cannot show which of the two occupations he is following, is his principal one and which is his subsidiary one, that on which he spends the most time should be returned as his principal, and the other his subsidiary occupation. (15) If a man has several subsidiary occupations enter only that on which he spends the most time. (16) In the case of a joint-family, several members of which earn money, enter the principal occupation of the eldest. (17) Domestic servants are not to be classed as dependents but actual workers."

2. CLASSES, ORDERS AND SUB-ORDERS.

Classification of occupations.

4. I give below a list of the classes, orders and sub-orders of the various occupations that have been grouped at this Census, by the Census Commissioner, in order to make the matter of this chapter intelligible, and to show to the general reader how all the occupations are grouped under certain heads as sub-orders.

Classification of Occupations and Means of Livelihood (General).

Class.	Order.	Sub-Order.
A.—Government	I.—Administration	1. Civil Service of the State.
		2. Service of Local and Municipal Bodies.
		3. Village Service.
	II.—Defence	4. Army.
		5. Navy and Marine.
	III.—Service of Native and Foreign States.	6. Civil Officers.
		7. Military Officers.

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Classification of Occupations and Means of Livelihood (General)—contd.

Class.	Order.	Sub-Order.	
B.—Pasture and Agriculture.	IV.—Provision and Care of Animals.	8.	Stock Breeding and Dealing.
		9.	Training and Care of Animals.
	V.—Agriculture ...	10.	Landholders and Tenants.
		11.	Agricultural Labour.
		12.	Growth of Special Products.
		13.	Agricultural Training and Supervision, and Forests.
C.—Personal services ...	VI.—Personal, Household and Sanitary Services.	14.	Personal and Domestic Services.
		15.	Non-Domestic Entertainment.
		16.	Sanitation.
D.—Preparation and Supply of Material Substances.	VII.—Food, Drink and Stimulants.	17.	Animal Food.
		18.	Vegetable Food.
		19.	Drinks, Condiments and Stimulants.
	VIII.—Light, Firing and Forage.	20.	Lighting.
		21.	Fuel and Forage.
	IX.—Buildings ...	22.	Building Materials.
		23.	Artificers in Building.
	X.—Vehicles and Vessels	24.	Railway and Tramway Plant.
		25.	Carts, Carriages, etc.
		26.	Ships and Boats.
	XI.—Supplementary Requirements.	27.	Paper.
		28.	Books and Prints.
		29.	Watches, Clocks and Scientific Instruments.
		30.	Carving and Engraving.
		31.	Toys and Curiosities.
		32.	Music and Musical Instruments.
		33.	Bangles, Necklaces, Beads, Sacred Threads, etc.
		34.	Furniture.
		35.	Harness.
		36.	Tools and Machinery.
		37.	Arms and Ammunition.
	XII.—Textile Fabrics and Dress.	38.	Wool and Fur.
		39.	Silk.
		40.	Cotton.
		41.	Jute, Hemp, Flax, Coir, etc.
		42.	Dress.
	XIII.—Metals and Precious Stones.	43.	Gold, Silver and Precious Stones
		44.	Brass, Copper and Bell-Metal.
		45.	Tin, Zinc, Quicksilver and Lead.
		46.	Iron and Steel.
	XIV.—Glass, Earthen and Stoneware.	47.	Glass and Chinaware.
		48.	Earthen and Stoneware.
	XV.—Wood, Cane and Leaves, etc.	49.	Wood and Bamboos.
		50.	Canework, Matting and Leaves etc.
	XVI.—Drugs, Gums, Dyes, etc.	51.	Gum, Wax, Resin and similar Forest produce.
		52.	Drugs, Dyes, Pigments, etc.
	XVII.—Leather ...	53.	Leather, Horn and Bones, etc.
E.—Commerce, Transport, and Storage.	XVIII.—Commerce ...	54.	Money and Securities.
		55.	General Merchandise.
		56.	Dealing unspecified.
		57.	Middlemen, Brokers and Agents.
	XIX.—Transport and Storage.	58.	Railway.
		59.	Road.
		60.	Water.
		61.	Messages.
		62.	Storage and Weighing.

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Classification of Occupations and Means of Livelihood (General)—concld.

Class.	Order.	Sub-Order.
F.—Professions ...	XX.—Learned and Artistic Professions.	63. Religion. 64. Education. 65. Literature. 66. Law. 67. Medicine. 68. Engineering and Survey. 69. Natural Science. 70. Pictorial Art, Sculpture, etc. 71. Music, Acting and Dancing.
	XXI.—Sport	72. Sport. 73. Games and Exhibitions.
G.—Unskilled Labour not Agricultural.	XXII.—Earthwork and General Labour.	74. Earthwork, etc. 75. General Labour.
	XXIII.—Indefinite and Disreputable occupations.	76. Indefinite. 77. Disreputable.
H.—Means of Subsistence Independent of Occupation.	XXIV.—Independent ...	78. Property and Alms. 79. At the Public charge.

Occupations not found in this State.

5. The table given below enumerates those occupations which are mentioned in the groups suggested by the Census Commissioner, but are not returned by the population of this State:—

Occupations found in the Census Commissioner's List, but not in the Baroda Returns.

Number of Occupation in the Census Commissioner's List.	Name of Occupation.	Number of Occupation in the Census Commissioner's List.	Name of Occupation.
1	The Viceroy, the Heads of Local Governments, Administrations and Agencies, and their families.	47	Tea Plantations : Owners and Managers and Superior Staff.
		48	Tea Plantations : Labourers and other Subordinates.
17	Naval Officers.	50	Cardamom and Pepper Growers.
18	Naval Engineers, Warrant Officers, and Seamen.	51	Cocoanut Growers.
19	Naval Administrative Staff.	83	Collectors of Edible Birds' Nests.
41	Cinchona Plantations : Owners, Managers and Superior Staff.	87	Flour Mills : Owners, Managers and Superior Staff.
42	Cinchona Plantations: Labourers and other Subordinates.	89	Oil mills : Owners, Managers and Superior Staff.
43	Coffee Plantations : Owners, Managers and Superior Staff.	91	Rice Mills : Owners, Managers and Superior Staff.
44	Coffee Plantations : Labourers and other Subordinates.	93	Sugar Factories : Owners, Managers and Superior Staff.
45	Indigo Factories : Owners, Managers and Superior Staff.	94	Sugar Factories : Operatives and other Subordinates.

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Occupations found in the Census Commissioner's List but not in the Baroda Returns—contd.

Number of Occupation in the Census Commissioner's List.	Name of Occupation.	Number of Occupation in the Census Commissioner's List.	Name of Occupation.
111	Distilleries : Owners, Managers and Superior Staff.	225	Machinery and Engineering Workshops : Owners, Managers and Superior Staff.
112	Distilleries : Operatives and other Subordinates.	232	Mechanics other than Railway Mechanics.
115	Ice Factories : Owners, Managers and Superior Staff.	234	Sugar Press Makers.
121	Water-works : Managers and Superior Staff.	237	Arsenals : Superior Staff.
122	Water-works : Workmen and other Subordinates.	238	Arsenals : Operatives and other Subordinates.
136	Gas-works : Owners, Managers and Superior Staff.	239	Gun Powder Factories : Managers and Superior Staff.
140	Petroleum Refineries : Owners, Managers and Superior Staff.	240	Gun Powder Factories : Operatives and other Subordinates.
141	Petroleum Refineries: Workmen and other Subordinates.	241	Gun-Carriage Factories : Managers and Superior Staff.
146	Collieries : Owners, Managers and Superior Staff.	247	Sellers of Swords, Spears and other Weapons.
147	Collieries : Miners and other Subordinates.	248	Carpet Weavers.
153	Stone and Marble Works: Owners, Managers and Superior Staff.	249	Shawl Weavers.
159	Thatch Dealers and Thatchers.	255	Silk Filatures : Owners, Managers and Superior Staff.
160	Cement Works : Owners, Managers, and Superior Staff.	257	Silk Mills : Owners, Managers and Superior Staff.
161	Cement Works : Operatives and other Subordinates.	259	Silk-worm Rearers and Cocoon Gatherers.
179	Paper Mills : Owners, Managers and Superior Staff.	269	Tent Factories : Owners, Managers and Superior Staff.
180	Paper Mills : Operatives and other Subordinates.	273	Cotton Carpet and Rug Makers.
218	Furniture Factories : Owners, Managers and Superior Staff.	274	Cotton Carpet and Rug Sellers.
219	Furniture Factories : Operatives and other Subordinates.	282	Tent Sellers.
223	Saddle Cloth Makers, Embroiderers and Sellers.	283	Jute Presses : Owners, Managers and Superior Staff.
		286	Jute Mills : Operatives and other Subordinates.
		287	Rope Works : Owners, Managers and Superior Staff.

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Occupation found in the Census Commissioner's List but not in the Baroda Returns.—concld.

Number of Occupation in the Census Commissioner's List.	Name of Occupation.	Number of Occupation in the Census Commissioner's List.	Name of Occupation.
296	Hosiery Factories : Owners, Managers and Superior Staff.	363	Soap Factories : Owners, Managers and Superior Staff.
297	Hosiery Factories : Operatives and other Subordinates.	364	Soap Factories : Operatives and other Subordinates.
298	Umbrella Factories : Owners, Managers and Superior Staff.	365	Saltpetre Refiners.
299	Umbrella Factories : Operatives and other Subordinates.	366	Saltpetre Sellers.
309	Gold Mines : Owners, Managers and Superior Staff.	370	Borax Refiners.
310	Gold Mines : Operatives and other Subordinates.	371	Borax Sellers.
311	Jade Miners.	373	Antimony Preparers and Sellers.
319	Pearl-divers.	380	Bone Mills : Owners, Managers and Superior Staff.
320	Brass Foundries : Owners, Managers and Superior Staff.	381	Bone Mills : Operatives and Subordinates.
326	Iron Foundries : Owners, Managers and Superior Staff.	382	Brush Factories : Owners, Managers and Superior Staff.
331	Glass Factories : Operatives and other Subordinates.	383	Brush Factories : Operatives and other Subordinates.
334	Pottery Works : Owners, Managers and Superior Staff.	395	Bank Clerks, Cashiers, Bill Collectors, Accountants, etc.
340	Carpentry Works : Owners, Managers and Superior Staff.	403	Auctioneers, Auditors, Actuaries, Notaries Public, etc.
342	Saw Mills : Owners, Managers and Superior Staff.	426	Dockyards : Owners, Managers and Superior Staff.
350	Cutch Factories : Owners, Managers and Superior Staff.	427	Dockyards : Workmen and other Subordinates.
351	Cutch Factories : Operatives and other Subordinates.	430	Pilots.
352	Lac Factories : Owners, Managers and Superior Staff.	437	Telephone : Managers and Superior Staff.
353	Lac Factories : Operatives and other Subordinates.	460	Solicitors and Attorney.
361	Chemical Factories : Owners, Managers and Superior Staff.	462	Kazis.
362	Chemical Factories : Operatives and other Subordinates.	470	Oculists.
		480	Botanists, Naturalists, and Officers of Scientific Institutions.
		481	Metallurgists.
		509	Witches, Wizards, Cow-poisoners, etc.

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There are some of these occupations which, from the very nature of things, do not exist in this State, like cinchona, coffee or tea plantations, or indigo and jute factories, or borax refiners and sellers, as the raw materials are not found here. Arsenals and gun-factories, the Navy, dockyards, and pilots are also unknown; so also attorneys and solicitors, botanists and men of scientific institutions, do not exist. There being no minerals yet discovered, though a geological survey has been made, all occupations connected with gold, iron, and brass and other minerals are naturally non-existent. The occupations for which there is a scope, but which are not followed owing to want of capital, enterprise or State help are flour, rice and oil mills, carpet and shawl weaving, cotton-carpet and rug-making, pottery and carpentry works, bone mills, and soap factories. It is not only from this State that these trades and occupations are absent, but rarely is any one of them found in the whole of Gujarat.

Indigenous occupations.

6. The indigenous occupations still found in this State are carried on, on a very limited scale and in the old traditional methods. They are *Patolan*-making, the pottery of Patan, and the wood enamelling of Sankheda. These are not in a thriving condition. The patolans or silken *sarees* of a peculiar make, which formerly were highly prized by the women-folk are now less sought after and considered unfashionable by the Hindu women, who give preference to the China and European silks. The pottery of Patan is found wanting in finish and durability and is therefore not much in demand. The ware turned out by the Patan potters is glazed by a special process, which is an art secret; but beyond forming articles for the drawing room they have no ordinary use for the people, and, therefore, command no market. Their being extremely cheap and fragile is also against them for mercantile purposes. A few Kumbhár families in Patan turn out this glazed work, which is admired and purchased by European and other visitors, merely as mementos of the place. They are so cheap that a basketful of them could be had for a rupee. In Sankheda, the Kharádis turn out beautiful wood-work with lac and gold dyes, such as bed-steads, vases, bowls, cups, rose-water sprinklers, stools and small tables, cradles and such other ware. But as is the case with the majority of the Indian artists, these workers are lazy to a degree; they do not keep a stock in hand; much less do they try to advertise their wares. When an order is placed in their hands, such a long time is taken in executing it that the charm in the purchase is lost. Thus, these Sankheda lacquer-work makers live in a poor way and their art is unknown and unappreciated. In Dabhoi, there are carpenters who are very skilful in wood-carving as is seen from the elaborate carving one finds in the beautiful façades, pillars and door-posts of houses. But this also does not appear to receive any encouragement now, probably because the people are too poor to pay for these ornamentations. In Visnagar there is a thriving occupation of brass-pot makers. These are held in great estimation and command a good sale.

3. Occupation Statistics by Numbers.

Figures as given in Table XV.

7. We now take a survey of the figures of the different occupations supplied by Imperial Table XV. The first five columns give the class, the order, the sub-order, the group, and the name of the occupation as required by the

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Census Commissioner. The sixth column gives the number of people supported by an occupation; *i. e.* gives the number of actual workers and dependents combined. The seventh and eighth columns give the numbers of actual workers, male and female, respectively, in the whole State; the ninth and the tenth show how many of the actual workers of both sexes carry on agriculture as a subsidiary occupation; and the eleventh column shows the dependents of both sexes on the occupation. The next five columns give the same information as above and in the same order for the Amreli Division; and so on, for the other Divisions and the City.

Numbers of workers and dependents.

Imp. XV.

8. The total population supported by all the occupations is 1,952,692, whereof the number of actual workers of both sexes is 919,906, or about 47 per cent., and the number of dependents of both sexes is 1,032,786, thereby showing that the actual workers are less than the dependents. Of these actual workers, 628,384 or nearly 68 per cent. are males and 291,522 are females. In the Amreli Division, the total population supported is 173,436; out of which the number of actual workers of both sexes is 86,102, and that of the dependents is 87,334, a number slightly in excess of the former. Among the actual workers there are 58,258 males and 27,844 females. In the Kadi Division, the total population supported is 834,744; whereof the number of actual workers of both sexes is 374,248, and that of the dependents is 460,496, a number in excess of the former. Among the actual workers, there are 262,084 males and 112,164 females. In the Navsari Division, the total population supported is 300,441; whereof the number of actual workers of both sexes is 150,371, and that of the dependents is 150,070, a number slightly less than that of the actual workers. Among the actual workers there are 89,913 males and 60,458 females. In the Baroda Division, the total population supported is 540,281; the number of actual workers of both sexes is 259,873 and that of the dependents is 280,408, a number in excess of the former. Among the actual workers there are 180,655 males and 79,218 females. The total population supported in the City is 103,788; the number of actual workers of both sexes is 49,310, and that of the dependents is 54,478, a number in excess of the former. Among the actual workers, there are 37,474 males and only 11,836 females. Summing up, we find that in all the Divisions of the State, except Navsari, the number of dependents is in excess of that of the actual workers; while in the latter the numbers are almost equal; and that in all of them the number of male actual workers is greater than that of the females. So far as the numbers only are concerned, the excess of dependents over actual workers in Amreli, Kadi, Baroda and the City is 1,232, 86,248, 20,535 and 5,168 respectively, and arranging them according to these figures of excess, we find that Amreli stands first or lowest, the City second, Baroda third and Kadi fourth. The real positions according to percentages will be seen later on.

Workers and dependents in the Classes; Administration.

9. Looking to the figures for the classes among which the occupations have been distributed, we find that in Class A.—Government, the total population supported in the whole State is 80,108, whereof the number of actual workers of both sexes is 34,410, including 33,699 males and 711 females, and that of the dependents is 45,698. To this number Amreli contributes 3,998 actual workers (3,943 males and 55 females) and 4,676 dependents; Kadi 9,121 actual workers

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(8,931 males and 190 females) and 12,544 dependents; Navsari 3,981 actual workers (3,884 males and 97 females) and 5,068 dependents; Baroda 6,473 actual workers (6,374 males and 99 females) and 8,450 dependents; and the City contributes 10,837 actual workers (10,567 males and 270 females) and 14,960 dependents. The City which is the Capital of the State, where all the head offices and the regiments are located, and which includes within its limits, for census purposes, the Baroda Cantonment, shows the highest number of actual workers of this class; Kadi being the most extensive of all the Divisions follows it; then comes naturally Baroda. Amreli, though smaller in extent than Navsari, precedes it because it contains two military regiments of Infantry and thus shows a greater number of Government servants. As regards the dependents the same sequence is observed; except that Amreli and Navsari herein interchange places for the same reason for which Amreli shows superiority of numbers in actual workers. The infantry regiments there are recruited mostly from foreigners who generally leave their families behind; thus, in spite of the superiority in actual workers, Amreli is lower in dependents. This order is found in all the Divisions of this State in the numbers each of them returns as supported by Government service. The totals for the City, Kadi, Baroda, Navsari and Amreli are 25,797; 21,665; 14,913; 9,049; 8,674, respectively. The number of actual female workers in this Class requires to be explained. These numbers represent those who are employed in palace service and those women whose names continue in the lists of Asamdars and village-servants in place of their husbands and other relatives, though they may be rendering only nominal service.

Agriculture.

10. Class B relates to Pasture and Agriculture. In this class the total population supported is 1,057,211; whereof the number of actual workers is 479,067 (339,116 males and 139,951 females) and the number of dependents is 578,064. Of these actual workers, 36,297 (25,472 males and 10,825 females) are in Amreli; 200,984 (149,139 males and 51,845 females) in Kadi; 101,087 (59,427 males and 41,660 females) in Navsari; 138,516 (103,219 males and 35,297 females) in Baroda and 2,185 (1,859 males and 326 females) in the City. In this class Kadi naturally comes first, as it is a very extensive level plain, having large areas under cultivation. It is followed immediately by Baroda for the same reason; Navsari and Amreli follow in order; and the City naturally stands last. The number of dependents is made up of the Divisional contributions of 30,216; 274,428; 101,959; 158,812; and 2,649. Herein as well as in the total number of people supported by this Class of occupations, the various Divisions stand in the same order as they do in the case of actual workers.

Personal Service.

11. Class C relates to personal services. In this Class the total number of population supported is 97,152; wherein the number of actual workers is 50,645 (30,742 males and 19,903 females); and 46,507 are dependents. To these numbers of actual workers and dependents, Amreli contributes 3,452 actual workers (2,354 males and 1,098 females) and 3,496 dependents; Kadi contributes 20,997 actual workers (10,354 males and 10,643 females) and 19,580 dependents; Navsari contributes 4,676 actual workers (3,524 males and 1,152 females) and 4,762 dependents; Baroda contributes 16,026 actual workers (10,271 males and

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5,755 females) and 12,936 dependents; and the City contributes 5,511 actual workers (4,256 males and 1,255 females) and 5,753 dependents. From this statement of figures we find that the dependents are about equal to the workers, except in the Baroda Division, where they are three-fourths of the workers, and that in all the Divisions except Kadi, the male workers preponderate over the females.

Preparation and supply of material substances.

12. In class D, preparation and supply of material substances, the total number of population supported is 277,313; wherein the number of actual workers is 126, 946 (89,241 males and 37,705 females) and of dependents is 150,367. The contribution to these by Amreli is 16,920 (11,225 males and 5,695 females) and 18,466, respectively; that by Kadi is 53,394 (38,798 males and 14,596 females) and 63,319 dependents; that by Navsari is 14,914 (9,538 males and 5,376 females) and 18,123; that by Baroda is 27,972 (20,358 males and 7,614 females) and 35,137; and that by the City is 13,746 (9,322 males and 4,424 females) and 15,322, respectively. It will be seen that in this class the dependents are more than the workers in all Divisions; in the whole State the dependents are 25 per cent. more than the workers.

Commerce and Storage.

13. Class E, Commerce and storage, supports 68,437 persons. Among them 46,262 are actual workers including 22,602 males and 3,660 females; and 42,175 are dependents. The female workers are due to a few independent women carrying on business, and chiefly to the widows who invest their own *Pallàn* and other money at interest and thus derive income from that source. There are 2,612 actual workers (2,288 males and 324 females) and 5,390 dependents in Amreli; 14,316 actual workers (12,113 males and 2,203 females) and 21,068 dependents in Kadi; 1,771 actual workers (1,547 males and 224 females) and 4,142 dependents in Navsari; 5,041 actual workers (4,405 males and 636 females) and 7,750 dependents in Baroda and 2,522 actual workers (2,249 males and 273 females) and 3,825 dependents in the City. Kadi seems to have greatly contributed to the number of actual workers in this class.

The Professions.

14. The professions, Class F, support 55,960 people; the actual workers therein being 26,357 and the dependents 29,603. Among the actual workers there are 21,952 males and 4,405 females. The large number of female actual workers appears at first sight not credible; but it is really due to the inclusion of priests and ministers of religion in this class. It is well-known that widows and sometimes other females do perform these functions at the holy shrines and at other places like Dwárká, Siddhapur and Karnáli. Similarly, there are female workers as female mendicants, and inmates of monasteries and convents, astrologers, chroniclers and circumcisors, midwives and nurses, sculptors and singers, fortune-tellers and acrobats. In Amreli there are 3,448 actual workers (2,906 males and 542 females) and 3,505 dependents. In Kadi there are 11,355 actual workers 9,062 males and 2,293 females) and 11,678 dependents; Navsari has 3,028 actual workers (2,704 males and 324 females) and 3,284 dependents. Baroda has 5,496 actual workers (4,511 males and 985 females) and 6,476 dependents; and the City has 3,030 actual workers (2,769 males and 261 females) and 4,660 dependents.

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Unskilled labour, not Agricultural

15. In Class G, unskilled labour not agricultural, the total population supported is 260,556 ; wherein the number of actual workers is 146,686 (71,628 males and 75,058 females) and that of the dependents is 113,870. Both these excesses, *i. e.*, the excess of female over male actual workers and that of the actual workers over dependents are such as are to be expected in this class ; because such labourers are drawn generally from both sexes of the lower and the poorer classes who, in order to get a living, cast aside all sentimental objections and engage themselves in labour in large numbers. In Amreli the number of actual workers is 15,563 (7,461 males and 8,102 females) and that of the dependents is 8,798 ; in Kadi the number of workers is 52,849 (26,376 males and 26,473 females) and that of the dependents is 45,853 ; in Navsari the number of the former is 19,809 (8,594 males and 11,215 females) and that of the latter is 11,996 ; in Baroda the number of the former is 52,543 (26,648 males and 25,895 females), and that of the latter is 43,929 ; and in the City the number of the actual workers is 5,922 (2,549 males and 3,373 females) and that of the dependents is 3,294.

Independent of occupation.

16. In the last Class H, Means of Subsistence independent of occupations, we find the total number so living to be 56,035. In this Class there cannot be actual workers. The number of such persons in the Table is 29,535 and that of their dependents is 26,500. The defect of dependents in this Class is to be expected, because it includes prisoners who can have no dependents while they are in gaol. In this Class there are over 14,000 male mendicants and more than half that number of female mendicants with an equal number of dependents. There are 1,600 prisoners and over 500 pensioners ; and about the same number of lunatics. Amreli has 3,827 of this Class (2,621 males and 1,206 females) and 2,786 dependents ; Kadi 11,232 persons (7,311 males and 3,921 females) and 12,026 dependents; Navsari 1,105 persons (695 males and 410 females) and 736 dependents; Baroda has 7,806 persons independent of work (4,869 males and 2,737 females) and 6,918 dependents ; and the City has 5,565 (3,908 males and 1,657 females) with 4,034 dependents.

4. General Distribution by Occupation.

Percentages of persons supported and workers and dependents in the classes and their divisions.

Sub. I—2, 3.

17. Having discussed the actual figures of the various Classes, we now turn to the proportions borne by the persons supported and actual workers to the total population, the ratios of actual workers and dependents, and their percentages in cities and rural areas. For this purpose we shall refer to Subsidiary Table I. From this Table we find that Class A, Government service, supports 4·1 per cent. of the population ; out of which 1·77 per cent. are actual workers as compared with the total population. Class B, Pasture and agriculture, supports 54·14 per cent. of the population, whereof 24·54 are workers. Class C, Personal services, supports 4·98 per cent., whereof 2·59 per cent. are workers. Class D, Preparation and supply of material substances, supports 14·2 per cent. of the people, whereof 6·32 are workers. Class E, Commerce and storage, supports 3·5 per cent. of the population, whereof 1·34 are actual workers. Class F, Professions, supports 2·86 per cent., whereof 1·33 are workers. 13·34 per cent. depend for their livelihood upon Class G, Unskilled non-agricultural labour ; the

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number of workers therein being 7·52 per cent. 2·87 per cent. of the population have means of subsistence independent of occupation, Class H ; of this number, 1·51 are so independent. Summing up we find that, having regard to the number of persons supported by all the Classes, Class B, Agriculture, supports the largest percentage of the population, over 50 per cent. and Classes F and H the smallest, each going to no more than 2·8 per cent. Class D, those who prepare and supply material substances, and Class G, those who labour as ordinary unskilled labourers, but not in the fields, support almost the same percentages of the population,—14·2 and 13·3. These two, therefore, take up 27·5 per cent., or more than a quarter of the population ; and the three classes—agriculturists, suppliers of material substances, and unskilled labourers—take up 82 per cent. of the population. So only 18 per cent. is maintained by the 5 remaining classes. Of these, 5 per cent. are maintained by personal service, 4 by Government service, 3·5 by commerce, and, as said above, 2·8 each by professions and independent means of livelihood. Commerce and the professions ought to show better figures. Looking to the percentages for actual workers, Class B, Agriculturists, stands first, as they present 25 per cent. workers out of 47 per cent. total workers. Class G, Unskilled labour, comes next with 7·5 per cent. of total workers. Those who prepare and supply material substances come next with 6·3 workers. The percentages of workers for the other classes are very small. There are 2·6 for personal services ; and all the rest are below 2 per cent.; and range between 1·77 for Government service and 1·33 for Professions.

Ratios of actual workers to dependents.
Sub. I—4, 5.

18. The ratios of actual workers and dependents in each Class are given below :— 42·9 workers : 57·1 dependents in A ; 45·32 : 54·68 in B ; 52·13 : 47·87 in C : 45·78 : 54·22 in D ; 38·37 : 61·63 in E ; 47·1 : 52·9 in F ; 56·3 : 43·7 in G ; and 52·7 workers: 47·3 dependents in H. Almost all the occupations require above 40 per cent. of workers for supporting all those who are included in that Class, excepting Commerce and Storage, which has 38 per cent. of workers. Viewed in the light of the persons engaged in any occupation, the largest percentage of actual workers, 56·3, is in G, which requires neither brains nor capital and where women and children also could work, and the smallest in E, Commerce, for the opposite reasons. Class H comes second, as prisoners of all classes and inmates of asylums are not in a position to support dependents. State pensioners may, in some cases, have relations to support ; but, generally, in their old age, they could extend that support to very few only, if at all to any. Class C comes next ; those who have to live by personal service cannot be in a position to support others ; and the women and children also can work as servants to maintain themselves. The professions have 47 workers to 53 dependents ; while the suppliers of material substances have even less workers, 46 per cent. to 54 of dependents ; and the ratio for the agriculturists is the same. Those in Government Service have the still smaller ratio of workers to dependents, 43 to 57. Only those who are qualified can enter the service, and so women and children find no place ; while those in employment are sufficiently well-off to support many dependents.

Percentages of actual workers in the City and Rural areas.
Sub. I.—6,- 7.

19. Columns 6 and 7 of the same Table show the percentages of actual workers in cities and rural areas. In this State there is only one City, the Capital City ; hence these columns show the percentages for the Capital on one side, and for the rest of the State, on the other. It is, therefore, natural that the

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percentages for the City should always be lower than those for the rural areas, owing to the comparatively very small population therein. Thus, the percentages of actual workers in Class B are quite insignificant in the City, 0·46; for the additional reason that persons employed in agriculture and pasturage are rarely to be met with in the City. The percentage of G also, Unskilled labour, though higher than that of B, 4 per cent., is, as compared with the percentages of other classes, very low, for the reason that the City has less demand for such unskilful and untrained workers. All the other occupations but those in A and H bear on an average the same ratio, about 11 per cent. in the City ; Class H, a percentage of over 15, because the Central Jail is located in the City, and also because many persons of independent means, in receipt of State allowances in one form or another, are also to be found there. Class A shows a very high percentage of actual workers in the City, *viz.*, 32 to 68, because the chief seat of Administration is in the City and because the regiments also are in the City. In the head of Defence 76 per pent. are in the City.

Percentages of dependents to actual workers in the City and Rural areas.

20. Columns 8 and 9 denote the percentages of dependents to actual workers in the City and in the districts. From these we find that in all classes, except the last two, G and H, there is an excess of dependents over actual workers in the City, and also in rural areas except in Class C, where the dependents are less than the actual workers. The excess of dependents is 38 per cent. over the actual workers in the City and 30 per cent. in the villages in Class A ; it is 21 per cent. both in the City as well as in villages in Class B ; in Class C it is 4 per cent. in the City ; in Class D it is 11 per cent. in the City and 19 per cent. in villages ; in Class E it is 52 and 62 per cent., respectively, and in F, 54 and 7 per cent. for the two areas, respectively. The dependents in Class C for rural areas are less than the actual workers by 10 per cent., and those in G and H are less by 44 and 28 per cent., respectively, in the City and 21 and 6 per cent. in the rural areas. It will also be noted that the dependents of the occupations of the Classes A, B, C and F show a percentage higher in the City than in rural areas. This may be attributed to the City people following these occupations, as has already been said, to a greater extent, and the absence, as a rule, of their women and children from such works. In the rural areas, on the other hand, such is not the case. On the contrary, the dependents in Classes D, E, G and H, circumstanced as they are, show a smaller percentage in the City than in the rural areas, because in the districts women and children can take part in these occupations, and they are such as are greatly in vogue in the rural areas.

Sub. I.—8,9.

5. Percentages of workers in the Orders and Sub-Orders.

Order I—Administration.

21. From a discussion of the figures and percentages of the actual workers and dependents in the classes, we may now turn to a discussion of the same in the Orders and sub-orders into which the classes are divided. The same Table gives these percentages. Class A, Government, is divided into 3 Orders ; I Administration, II Defence, and III Service of Native and Foreign States. The first two are split up into two sub-divisions, *viz.*, service of the Baroda State and that of the Imperial Government ; because the Cantonment is included in the population of this State. The first sub-order under Order I, Service of the Baroda

Sub. I.

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State, supports in all 37,402 persons, out of whom 15,446 are actual workers, including 15,113 males and 333 females and 21,956 dependents. The percentages of the total number of persons supported and of the actual workers on the total population are, respectively, 1·9 and ·8 ; the ratio of actual workers to dependents is 41 : 59 ; the percentages of actual workers of this class in the City and rural areas are 25 and 75 ; and those of the dependents to workers for the same areas are 199 and 123. Thus about 2 per cent. of the population is supported by State servants; the dependents are 50 per cent. more than the workers and the employés in the City alone are one-fourth of the total number of State servants. The Imperial Government service supports in all 983 persons, among whom 286 are workers (284 males and 2 females) and 697 are dependents. The percentage of the total number of persons supported is naturally very small, being only 5 out of 10,000 ; and the percentage of actual workers is only 0·02 or 2 in 10,000 of the population ; while the ratio of workers to dependents is 29 : 71 ; the percentage of workers being only two-thirds of that in State service.

Village service.

The third sub-order relates to village service, wherein the State supports 17,543 persons, among whom the number of actual workers is 7,648 (7,482 males and 166 females), and that of the dependents is 9,895. The percentages of the total population supported and of the actual workers are 0·89 and 0·39 ; the ratio of workers to dependents is 43·1 to 56·9 ; the percentages of workers in cities and villages are 0·69 and 99·31 ; and those of the dependents to actual workers in the same areas are 128 and 129. Thus 89 persons per 10,000 are supported by village service. The City shows a decided inferiority to the rural areas as regards the actual workers, because the name of this sub-order precludes the possibility of there being many of them in the City. In the first Order, Administration, the total number of persons supported is 59,553, and of the workers is 24,963 (24,377 males and 586 females) ; and that of the dependents is 34,590. The percentages of the total number of persons supported and the actual workers are 3·05 and 1·28 ; the ratio of actual workers to dependents is 41·9 : 58·1 ; the percentages of actual workers in cities and rural areas are 17·1 and 82·9 ; and the ratios of the dependents to actual workers are 188 and 128, for the City and villages, respectively. These figures show that about 312 persons out of 10,000 in this State are maintained by State and Government service ; that 130 of them are workers and 182 dependents; the ratio being that of 42 : 58. Out of every 100 such workers, 18 work in the City and 82 in the districts. The percentage of the dependents to workers being higher in the City than in the districts shows that officers having their homes in the City have to work in the districts, leaving their families behind.

Order II—Defence.

22. In the second Order, Defence, the State army supports 16,596 persons, of whom the actual workers are 7,922 (7,848 males and 74 females) and 8,674 are dependents. The presence of females in this sub-order is due to their serving as menials and partly to the system of registering a widow's name in the place of a deceased *Silledar*. Of this army, the regular branch consists of 4,713 actual workers, including 55 officers and 4,658 sepoys, swárs, &c., and the irregular consists of 1,901 actual workers, including 28 officers and 1,873 men. The percentages of the total number of persons supported by the whole Order

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and of actual workers are ·87 and ·42 ; the ratios of actual workers in the City and the rural areas are 76 and 24 ; and those of the dependents are 99 and 103 in the City and in the rural areas, respectively. The Imperial Government has a body of 260 men, the number of dependents on them being 156, thus making the total number of persons supported 416. The figures of this Order show that 87 people out of 10,000 are supported by the army expenditure ; of these, 41 are workers and 46 are dependents ; the ratio being 48 : 52 per 100. Three-fourths of these actual workers are in the City and only one-fourth in the rural areas. As the dependents are only 99 per cent. of the workers in the City, and 133 per cent. in the districts, it appears that a good number of persons so employed come to the City, leaving their families behind; about 17 per cent. are from the rural areas.

Order III—Service of Native and Foreign States.

23. The third Order relates to Service of Native and Foreign States ; it supports 2,176 persons wherein the actual workers are 874, including 827 males and 47 females, and the dependents are 1,302. The percentages of the total number of persons supported and actual workers are 0·11 and 0·05, *i.e.*, only 11 persons out of 10,000 are maintained by such service, of whom only 5 are workers. Those employed outside having left their families behind, the ratio of dependents in the City is 175 and in the districts it is 147.

Order IV—Provision and care of animals.

24. Class B, Pasture and Agriculture, contains 2 Orders and 6 sub-orders. The first of these Orders supports 42,204 persons, of whom the number of actual workers is 20,388 (16,163 males and 4,225 females) and that of the dependents is 21,816. The percentages of the total population supported and of the actual workers are 2·16 and 1·05 ; the ratio of actual workers to dependents is 48·3 : 51·7, Sub. 1. the percentages of actual workers in the City and rural areas are 1·6 and 98·4, owing to the broad reason that these men can ply their trade in rural areas only and hardly in the cities, and the percentages of dependents in those areas are 118 and 107, respectively. Thus 216 persons out of 10,000 are supported by the occupation of provision and care of animals ; 105 of these are workers ; there being 52 dependents for 48 workers. In the rural areas, which contain 98·6 per cent. of workers, there are 107 dependents to every 100 workers.

Order V—Agriculture.

25. The fifth Order, the most important one, Agriculture, supports so many as 1,014,927 people, of whom the actual workers are 458,679 (322,953 males and 135,726 females) and the dependents are 556,248. The percentages of the total population supported and of the actual workers are 51·98 and 23·49 ; the ratio of actual workers to dependents is 45·2 : 54·8. Of the percentages of actual workers in the City and rural areas the former is naturally far lower than the latter, *viz.*, 0·4 and 99·6 ; and those for the dependents to actual workers for the same are 122 and 121. These figures show that such a high percentage of the population as 52 per cent. is supported solely by agriculture; of these 23·5 per cent. are actual workers and 28·5 are dependents. Of a thousand workers there are only 4 in the City to 996 in the rural areas. The dependents in cities and districts bear the same percentage, 122 to 100 workers. Of the four sub-orders into which this Order is sub-divided, the first, *i.e.*, the landlords and the tenants, supports in all 634,688 people ; the number of actual workers among whom is 264,180, and that of the dependents is:370,508. The percentages of the total

Landlords and Tenants.

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population supported and of the actual workers are 32·5 and 13·53 ; the ratio of actual workers to dependents is 42 : 58 ; the ratios of actual workers in the City and rural areas are 0·33 and 99·67 ; and those for the dependents to actual workers are 131 and 140. These figures show that over 60 per cent. of those supported by agriculture are maintained by landholders and tenants ; less than 40 per cent. being supported by field-labour. The second sub-order, agricultural labourers, supports 372,964 persons, of whom 191,124 (117,631 males and 73,493 females) are actual workers and 181,840 are dependents. The percentages of total population supported and of the actual workers are 19·1 and 9·8 ; the ratio of actual workers to dependents is 52:48 ; the percentages of actual workers in the City and rural areas are 0·26 and 99·74 and those of the dependents to actual workers are 98 and 95. Thus 19 per cent. of the population is supported by field-labour. In this case the dependents are less than the actual workers in the ratio of 48:52. The dependents being less than the workers is rare in any order; and is due in this order to the fact that women and children also go for field-work. The dependents are less than the workers both in the City and in the districts. The third sub-order relates to the growers of special products and supports in all 5,027 persons, of whom the number of actual workers is 2,378 (1,622 males and 756 females), and that of the dependents is 2,649. The fourth sub-order relates to agricultural training and supervision and forests, and supports in all 2,248 persons, of whom the actual workers are 997 including 808 males and 189 females and the dependents are 1,251. The presence of females is due to the fact of their being returned under the occupation (No. 56) of agents and managers of landed estates, and (No. 57) clerks, bailiffs and petty rent-collectors. The entry under the latter head appears to be a mistake; properly speaking, these figures should have gone under (56); because there are some widows who manage estates and vántas and fields on behalf of their infant sons. Some of them, perhaps, should have been classed under (36), rent receivers. Summing up the results of these four sub-orders, we find that the first, landholders and tenants, supports nearly 32 per cent. of the population and agricultural labourers 19 per cent. Growth of special products supports only 0·26 per cent. of the population, thereby showing that the mass of the people have not as yet given up their primary notions and habits of agriculture. Even this percentage owes its existence to the cultivation of poppy, vegetables and betel-leaf In the second sub-order the actual workers naturally exceed the dependents, because the females of this class generally assist their husbands in field-work, in removing the weeds, in cutting the crops when ready, and in also separating the corn from the stalks and husks. Even young girls eight years old are seen doing this sort of work.

Agricultural labourers.

Growers of special products.

Agricultural training and Supervision and Forests.

In Order IV of Class B, there are 329 horse, mule and ass breeders and dealers, supporting 280 dependents; there are 3,428 cattle-breeders and dealers, on whom there are 3,614 dependents. The numbers of herdsmen and shepherds and goat-herds are 6,173 and 6,424, respectively. These two occupations support in all 12,355 and 13,463 persons, respectively. Sheep and goat-breeders and dealers support in all 7,996 persons, of whom there are 2,785 male and 932 female workers and 4,279 dependents. Camel-breeding and dealing is carried on by 92 males and 41 females and supports in all 248 persons. All these various

Animal breeders and dealers.

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classes of persons excepting the horse, mule and ass breeders are mostly drawn from the Áhir, Rabári and Bharwád castes, whose number is, as appears from Imperial Table XIII, large enough to admit of so many persons following their traditional occupations. Elephant catching has 114 workers supporting 285 persons entered in the schedules. This occupation is not in existence in this State. There could not be such a large number of immigrants. It is certain that these men are the Máhuts or Sáthmárs, in the service of this State for driving elephants and for purposes of elephant fights. Pig breeding and dealing supports only 58 persons and is pursued as an occupation by only 20 persons. In the ninth sub-order, there are 38 veterinary surgeons, farriers, &c., supporting 114 persons. Horse and elephant trainers are only 9, supporting only 31 persons. This small number is apparently a mistake and is due to most of them being entered as elephant catchers, as said above. There are only 3 vermin catchers.

Rent receivers and payers.

The tenth sub-order of the V Order, landlords and tenants, is divided into rent receivers, rent payers and cultivators. According to the figures tabulated, the first sub-division supports 78,569 persons ; of whom 24,445 males and 8,055 females are actual workers and 46,069 dependents. 16,266 persons are entered as supporting themselves by rent-paying ; in other words 4,854 males and 1,681 females cultivate fields belonging to others and pay rent for doing the same. So this class supports in all 16,266 persons. The difference in the numbers of rent receivers and payers is very large, and on the wrong side ; that is, the receivers exceed largely the payers. This is unaccountable. That there has been much confusion in the minds of the enumerators in regard to these three sub-divisions is obvious, if a reference is made to the actual figures given in Table XV for the different divisions. In Amreli, 18,055 males and 5,034 females are all put down as rent-receivers, and only 77 males and 8 females as rent payers, and only 149 males as cultivators ; the dependents are assigned only to the rent-receivers and they are so many as 34,861, and not a single one to cultivators. As a contrast, in the Kadi Division, there are only 5,431 persons as rent-receivers, 3,643 as rent-payers and 89,127 as cultivators, with no less than 147,363 dependents on cultivators. No deductions could, therefore, be drawn for each of the sub-divisions separately. This is unfortunate. It appears that the figures for Amreli are wrong, while those of the three larger divisions are, *primá facie*, accurate enough. We can, therefore, discuss safely the total figures only of this sub-order. These show that there are 634,688 persons maintained by the occupation of land holders and tenants, that there are 202,892 male workers and 61,288 female workers, and 370,508 dependents.

Growers of special products.

In the twelfth sub-order, growers of special products, labour in the indigo factories is done by 25 persons to support 85. There are no factories, but in one or two talukas of this *Ráj* indigo is cultivated to a small extent and manufactured as a home industry. Betel-leaf and areca-nut growing supports 241 persons and is resorted to by 75 males and 34 females. It is only the betel-leaf cultivation that supports this small number. Growing of fruits and vegetables supports 2,063 persons and is done by 618 males and 368 females. 2,633 persons support themselves by growing products other than those mentioned above. In the next sub-order we find that ' agentship and management of landed estates'

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is pursued by 84 persons and supports 402 persons. There are 777 clerks, bailiffs, &c., on whom there are 768 dependents. There are 24 Forest Officers supporting 70 persons, and 110 forest rangers, guards, &c., supporting 228 persons.

Order VI—Personal, Household and Sanitary services.

26. Class C, relating to Personal, Household and Sanitary Services, is sub-divided into 3 sub-orders, the last of which, sanitation, is maintained from the general expenses of the State. This whole Order supports 97,152 persons of whom the actual workers are 50,645, including 30,742 males and 19,903 females ; and the dependents are 46,507. The percentages of the total population supported and of the actual workers on total population are 5 and 2·6, the ratio of actual workers to dependents being 52 : 48; out of 100 actual workers in this Order, there are 11 in the City and 89 in the villages ; while the ratios per cent. of dependents to actual workers in the City and villages are respectively 104 and 90. The dependents are thus in excess of the actual workers in the City. The peculiarity in this Order is that the dependents are less than the workers,—the reason of it is given when treating of the whole Class C.

Barbers.

In the fourteenth sub-order of the sixth Order under C, 7,844 males and 1,088 females are returned as actual workers under the occupation of barbers. These female actual workers do not, as a rule, practise the art of shaving, but are doing the other equally necessary service of attending in labour cases. A few are engaged in sweeping the houses of rich folks, and a few more in making torches, which are carried by their lords lighted in processions. They thus contribute in many ways to the income of the family. These actual workers support 19,869 persons.

Cooks and Others.

There are 1,015 male and 392 female cooks, who by their labour support 2,745 persons. There are 57 door-keepers who support 110 persons. Grooms, coachmen and dog-boys muster 769 males and 92 females and support in all 1,689 persons. There are 4,951 males and 7,268 females doing duty as in-door servants, and supporting 21,081 persons. It is to be observed that the women are about 50 per cent. more than the men. 991 are washermen and 67 washerwomen, who support between themselves in all 2,968 persons. 590 males and 735 females are water-carriers, who support in all 2,362 persons. Here also the females are more in numbers than the males. Most of these are Brahmans known as Pánkás, and owe their existence to the religious doctrine prevailing among some of the high caste orthodox Brahmans of using water for drinking fetched by Brahmans alone. There are only 21 male shampooers who support 5 dependents. 8,606 males and 6,330 females carry on miscellaneous and unspecified services and thereby support 28,515 persons.

Non-domestic Entertainment.

In sub-order fifteenth there are 54 males and 14 females who keep hotel and lodging houses, &c., and support 129 persons. They are locally known as Vishiválás. These are often mere eating-rooms. The majority of the population being Hindus, generally poor, and there being so many caste distinctions, hotels as usually understood are not to be found. Rest-house, serai &c. owners and managers, number 71 persons, of whom the actual workers are 55. There are 4 club secretaries who support in all 7 persons.

Sanitation.

In the next sub-order, there are 150 males and 4 females in the Sanitary Offices of Government, and they support 308 persons. There are 291 Sanitary Inspectors, supporting by that duty 957 persons. Sweepers and scavengers num-

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ber in all 15,624 persons ; but the actual work is done by 5,171 males and 3,206 females, the rest being dependents. 206 males and 70 females work as dust and sweeping contractors and maintain thereby 691 persons. In this sub-order it is to be noted that the actual workers are in excess of the dependents both in the City and in villages.

Order VII—Food, Drink and Stimulants.

27. Class D, Preparation and Supply of Material Substances, is divided into 11 Orders and sub-divided into 37 sub-orders. Of these the first Order relates to food, drink and stimulants and supports 68,402 persons, of whom the actual workers are 30,213, including 20,520 males and 9,693 females, and the dependents are 38,189. The percentages of the total population supported and of the actual workers are 3·5 and 1·55 respectively ; the ratio of actual workers to dependents is 44 : 56 ; the percentages of actual workers in the City and rural areas are 16 and 84 ; and the ratios there of dependents to workers are 103 and 131 respectively. In this Order there are three sub-orders. The first, ' Provision of Animal Food ' supports 7,285 souls or 0·37 per cent. of the total population. The sub-order ' Provision of Vegetable Food' supports 53,351 souls, or 2·73 per cent. of the total population. Thus they are over 7 times those who provide animal food, including ghee. The third sub-order is that of ' Provision of Drink, Condiments and Stimulants.' It supports 7,766 persons, or ·4 per cent. of the population ; 3,009 of these are actual workers, 2,596 males and 413 females. From these figures we see that of these three sub-orders, vegetable food supports the greatest number of people ; because of the fact that a majority of the population of this State is vegetarian. Again if we exclude the number of people returned under the heads (77) cheese-makers and sellers, 18, (78) cow and buffalo keepers and milk and butter sellers, 1,937, and (82) ghee preparers and sellers, 677, from the number of people supported by the provision of animal food and add them on to the other sub-order, as some would wish to do, the difference will be still greater. In the sub-order, Provision of animal food, there are 1,317 butchers (420 actual workers and 897 dependents) ; 1,330 persons live on fishing and fish curing ; among them 322 males and 222 females are actual workers and 786 dependents ; 1,844 persons live by fish curing, the number of actual workers among them being 497 males and 548 females. In the eighteenth sub-order, gram and pulse dealers head the list with 19,341 persons supported thereby ; the actual workers among them being 6,048 males and 1,157 females. Next to them in point of numbers are vegetable and fruit-sellers, &c., 11,216 ; the actual workers being 3,332 males and 2,267 females. The number of the latter is comparatively larger because many Kunbi females do this business independently of their husbands. The oil pressers with 7,368 persons come next ; flour grinding supports 3,776 persons ; the actual workers being 182 males and 2,360 females. The females preponderate over the males in this occupation, because many widows and poor women maintain themselves by grinding flour for the well-to-do people. Oil sellers with 3,570 persons come next to them. Gram-parchers and sweetmeat sellers and makers support less than 1,000 persons ; but still show a sufficiently large number owing to the habits of the people to use these things largely on festive days, as well as when they travel and are unable to procure food otherwise. The number of

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bakers is proportionately very small, *viz.*, 163, because the Hindus do not purchase ready-made bread. Makers of sugar, molasses and *gur* are only 53 males and 10 females. In the Navsari Division, the plantation of the sugarcane is carried on largely, and those who own sufficiently large acres of land (chiefly the Anávalás and the Parsis) press out the sugarcane juice in a sort of revolving mill turned by bullocks. After the juice is boiled, it turns to *gur* (molasses). But this occupation is now falling off on account of the competition of the cheaper qualities of Cawnpore and Sangli. In the sub-order relating to Provision of drink, condiments and stimulants, the largest number of persons supported is 2,675 under (124), grocers and general condiment sellers ; but the number of actual workers is only 911 males and 43 females. Then follows (134) wine and spirit sellers, supporting 1,257 persons ; the actual workers being 364 males and 99 females. Tobacco and snuff-sellers support 1,152 persons, the business being actually done by 401 males and 82 females. These figures show how widely spirituous drinks and tobacco are used by the people. Betel-leaf and areca-nut selling business supports as many as 575 persons. These luxuries are favoured more by the people of Gujarat, because among almost all Hindus it is the fashion to chew a little of them after every meal. It is also the custom to offer these to all visitors ; and certain ceremonial functions are not considered complete without the offer of these things. Aërated waters and sharbat support a very small number of persons ; probably because the people are too poor to afford that luxury and also because the orthodox object to such drinks. The entry under the head of opium factory is due to the State exercising the right of manufacturing opium in its own depôt.

Order VIII—Light, Firing and Forage.

28. Order VIII relates to Light, Firing and Forage, and is sub-divided into sub-orders 20 and 21; the former including the first two occupations and the latter the last to which the Order relates. The whole Order supports in all 9,964 persons, of whom the actual workers are 6,506, including 2,801 males and 3,705 females ; and the dependents are 3,458. The preponderance of female actual workers is due to the inclusion of hay, grass and fodder sellers, and of firewood, charcoal and cow-dung sellers, which occupations are mostly done by females. The percentages of the total population supported and of the actual workers, are 0·51 and 0·33 ; the ratio of actual workers to dependents is 65·29 : 34·71 ; the percentages of actual workers in the City and rural areas are 8 and 92. The ratio of dependents is one of equality with that of the actual workers in the City ; but in the villages it is only one-half and is due to the fact of even young boys and girls, 5 or 6 years old, being told off to collect cow-dung and to sell small bundles of grass and fuel. For this reason, in the last sub-order the ratio of actual workers to dependents is 70 : 30. In sub-order 20, the pressers of vegetable oil are 320, and the sellers thereof are 359, supporting respectively 597 and 944 persons. Petroleum, which is largely used by the people for lighting purposes, supports 358 persons. Hay, grass and fodder selling supports in all 3,982 persons ; the actual work being done by 858 males and 1,908 females ; and firewood, charcoal and cow-dung-selling supports 3,985 persons, a number almost equal to the first ; and the actual work is done by 1,223 males and 1,606 females. In both these, females greatly preponderate. Coal-dealing business is almost unknown in this State.

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Order IX—Building.

29. Order IX relates to buildings and is sub-divided into two sub-orders, *viz.*, (22) relating to building materials and (23) to artificers in buildings. This Order supports 15,729 persons ; because people always must have some shelter to protect them from the variations of weather. Again, the people here are extremely fond of having their own houses, be they of brick, mud or leaves. Even small areas, hardly ample to cover a room in an ordinary house, appear to be sufficient to meet the popular idea of the comfort of a house. Of the persons supported, the actual workers are 7,015 (5,803 males and 1,212 females) and the dependents, 8,714. The percentages of the number of persons supported and of the actual workers are 0·81 and 0·36 ; the ratio of actual workers to dependents is 45 : 55 ; the percentages of actual workers in cities and in rural areas are 21 and 79 ; the dependents are less than the actual workers in the City by 16 per cent. but they are more than the latter by 6 per cent. in villages. In sub-order 22, brick and tile-making supports 1,614 persons, the materials being actually turned out by 484 males and 182 females. These are different from potters (No. 336) which claim the support of 22,458 individuals. In sub-order 23, masons and builders figure prominently, the number of men supported being 10,315. Building contractors are only 207, because private citizens do not, as a rule, make a requisition for their aid in building houses ; which is done by their own ingenuity alone. It is the Government system of getting buildings erected by contracts that has brought this class into being. Thatching supports 1,202 persons. There are 57 painters, plumbers and glaziers supporting in all 229 persons. Stone and marble workers are only 86 and support 189 persons. The number is so small owing to there being hardly any useful stone quarries in this State and to the houses being generally built of bricks.

Order X—Vehicles and vessels.

30. Order X, vehicles and vessels, supports only 1,938 persons, of whom the actual workers are 565 males and 17 females and the dependents are 1,354. The percentages of the population supported and of the actual workers are 0·11 and 0·04 ; the ratio of actual workers to dependents is 32·68 and the percentages of actual workers and dependents in the city and rural areas are 4 and 96. There are no tram cars in this State ; the railway factory figures are very small ; and so also are the figures for the makers, sellers and painters of coaches and carriages. The third sub-order (26), ships and boats, supports proportionately a larger number of persons than the previous two sub-orders, because, navigable rivers like the Narmadá, Tapti and Mahi flow through some parts of this State and there are small creeks and the sea-board near Dwárká, Beyt, Kodinár and Billimorá where native boats are built for short distances. Hence under (175), shipwrights and boat builders, there are 468 actual workers supporting 1,543 persons ; there are 38 sail-makers who support 111 persons ; ship and boat painting supports 186 persons, but the actual work is done by only 43 persons. There are 33 dealers in marine stores ; they on their part support 96 persons.

Order XI—Supplementary requirements.

31. The eleventh Order, dealing with supplementary requirements, is sub-divided into eleven sub-orders. This Order supports 8,416 persons of whom the actual workers are 4,024 (males 2,474 and females 1,550) and the dependents are 4,392. The percentages of the people supported and of the actual workers are 0·43 and 0·2 ; the rates of actual workers to dependents is 48·52 ; the

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percentages of actual workers and dependents in the City and rural areas are 23 and 77 ; the excess of dependents over actual workers is 45 per cent. in the City and only 2 per cent. in villages. This Order consists of many occupations that exist not for their usefulness, but because they supply the wants of luxury. It includes, however, bangles which are not considered as a luxury but a necessity, on account of the religious ordinance that married females should never remain without their *chudis, i.e.* bracelets, on their arms. But as the initial expenses of these *chudis* are greater than those for bangles people have taken to the latter. There are 10 paper-makers and sellers who support 44 persons; and 74 stationers supporting 107 persons. There are 21 owners of printing presses supporting by that occupation 39 persons and employing 173 operatives who, in their turn, maintain thereby 404 persons. Hand-press proprietors, lithographers and printers number 25 persons and support 26 persons. Book-binding supports 110 persons on the actual work of 61 persons. There are 10 book-sellers on whom there are 6 dependents ; newspaper proprietors there are only 3, one male and 2 females ; but this appears to be an inaccurate return since there are three local newspapers in the City and one in Navsari. Print and picture-selling supports 72 persons, but is actually dealt out by 33 males. There are 27 watch and clock-makers supporting 71 persons. These are not makers of new things but only repairers. There are 6 persons who deal in photographic apparatus. This occupation supports 10 persons. 5 persons are supported by occupation (193), other scientific instrument makers, sellers and menders ; of these, the actual workers are only 2. In sub-order 30, the principal workers are turners and lacquerers numbering 87 males and 4 females ; their dependents number 160. These persons are by caste Kharádis, a sub-division of Sutars (carpenters) and are found in almost all the Divisions ; but the work turned out at Sankhedá in the City, and at Dhári and Dabhoi is of a superior quality ; the best being, as said before, the Sankhedá work. There are 11 wood and ebony carvers and 22 ivory carvers. The numbers of other occupations being very small need not be mentioned in detail. In the sub-order of toys and curiosities, 39 males and 26 females make and sell toys, kites and cages, by which they support in all 107 persons. Hukká business is carried on by 13 persons having 26 dependents. There are 10 males and 12 females *papier-mache* workers and the total number of persons supported is 59. Curiosities support 73 persons, out of whom 15 males and 30 females carry on the actual business. Kite-making and selling business supports a comparatively larger class of persons, because kite-flying is indulged in largely by almost all classes of people, after the monsoon is over and specially on the Makar-Sankráti day. On this day people are seen flying kites from verandahs, roads, house tops and terraces. Crowds of boys and young men are seen running about with large bamboo poles to catch a falling kite and enjoy the luxury of flying it gratis. *Papier-mache* here means only the cheap flowers, garlands, plants and other pretty objects made out of coloured paper largely by Musalmans. There are 46 musical instrument-makers and 10 sellers ; they support 102 and 20 persons, respectively. Baroda State is famous for its *Sitárs* and *Táwus*, both of them being stringed native musical instruments ; and hence such a large number of makers in this class. In sub-order 33, the largest contributors to the numbers

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supported and employed are the makers and sellers of spangles, lingams and sacred threads, with the number of supported 1,390, and that of the workers, 66 males and 788 females ; it thus indicates that the females take to this work more largely, owing to its being an indoor work. Navsari contributes such a large number as 773 females, who are mostly Parsis. The Parsis wind round their waist the sacred thread which is woven in a special manner by the wives of Mobeds ; no others can do it. After them come flower garland-makers and sellers. They are 339 males and 223 females. This occupation supports in all 924 persons. These people are generally known as Mális and Málans and are seen selling flowers, garlands and bouquets in the evenings at their shops or in the streets. Flowers, beyond being required for use or decoration in houses, are also required in worship and as presents to friends, visitors and guests. Rosary-makers and sellers support 668 and 296 persons ; the work being actually done by 270 and 118 persons. The Vaishnavas and the Swami Náráyans think it an act of impiety to go without a necklace of Tulsi bead ; and consider it incumbent upon them to count the beads of a rosary while repeating the names of Shri Krishna ; to drop a bead at every name. Bangles of glass and also of materials other than wood, are in much demand in the whole of Gujarat ; glass bangles are made by 109 persons and sold by 212 persons ; whereas the other bangles are made by 235 persons and sold by 22 persons. The glass bangles locally made are not so fine and good-looking as foreign ones which are imported very largely. Hence the sellers preponderate so much over the makers. The bangle trade supports 1,487 persons. Furniture-making supports 45 persons and is carried on by 12 persons ; but its selling supports 352 persons, of whom the actual sellers are 112. Many of the latter are importers of furniture made in foreign countries. Harness-making supports only 28 persons and so does not appear to be a thriving business at all ; though hides and shoe-makers are found in very large numbers. This may be due to want of capital and skill. The thirty-sixth sub-order, plough and agricultural implement-makers, supports a good number of persons. Knife and tool-grinders come next to them with 166 actual workers ; because the scythes of cultivators, the razors of barbers, and other tools require constant grinding. Knife and tool-making supports 185 persons and is done by 41 males and 17 females ; their sale is conducted by 13 males and supports 27 persons. Weaving of cotton cloth as a hand industry is carried on in most of the towns and villages in this State and so has become the occasion of returning 17 persons as actually making and selling looms and loom-combs. In the last sub-order 118 persons are supported by the work of 37 males and 25 females, in making ammunition, gunpowder and fireworks, and 275 are supported in the sale thereof by 94 males and 25 females. All these are firework makers and sellers and have nothing to do with ammunition and gunpowder-making or selling. Twenty-five persons make swords, spears, &c., and support 30 persons.

Order XII—Textile Fabrics and Dress

32. The twelfth Order, dealing with textile fabrics and dress, has 5 sub-orders. The population supported is 68,213 ; of whom 33,410 persons (21,902 males and 11,508 females) are actual workers, and 34,803 persons are dependents. The percentages of the total population supported and of the actual workers are 3·49 and 1·71 ; the ratio of workers to dependents is 49 : 51 ; the percentages of

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workers in the City and towns are 9 and 91 ; and the ratios for the dependents are on equality with those of the actual workers in the City as well as in the District. Cotton supports the largest number and is naturally immediately followed by dress, while silk and wool support the least numbers. The remaining sub-order, on account of rope-making being included in it, supports a population larger than the two last sub-orders do. In the first of these sub-orders, 38—wool and fur, felt and pashm-making supports 66 persons and is actually done by 17 persons. There are 21 males and 19 females who are actually occupied with blankets, woollen cloth and yarn, furs, feathers and natural wool. The joint labour of these supports 63 persons. Wool-carding is carried on by 96 males and 72 females and is the means of supporting 406 persons. Only one female dyes wool and supports 3 persons. These workers in wool are probably the Bharwáds who, from the wool of the sheep they breed and tend, prepare blankets and rough clothing. Dealing in woollen goods, fur and feathers supports 105 persons and is practised by 32 males and 33 females. In sub-order 39, silk, silk-carding, spinning, weaving and making of silk braid and thread support 95 persons, of whom the actual workers are 47 males and 19 females ; the selling of the same supports 199 persons, of whom 64 males and 32 females are actual workers. Silk-dyeing occupies 64 males and 14 females and supports in all 146 persons. The next sub-order, 40, 'cotton' is a very important one ; it supports such a large number as 43,332 souls, of whom 13,837 males and 7,356 females are actual workers. On the whole population, the percentage of persons supported is 2·2 and of actual workers 1. Of these numbers the largest, as will be seen further on, fall under the heading of hand industry in cotton. There are 69 males and 21 females who are owners and managers of cotton ginning, cleaning and pressing mills and who support 238 persons ; and there are 293 males and 468 females who are operatives therein supporting 933 persons. In the cotton spinning, weaving and other mills, the owners, managers and superior staff are 29 males and 5 females, supporting 56 persons ; and operatives and other subordinates are 712 males and 422 females supporting 2,394 persons. Nine thousand three hundred and forty-one males and 4,744 females carry on the business of cotton weaving as a hand industry and support a population of 29,284 souls. One hundred and twenty-nine males and 134 females spin and size cotton and support 427 persons. There are 1,105 males and 725 females who are either cotton cleaners, pressers or ginners ; this industry supports 3,244 persons. Two hundred and sixty-seven males and 146 females are calenderers, fullers and printers and support 818 persons. Cotton dyeing supports 2,588 persons, but is actually done by 822 males and 310 females. Cotton, yarn and thread-selling supports 158 persons, but is worked by 65 males and 5 females. There are 912 males and 333 females who are tape-makers, and 95 males and 33 females who are tape-sellers ; they support 2,933 and 243 persons, respectively. Tent-making supports 16 persons, and is done by 10 men only. In sub-order (41), 31 persons support themselves by dealing in raw fibres on the actual work of 16 males and 8 females. Rope, sacking and net-making, as well as their selling supports 1,050 and 566 persons, respectively; the actual workers in the former being 259 males and 317 females and in the latter being 93 males and 143 females. Fibre matting and bag-making

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as also their selling supports 368 and 53 persons, respectively; the actual workers in the first being 151 males and 65 females and in the second 27 males only. In sub-order (42), relating to dress, clothing agencies support in all 1,485 persons ; 21 as managers and superior staff and 1,464 as operatives and workmen. Among the former 6 males and 2 females are workers, and among the latter, 501 males and 257 females. Umbrella-selling supports 26 persons but the business is carried on by 10 men only. There are 37 males and 353 females actually working as embroiderers and lace and muslin-makers; they support in all 434 persons. This industry is largely patronised by females. 252 males and 114 females are either hat, cap, and turban-makers or sellers ; the presence of females in this branch of industry and in the preceding one is worth noting. This industry supports 835 persons. Dealing in piece-goods supports 5,369 persons, of whom the actual workers are 1,808 males and 160 females. 36 males and 20 females make shoes of materials other than leather and support by their labour 100 persons. There are 4,511 males and 2,512 females actually working either as tailors, milliners, dress-makers, or darners and they support thereby 13,433 persons. This is also a large industry.

Order XIII—Metals and precious stones.

33. The thirteenth Order relates to metals and precious stones. It is sub-divided into four sub-orders, *viz* :—(43) gold, silver and precious stones, (44) brass, copper and bell-metal, (45) tin, zinc, quicksilver and lead, and (46) iron and steel. The total number of persons supported in this Order is 25,029, or 1·28 per cent. of the total population of the State ; 0·49 per cent. (8,552 males and 1,035 females) are actual workers; the rest, 15,442, being dependents. Nearly more than half the number, or 12,893 persons are maintained in the first sub-order, which thus carries a percentage of 0·66 ; of these, 0·25 per cent. are actual workers, 4,411 males and 417 females. The next sub-order worth noting is (46), Iron and steel, which supports 9,596 souls. More female actual workers are of course to be found working in iron and steel than in gold, 513. Out of every 100 persons, 38 on an average actually carry on the work, while the remaining 62 are dependents. Of the actual workers 15 per cent. are employed in the City and 85 per cent. in towns and villages. The dependents exceed the actual workers by 69 per cent. in the City and 59 per cent. in the districts. It will thus be seen that working in gold, silver and precious stones supports the largest number and is quite in keeping with the habits of the people. The gentler sex, whatever their worldly or social position, must have an ornament or two for the adornment of their body. Some ornaments have come to be regarded as symbolical of a married life and hence females will not do without them. Again, the majority of the people being idolatrous, they are always in need of one ornament or another for the images of their gods. These notions are, therefore, responsible for such a large number of workers in gold and silver, or of persons belonging to the Soni or gold-smith castes. Next to them are iron and steel workers. Brass, copper and bell-metal workers, or the Kansárás, come after them ; because the Kansárás flourish in towns and cities only, whereas workers in iron and steel are in demand even in villages. Tin and zinc workers stand at the bottom of this Order since their occupation is such as can flourish only in larger towns. Goldsmith's dust washers are 142 males and 82 females and support a popu-

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lation of 365 persons. They are known as Dhuldhoyas (dust-washers). There are 50 males and 11 females engaged in gold and silver wire-drawing and they support 114 persons. Gold thread-making and selling supports 258 persons and is done by 118 males and 22 females. 84 males and 6 females ply business as *zaripuránáh válás*. These people purchase old and faded gold and silver thread laces or brocades by daily street-crying and in exchange either give money, pearls or other trinkets. Their dealings are generally with females and they are thus able to successfully carry on a brisk trade. These 90 actual workers support a population of 224 people. There are 591 males and 53 females working in gold and silver and supporting 1,727 persons. Gold and silver sellers are 173 males and 8 females and number in all 534 persons. The assaying of these metals occupies 121 males and supports 379 persons. Both these classes of persons are locally known as the *Chokshis*. These people buy ready-made ornaments of gold and silver from the needy, and if they find it risky or unprofitable to sell them in the shape bought, they melt them and sell the resulting precious metal. Engraving in gold and silver supports 251 persons and is done by 68 males. There are 53 males and 4 females working as jewel silters ; this occupation supports 146 persons. 35 males and 1 female deal in gold, silver and precious stones, and support 104 persons. 101 males and 3 females deal in pearls and support 378 persons. There are 8 males working as *Pronigaras, i. e.*, stringers of pearls ; the total number of people supported by the occupation is 14.

In the 44th sub-order, 154 males and 17 females work in brass, copper and bell-metal and support 399 persons ; 19 males and 2 females cast and sell brass images and support 43 persons ; 60 males and 35 females sell second-hand brass and copper utensils and thereby support 211 persons. There are 316 males and 29 females who sell brass, copper and bell-metal vessels and support 921 persons. There are 2,940 males and 496 females working in iron and hardware ; they support 8,747 persons ; selling thereof occupies 304 males and 17 females and supports 849 persons.

Order XIV.—Glass, earthen and stone-ware.

34. The fourteenth Order is sub-divided into 2 sub-orders,—(47) glass and Chinaware and (48) earthen and stoneware. This order supports 26,284 persons, of whom the actual workers are 8,872 males and 3,837 females, total 12,709, and the dependents are 13,575. Of these, the first supports 119 persons, of whom the actual workers are 40 males and 12 females, total 52, and the dependents are 67; and the second sub-order alone supports 26,165 persons of whom the actual workers are 8,832 males and 3,825 females, total 12,657, and the dependents are 13,508. The percentages of the total population supported and of the actual workers are 1·35 and 0·65, both for the order and the second sub-order; the ratio of actual workers to dependents is 48 : 52. In the other sub-order, potters support 22,458 persons ; the work is done by 7,599 male and 3,287 female Kumbhars. These people are found to exist in almost all villages, because a majority of people use clay vessels for keeping and fetching water, for cooking and for dishes at meals. 897 males and 318 females sell pottery-ware and support 2,595 persons. Grindstone and mill-stone making and mending supports 327 persons and is done by 120 males and 56 females ; their selling supports 603 persons.

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Order XV—Wood, Cane and Leaves, &c.

35. The fifteenth Order, wood, cane, leaves, &c., is sub-divided into 2 sub-orders,—(49) wood and bamboo and (50) cane-work, matting and leaves, &c. This order supports 19,364 persons, or 1 per cent. of the population of whom a little less than half the number are actual workers (6,915 males and 1,715 females) total 8,630 ; the dependents are 10,734 persons. Three-fourths of the number are supported by wood and bamboos, 14,663 persons; three-fourths of these again, 11,159, are carpenters, of whom one-third are actual workers. The second sub-order supports 4,701 persons, of whom the actual workers are 1,513 males and 1,190 females, total 2,703 ; and the dependents are 1,998. The percentages of the total population supported and of the actual workers in this Order are 0·99 and 0·44. To these percentages of 0·99 and 0·44, wood and bamboo-work contributes 0·75 and 0·3, and cane-work contributes 0·24 and 0·14, respectively. 3,897 males and 312 females actually work as carpenters and support 11,159 persons. 103 males and 5 females deal in timber and bamboos and support 319 persons. 36 males and 5 females deal in old timber and support 102 persons. 800 hundred males and 130 females work as wood-cutters and sawyers and support 1,823 persons. The second sub-order is such as employs women and children who work almost equally with men. 954 males and 883 females work as baskets, mats, fans, brooms, &c. makers and sellers, and support 3,285 persons. 332 and 229 females make and sell combs and tooth-sticks and support 1,002 persons. Tooth-sticks are made by cutting small branches of babul trees generally lopping off the thorns and leaves on them and tying up bundles of small sticks. Leaf-plate making and selling supports 408 persons and occupies 225 males and 78 females. This business flourishes because in all the caste dinners of the Hindus, food is invariably served in leaf-plates and leaf-cups. These are made generally of Palash, Vad or Mahuda leaves, at home.

Order XVI—Drugs, Gums, Dyes, &c.

36. The sixteenth Order is sub-divided into two sub-orders, (51) gums, wax, resins and similar forest produce, and (52) drugs, dyes, pigments &c. ; it supports 4,621 persons, of whom 1,426 males and 443 females, total 1,869, are actual workers and 2,752 are dependents. The first of its two sub-orders supports 346 and the second 4,275 persons, of whom 1,280 males and 419 females, total 1,699, are actual workers and 2,576 are dependents. The percentages of the total population supported and of the actual workers are 0·24 and 0·11.

In the sub-order (51), gums, wax, resins and similar forest produce, 15 males and 6 females, in all 21 persons, maintain themselves. The Animistics or forest tribes follow these occupations, when they are free from the field work. 93 males and 7 females prepare catechu and support 202 persons ; they are known as Káthodiás. 28 males and 11 females sell it and support thereby 98 persons. Two males only are returned as collecting and selling wax, honey, &c., and supporting 9 persons. This appears to be evidently an under-statement, because we see many persons selling honey in its season in the City alone ; it is probably due to the sellers following some other occupations and selling honey in addition. The next sub-order, dye works, occupies 93 males and 35 females as owners or superior staff therein and maintains

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285 persons ; and 143 males and 45 females act as operatives and support 468 persons. 29 males and 3 females work as chemists and druggists and support 142 persons ; 10 males sell soap and support 34 persons. 7 males work and deal in madder, saffron, and logwood and support 18 persons. 12 males make and sell ink and support 25 persons. 15 males and 10 females prepare perfumes, incense and sandalwood and support 40 persons ; their sale occupies 27 males and supports 74 persons. 322 males and 38 females are occupied with miscellaneous drugs and support 1,045 persons. 622 males and 288 females are occupied with miscellaneous dyes and support 2,144 persons.

Order XVII—Leather, &c.

37. This is both an Order and a sole sub-order. It feeds 29,173 souls, that is, 1½ per cent. of the population. The actual workers are 9,312 males and 2,987 females or a total of 12,299 ; while the dependents are 16,874 persons. The items under (386) ' Leather dyers ' and (388) ' Tanners, curriers and hide sellers ' include the class of people known as Khálpás and Chamárs or Chámadiás, who are considered unclean. These two groups can, therefore, be combined into one. Persons supported by this order are even more numerous than those maintained by Order XIII or XIV. The recent famine was a windfall for them as thousands of cattle died for want of fodder. Those who deal in the much cleaner occupation of shoe-making number 9,404, or ⅓ of the total persons in the Order. A large quantity of horns and bones is exported to England. The Dheds generally collect and sell them. These people also had a good time of it. If the agriculturists were to use the bones as manure for fertilising their soil they would be greatly benefited ; but they are generally ignorant of the use of bones for manure ; some refrain from using it from religious prejudices ; they consider the mere touch of bones to be defilement. The percentages of the total population supported and of the actual workers in this order are 1·49 and 0·63 ; the ratio of actual workers to dependents is 42 : 58 ; the percentages of actual workers in the City and rural areas are 3·3 and 96·7, and those of the dependents to actual workers are 118 and 138, respectively, for the same areas.

Order XVIII—Commerce.

38. Class E—Commerce, transport and storage, is divided into two Orders, XVIII Commerce and XIX Transport and storage. Order XVIII is subdivided into 4 sub-orders,—(54) money and securities, (55) general merchandise, (56) dealings unspecified and (57) middlemen, brokers and agents. It supports 61,080 persons, of whom 19,926 males and 3,369 females, total 23,295, are actual workers and 37,785 are dependents. In the first sub-order there are only 16,582 persons returned, of whom 4,889 males and 1,134 females, total 6,023, are actual workers and 10,559 are dependents. Thus, this sub-order hardly maintains 9 per 1,000 of the population. The second sub-order supports 22,779 persons, of whom 7,186 males and 1,296 females, total 8,482, are actual workers and 14,297 are dependents. The third sub-order supports 18,212 persons, of whom 6,719 males and 834 females, total 7,553, are actual workers and 10,659 are dependents. The fourth sub-order supports 3,507 persons of whom 1,132 males and 105 females, total 1,237, are actual workers and 2,270 are dependents. The percentages of the total population supported and of the actual workers in this order are 3·13 and 1·19 ; the ratio of actual workers to dependents is

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38 : 62 ; the percentages of actual workers in the City and rural areas are 7 and 93, and those of the dependents to actual workers for the same areas are, respectively, 165 and 162. General merchandise supports the largest number of people, and middlemen, brokers, &c., the least. The first and third, *i.e.*, money and securities, and dealing unspecified, are almost equal.

In the first sub-order, banking and money-lending is carried on by 1,701 males and 328 females ; and it supports 6,089 persons. The females carry on this business through their gumástás or munims (clerks). Agentship of Insurance Companies supports 14 persons and is in the hands of 6 males. Money-changing and testing supports 10,479 persons and occupies 3,182 males and 806 females. There being recently a change in the currency of the State, a large number of these people will be found relieved in the next Census for other occupations. More than half the number in the second sub-order figure as merchants, managers, accountants, assistants, clerks, &c., and a little less than half as general merchants. In the next sub-order, 3,737 males and 521 females work as shop-keepers and support 10,374 persons. 797 males and 53 females work as the servants of either shop-keepers or money-lenders and support 1,901 persons. 594 males and 18 females work as pedlars, hawkers, &c., and support 1,488 persons. In the 57th sub-order, 371 males and 16 females work as brokers and agents and support 1,165 persons. 62 males work as auctioneers, actuaries or auditors and support 116 persons. 18 males work as farmers of cattle-pounds, tolls, ferries, markets, &c., and support 42 persons. 76 males and 9 females work as farmers of liquor, opium, &c., and support 282 persons. Contractors unspecified are 134 males and 2 females and support 430 persons. Clerks employed by middlemen are 442 males and 55 females and support 1,266 persons. It may generally be remarked that the numbers of females in these and such other occupations, where they are not usually seen working, is due to misapprehension in the entries; in a few cases the women may have clerks or agents to work for them.

Order XIX—Transport and Storage.

39. The nineteenth Order is sub-divided into 5 sub-orders, *viz.* :—(58) Railway, (59) Road, (60) Water, (61) Messages, and (62) Storage and weighing. It supports 7,357 persons, of whom the actual workers are 2,676 males and 291 females, total 2,967, and the dependents are 4,390. There is still a further scope of development in this Order ; for, in these days of progress, railways, roads and canals are bound to grow in volume and to support a larger population every year. The railway supports 2,863 persons, of whom the actual workers are 1,084 males and 87 females, and the dependents are 1,692. Road supports 2,129 persons, of whom 770 males and 56 females are actual workers. Transport by water is very insignificant in this State and supports 849 persons, of whom 234 males and 17 females are actual workers. Messages support 565 persons, of whom 240 males and 2 females are actual workers. Storage and weighing supports 951 persons, of whom 348 males and 129 females are actual workers. The percentages of the total number of people supported and of the actual workers in this Order are 0·38 and 0·15. For the railway 89 males and 1 female are returned as clerks on railways ; they support 217 persons ; 52 males and 2 females work either as station masters, assistants, inspectors or overseers, and support 187

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persons. 477 males and 16 females work as pointsmen, shunters, porters, signallers, &c., and support 1,095 persons; 386 males and 68 females do unspecified railway service, and support 1,190 persons. In the sub-order about road, 153 males and 3 females work as cart-owners or drivers and support 489 persons. 266 males and 30 females keep livery stables, and support thereby 831 persons; 169 males and 5 females work as drivers or stable boys and support 327 persons; 63 males are palki-bearers and support 160 persons; 19 males and 10 females own and drive pack bullocks and support 77 persons; 99 males and 8 females own and drive pack camels and support 243 persons. In the sub-order relating to messages, 14 males work as superior officers and 192 males as clerks, messengers, &c., in post offices and support, respectively, 46 and 433 persons; 145 males and 49 females are employed as workmen in warehouses and support 382 persons; 130 males and 79 females work as porters and support 406 persons; 37 males and 1 female are weighmen and measurers and support 74 persons; 35 males are engaged as watchmen at store-houses, and support 76 persons.

Order XX—Learned and Artistic Professions.

40. Class F is divided into two Orders, XX—Learned and artistic professions and XXI—Sports. The first of these Orders is sub-divided into 9 sub-orders :—(63) Religion, (64) Education, (65) Literature, (66) Law, (67) Medicine, (68) Engineering and Survey, (69) Natural Science, (70) Pictorial art sculpture, &c., and (71) Music, acting and dancing. This Order supports 53,263 persons, of whom the actual workers are 20,780 males and 4,147 females, total 24,927; and the dependents are 28,336 persons. This large number is thankful to the enlightened and liberal policy pursued by His Highness the present Maharaja for advancing the interests of the people committed to his care. Religion supports 37,916 persons, of whom the actual workers are 14,704 males and 3,536 females, total 18,240; and the dependents are 19,676. Education supports 5,384 persons, of whom the actual workers are 2,373 males and 204 females, total 2,577; and the dependents are 2,807. Literature supports 1,080 persons, of whom the actual workers are 499 males and 59 females, total 558; and the dependents are 522. Law supports 1,487 persons, of whom the actual workers are 485 males and 1 female, total 486; and the dependents are 1,001 persons. Medicine supports 2,243 persons, of whom the actual workers are 767 males and 132 females, total 899; and the dependents are 1,344 persons. Engineering supports 1,339 persons, of whom the actual workers are 454 males only and the dependents are 885 persons. Natural science supports 130 persons, of whom 44 males and 7 females, total 51, are actual workers; and 79 are dependents. Pictorial art supports 985 persons, of whom 425 males and 93 females, total 518, are actual workers; and 467 are dependents. Music and dancing support 2,699 persons, of whom 1,029 males and 115 females, total 1,144, are actual workers and 1,555 are dependents. The percentages of the total population supported and of the actual workers in this Order are 2·72 and 1·27; the ratio of actual workers to dependents is 47 : 53; the percentages of actual workers in the City and rural areas are 11 and 89; and those of the dependents to actual workers for the same areas are respectively 157 and 108.

From this we see that Religion supports the largest number of persons in this order and Natural Science the smallest; Education comes next to Religion; Music

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follows it; Medicine comes next; Laws and Engineering support an equal number of persons. Literature supports a slightly smaller number than these, and Pictorial Arts supports a smaller number still.

Under the head of Religion 9,927 males and 2,414 females work as priests or ministers, and support 25,732 persons; 289 males and 62 females work as officers and servants of charity and support 686 persons; 1,214 males and 325 females are engaged as catechists and readers or in church and mission service, and support 3,503 persons. Of these 86 males are engaged in the occupation of exercising evil spirits and maintain 170 persons. The existence of this occupation is a proof, if one were needed, of the prevalence of the superstitious belief in ghosts, notwithstanding the civilizing influences of education. 1,146 males and 247 females act as church or temple service conductors and maintain 2,404 persons; among these are included those who conduct burial and burning-ground services also. Some of the Hindu castes have special Bráhmans for this purpose. They have formed a caste for this purpose, the members of which are known as Káyatiás. 206 males and 108 females have taken to the occupation of performing circumcision and thereby maintain 738 persons. This occupation is in its nature confined to the Musalmáns only. Astrology and horoscope-making is carried on by 700 males and 98 females for the support of 1,485 persons. These men are known to the natives of the province as Joshis or *Bhogal Bhatiás*. The latter term is a sort of nickname, from the fact of some of them keeping in their turban a long roll of a paper almanack. They are not so learned as the Joshis and therefore flourish more in villages than in towns. All the Hindus and Jains, without exception, consult the astrologers on occasions of marriages. Horoscopes are always ordered to be cast by all classes of people to be consulted whenever there is any auspicious occasion or any illness or calamity in the family. On every occasion of consultation the Joshis are paid either in corn or in money; on auspicious occasions they are paid more handsomely than on other occasions. 225 males and 21 females act as *Vahivanchás*, meaning readers of chronicles. They generally act in that capacity to Barots, Rajputs and other Girasiás; and are by themselves members of the Bhát caste. They keep their records in large books wherein the name of every member of a family is written down very carefully. These books are therefore invariably the records of family pedigrees. This occupation supports 498 persons. 110 males occupy themselves as almanack-makers and sellers and support 214 persons. These almanacks are called *Panchangs*. They usually contain all the ordinary particulars of an almanack and also a list of days propitious for marriages, Upanayanam, and journey, signs of evil or good omens, and also a general description of the turn the year and the seasons are likely to take. Under the head of Education, 32 males and 4 females appear as administrative and inspecting officials; and they support 95 persons; 783 males and 37 females are either principals, professors or teachers and support 1,739 persons; 1,558 males and 163 females are clerks and servants connected with education, and support 3,550 persons; 4 males work as either authors, editors, or journalists and support 17 persons; only 2 males have returned themselves as reporters; 446 males and 57 females are writers and private clerks and support 959 persons; 33 males work as public scribes

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and copyists and support 60 persons ; 14 males and 2 females are in service in libraries and literary institutions and support 42 persons. Under the head of Law, 259 males work as Barristers or Pleaders and support 996 persons ; and 135 work as Mukhtyars and support 301 persons. These latter are, under the rules in force in the State, entitled to plead only in Criminal and Revenue Courts. These men of the law taken both together number 394 and thus they stand to the total population in the ratio of 1 : 4,956 or, in other words, there is one pleader to every 5,000 of the population. If we compare this number with the number of courts and cutcherries wherein their services are utilized, we shall find that the ratio comes to 394 : 100, *i.e.*, 4 Vakils to every Court. Considered either way, their number is not excessive. This result is possibly due to the State having discontinued its Law examinations after two or three examinations had been held. An injurious effect of this has been the want of competition, resulting in the indifference of the men in practice to keep themselves up to the mark. Only 23 persons are employed as lawyers' clerks and they support 108 persons. The proportion of clerks to Vakils, therefore, comes to 1 : 18 ; *i.e.*, there is one clerk to 18 Vakils. This paucity of clerks is either an understatement or is due to the majority of the Vakils themselves doing that duty and thus effecting a saving in their petty incomes. 59 males work as petition-writers and support 108 persons ; and 10 males work as stamp-vendors and support 27 persons. Under Medicine, we find that 17 males and 1 female belong to the administrative and inspecting staff and support 36 persons ; 108 males and 6 females are practitioners with diploma, license or certificate and support 315 persons ; 395 males and 11 females are practitioners without a diploma and support 1,217 persons. 91 males and 16 females work as vaccinators and support 118 persons ; 27 females work as midwives and support 41 persons ; 2 males and 52 females keep leeches and support 62 persons ; 151 males and 18 females work either as compounders, matrons, nurses or as hospital and dispensary servants and support 441 persons. We see that there are so many as 406 persons practising medicine without a diploma ; these must be native Vaidyas and Hakims. Their number is an indication of the people's faith in the efficacy of indigenous drugs and modes of treatment. Under the next sub-order, Engineering and Survey, there are 4 males, who belong to the administrative staff and they support 10 persons ; 10 males are Civil Engineers and Architects and support 36 persons ; 13 males work as Revenue Surveyors and support 27 persons ; 10 males work as either draughtsmen or overseers and support 34 persons ; and 417 males work as clerks in the Engineering and Survey Offices of this State and support 1,232 persons. The return under some of the heads is below the actual number of persons employed and is probably the result of some of them having returned themselves as Government servants without specifying the particular branch of administration in which they served. In the sixty-ninth sub-order 2 males work as astronomers ; and 42 males and 7 females are occupied with other branches of science and support only 128 persons. Under the sub-order about Pictorial Art and Sculpture, 45 males and 2 females work as painters and support 116 persons ; 302 males and 57 females work as sculptors and support 696 persons ; 33 males work as photographers and support 51 persons ; 45 males and 34 females work

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as tattooers and support 122 persons. Under the head of Music, acting and dancing we find 18 males and 2 females as music composers and teachers who support thereby 46 persons ; 43 males and 2 females are either band-masters or players, and support 80 persons ; 48 males and 3 females who support 125 persons are piano-tuners,—a return evidently incorrect ; perhaps tuners of other instruments are included. 22 males play on string instruments and support 46 persons ; 43 males are pipers who support 93 persons ; 191 males and 17 females are drummers and support 457 persons ; 173 males and 12 females are players on musical instruments other than those specified, and support 472 persons. 386 males and 67 females are actors, singers or dancers and support 1,152 persons ; 105 males and 12 females work as farce and fun makers and support 228 persons. The castes of Tragálás and Bhánds are popularly believed to be following, respectively, the last two occupations. There is a wide discrepancy between the numbers of these in the caste tables and in the occupation tables. This is due to these exhibitions having lost favour with the people at large and to their being supplanted by other occupations.

Order XXI—Sports.

41. The twenty-first Order is sub-divided in two sub-orders, (72) Sport and (73) Games and Exhibitions, and supports 2,697 persons, of whom 1,172 males and 258 females, total 1,430, are actual workers and 1,267 persons are dependents. In the sub-order Sport, the total population supported is 869, of whom the actual workers are 417 males and 48 females, total 465, and the dependents are 404. In the sub-order (73) Games and Exhibitions, the total number of persons supported is 1,828, of whom the actual workers are 755 males and 210 females, total 965, and the dependents are 863. The percentage of total population supported and of the actual workers in this Order are 0·14 and 0·07 ; the ratio of actual workers to dependents is 42 : 58. In sub-order 72, Race-course service, trainers, &c., there are 293 males and 48 females ; and they support 661 persons. 19 males are Shikaris and support 29 persons ; 9 males are whippers-in and huntsmen, and support 45 persons ; 16 males are in charge of fighting animals and support 31 persons ; 78 males are *Sathmárs, i.e.* elephant-sporters ; 2 males are catchers of elephants by tongs and support 4 persons. In the last occupation the numbers returned seem to be underestimated. In the sub-order relating to Games and Exhibitions, 33 males and 5 females are owners and managers of places of public entertainment and support 48 persons ; 62 males and 8 females are engaged in service and support thereby 140 persons ; 61 males and 4 females exhibit trained animals and support 127 persons ; 80 males and 68 females are circus owners, managers, &c., and support 274 persons ; 276 males and 80 females work as conjurors, buffoons and reciters and support 653 persons. These persons belong either to the *Madári* (*i.e.* snake charmers) or Bhánd castes. 206 males and 34 females work as tumblers, acrobats, wrestlers, &c., and support 472 persons. The acrobats and tumblers are known as *Nats* and perform wonderful feats on rope. The wrestlers are known as *Mulls* and a majority of them is in State service. The wrestling matches are held in an arena in the City on public occasions. 37 males and 11 females keep swings and support 114 persons.

Order XXII—Earthwork and General Labour.

42. Class G is divided into two Orders, XXII—Earthwork and General Labour and XXIII—Indefinite and Disreputable Occupations. The first of these Orders is sub-divided into two sub-orders, *viz.*, (74) Earthwork and (75) General

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Labour ; and supports 259,989 persons, of whom 71,445 males and 74,862 females, total 146,307, are actual workers and 113,682 are dependents. Earthwork supports 11,434 persons, of whom 3,369 males and 3,392 females, total 6,761, are actual workers and 4,673 are dependents. General labour supports 248,555 persons, of whom 68,076 males and 71,470 females, total 139,546, are actual workers and 109,009 are dependents. The percentages of the total population supported and of the actual workers are 13·31 and 7·49 ; the ratio of actual workers to dependents is 56 : 44 ; the percentages of actual workers in the City and rural areas are 4 and 96 ; and those of the dependents to actual workers for the same areas are, respectively, 56 and 79. In the first of these two sub-orders 609 males and 468 females are engaged in well-sinking and support 2,014 persons ; 736 males and 260 females are engaged in digging or excavating tanks and support 2,056 persons ; 1,759 males and 2,355 females work as road, canal and railway labourers and support 6,495 persons ; 265 males and 309 females are working as miners (unspecified) and support 869 persons. These last must be quarry-men, as there are no mines in this State.

Order XXIII—Indefinite and Disreputable occupations.

43. The twenty-third Order is sub-divided into two sub-orders, *viz.*, (76) Indefinite and (77) Disreputable, and supports 567 persons ; of whom 183 males and 196 females, total 379, are actual workers and 188 are dependents. In the first sub-order the total population supported is 326 ; of whom 116 males and 63 females, total 180, are actual workers and 144 persons are dependents ; and in the second, the total population supported is 241, of whom the actual workers are 67 males and 130 females, total 197, and the dependents are 44. The percentages of the total population supported and of the actual workers in this Order are very small ; the ratio of actual workers to dependents is 67 : 33 ; the percentages of actual workers in the City and rural areas are 20 and 80 and those of the dependents to actual workers for the same areas are, respectively, 45 and 51.

127 females are prostitutes and support 156 persons ; 58 males and 3 females work as procurers or pimps and support 65 persons. Nine males are returned as receivers of stolen property ; they support 20 persons. It is extremely doubtful that anyone should have returned himself as following this last occupation ; we are, perhaps, indebted for this information to the knowledge otherwise acquired by the enumerators.

Order XXIV—Independent.

44. Class H has only one Order in it, *viz.*, XXIV—Independent, which supports 56,035 persons, of whom 19,404 males and 10,131 females, total 29,535, are actual workers and 26,500 are dependents. The first of the two sub-orders into which this Order is sub-divided, *viz.*, (78) Property and Alms, support 49,402 persons, of whom 16,563 males and 9,501 females, total 26,064, are actual workers and 23,338 are dependents. The second sub-order (79), 'at the State expense' supports 6,633 persons, of whom 2,841 males and 630 females, total 3,471, are actual workers and 3,162 are dependents. The percentages of the total population supported and of the actual workers in this Order are 2·87 and 1·51 ; the ratio of actual workers to dependents is 52·7 : 47·3 ; the percentages of actual workers in the City and rural areas are 15·45 and 84·55 and those of the dependents to actual workers for the same areas are, respectively, 72 and 94. To these percentages of 2·87 and 1·51, property and alms contribute 2·53 and 1·33 and maintenance at the public charge contributes 0·34 and 0·18. The high percentage of the population

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supported in this Order is owing to the too lavish gifts of Asámis, Varshásans, &c., in the time of former Mahárájás. But what we now consider a weakness was perhaps an act of diplomacy in the times when those were granted; because the rulers had to establish their sway in a foreign country, among strange people and had, therefore, to make them amenable to the new order of things and to make such large gifts to the more daring and influential among them. 1,037 males and 1,255 females are in receipt of house-rent and shares and support 4,250 persons; 1,302 males and 536 females receive allowances from patrons and relatives and support 3,448 persons; 73 boys and 18 girls receive scholarships and support 327 persons; 14,151 males and 7,692 females are actual beggars and support by mendicancy 41,377 persons; 284 males and 117 females receive civil pensions from the Baroda State and support 938 persons; 21 males and 1 female receive such pensions from the Imperial Government and support 38 persons; 46 males and 45 females receive military pensions from the Baroda State and support 193 persons; 14 males and 4 females receive such pensions from the Imperial Government and support 48 persons; 3 males receive pensions from other States and support 5 persons; 431 males and 175 females receive pensions (unspecified) from this State and support 2,077 persons; 25 males and 3 females receive them from the Imperial Government and support 107 persons. 305 males and 233 females are inmates of asylums and support 1,463 persons; 121 males and 13 females were prisoners under trial; 3 males were prisoners for debt; 1,588 males and 39 females were prisoners convicted. These three classes have naturally no dependents.

Summary.

45. So much has been said already for each occupation that it would be superfluous to compare the percentages of the different Orders. But in order to have them all under one view, the following statement is given, supplying the important figures for the 24 Orders in the order of precedence :—

Number of Order.	Name.	Number supported.	Percentage on total population of		Number of Order.	Name.	Number supported.	Percentage on total population of	
			Persons supported.	Workers.				Persons supported.	Workers.
V	Agriculture	1,014,927	52·1	23·5	XIII	Metals and Precious Stones.	25,029	1·3	0·6
XXII	Earth-work and Labour.	259,989	13·3	7·5	XV	Wood, cane and leaves	19,364	1	0·4
VI	Personal, Household and Sanitary services.	97,152	5	2·6	II	Defence...	17,012	0·9	0·4
VII	Food, Drink and Stimulants.	68,402	3·5	1·5	IX	Buildings	15,729	0·8	0·3
XII	Textile, Fabrics and Dress.	68,213	3·5	1·7	VIII	Light, Firing and Forage.	9,964	0·5	0·3
XVIII	Commerce	61,080	3·1	1·2	XI	Supplementary requirements.	8,416	0·4	0·2
I	Administration ...	60,920	3·1	1·3	XIX	Transport and Storage.	7,357	0·4	0·1
XXIV	Independent	56,035	2·9	1·5	XVI	Drugs, Gums, Dyes, &c.	4,621	0·2	0·1
XX	Learned and Artistic professions.	53,263	2·7	1·2	XXI	Sport	2,697	0·1	...
IV	Provision and care of animals.	42,204	2·2	1	III	Service of Foreign States.	2,176	0·1	...
XVII	Leather.	29,173	1·5	0·6	X	Vehicles and Vessels ...	2,118	0·1	...
XIV	Glass, Earthen and Stoneware.	26,284	1·3	0·5	XXIII	Indefinite and Disreputable.	567	...	...

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The diagram.

46. As in the previous Chapter I prefix to this a diagram, giving at one view the percentages of the Classes, Orders and sub-orders of occupations to the total population of this State. A short study of the diagram will afford almost all the necessary information on the subject. The eight classes of occupations, given above, are represented by eight colours. The colours in the inmost circle denote the extent and percentages of each class, as shown on the surrounding rim ; the middle circle gives the magnitude of the 24 Orders, maintaining the colour of the class to which they are subordinate ; they also show the percentages on the circumscribing rim ; the class and order colours are further extended to the outer circle denoting the 79 sub-orders and their comparative magnitudes. In the inner circle attention is attracted at once by the comparative magnitude of Class B (Pasture and Agriculture). It covers more than a semi-circle, 54·14 out of 100 equal divisions of the circle. The percentages of the classes and orders detailed in the previous paragraphs have been represented by their relative magnitudes in the diagram.

6. DISTRIBUTION OF AGRICULTURAL POPULATION BY DISTRICTS.

Population supported by Agriculture.

Sub. II—3, 3.

47. Subsidiary Table II shows the distribution of the agricultural population by natural Divisions and Districts. From this we find that in the whole State there are 1,014,927 persons, or 51·98 per cent. of the total population, who are supported by agriculture ; among them 45 per cent. are actual workers and 55 per cent. are dependents. Out of this large number Amreli supports 72,328 persons, or 41·7 per cent. of its population. It supports by agriculture less than the average because many of the talukas having hard soil do not afford the facilities for cultivation which the other Divisions do. Kadi and Baroda support 455,269 and 284,456 persons, or 54·5 and 52·6 per cent. of their respective populations. Thus, they support more than the average for the State, because both possess rich and fertile soil ; and as Baroda has hilly tracts in some of its talukas, it shows a smaller percentage than Kadi. Navsari supports 198,757 persons, or 66·15 per cent. of its population,—a percentage highest of all—because all the forest tribes inhabiting that region do not follow any other occupation but that of agriculture ; though the crops are not rich and the forest soil not well adapted for cultivation. The City supports 7,114 persons, or 3·97 per cent. only of its population, as was to be expected. This small number even is due to landholders, who do not actually cultivate, living in the City and to the lands of small villages about it being cultivated by people who live in it for the sake of convenience. The percentage of actual workers for the whole State in the agricultural population is 45·19 ; that for the City approximates to it. The percentages for Amreli and Baroda are 47 and 46·41, a little in excess of the average. The percentage of Kadi stands in defect of the average by 2·97 per cent., probably because a considerable portion of cultivators is Musalmans, Rajputs and Barots therein, who do not utilize their females in field-work. On the contrary, Navsari shows an excess over the average by 4·45 per cent. because all those of the forest tribes of all ages and both sexes work in the fields. The percentages of dependents are naturally in the inverse ratio to those of the actual workers.

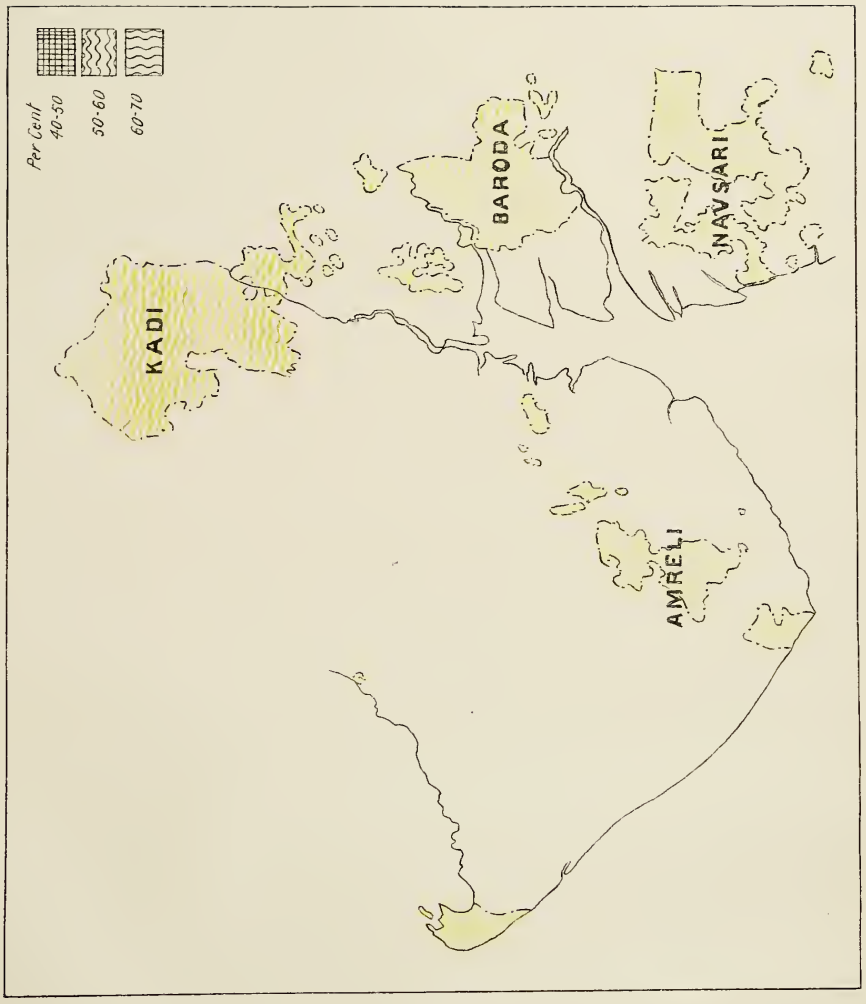
Sub. II—4, 5.

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Map N°15. Chapter IX

Map showing distribution of the Agricultural population by Districts



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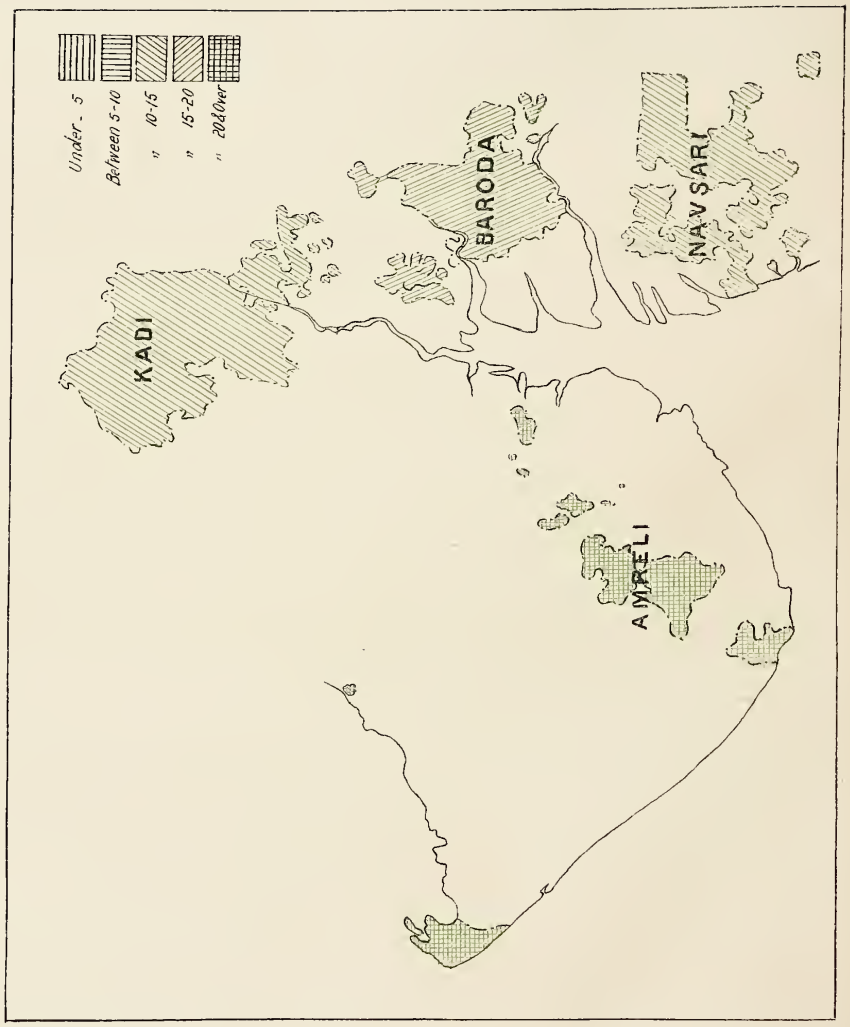
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Map No 16. Chapter IX.

Map showing Distribution of the Industrial population by Districts.



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48. The subjoined Map, No. 15, is given at the recommendation of the Census Commissioner, illustrating, on the graphic scale, the percentages of the population supported by agriculture in each of the Divisions, as mentioned in the previous paragraph. **Map No. 15.**

7. Distribution of the Industrial Population by Districts.

49. Subsidiary Table III gives the distribution of the industrial population by Natural Division and Districts. The industrial population for the purposes of this Table means that population which is engaged in the preparation and supply of material substances ; that is, persons supported by class D. As has been previously remarked, many of the modern industries carried on in factories and falling in this class are absolutely non-existent ; and some there are that are as good as non-existent. The reasons for such a state of things are the poverty of the people, their ignorance in science and art, and their inactivity and aversion to taking to new modes of earning and occupations. This state of things is responsible for the low percentages of this class. The whole State supports 277,313 persons, or only 14·2 per cent. of its population, by industry. Turning to the figures for the Divisions, we find that Amreli supports by it 35,386 persons, or 20·4 per cent. of its population. In this Division the Vánjhás and the Dheds very largely follow cotton-weaving work as hand industry ; and hence there is this large percentage. Kadi supports 115,862 persons, or 13·88 per cent. of its population, a figure slightly in defect of the average, but superior to the figures for Navsari and Baroda, because it contains towns more populous than the latter Divisions, wherein the industries of weaving, brass and copper-metal working and others are more largely carried on. Again it being very near to Ahmedabad, the most thriving centre of industry in Gujarat and second only to Bombay in this Presidency, many of its people resort thither and are employed in the cotton mills. Navsari supports 33,017 persons, or 10·98 per cent. of its population ; this is just in keeping with the nature of the population and requires, therefore, no comment. Baroda supports 13,109 persons, or 11·68 per cent. of its population ; because some of its outlying Talukas of Tilakwádá, Sankheda, &c., are inhabited by Anárya people who, as a rule, do not follow any industry. Their number depreciates the general percentage of the Division. The City supports 29,068 persons, or 28 per cent. of its population, by industrial occupations. This percentage is almost double the average for the State ; because it is the City only which can command industries on a large scale owing to the patronage and ready sale it affords for the products of industries. Again it possesses a cotton mill, a workshop and two or three factories ; and thus has an advantage over the Divisions. The percentage of actual workers for the whole State is 45·51 ; Kadi and Navsari are about the average with 45·38 and 45·18 per cent., respectively. Baroda comes lower and shows only 44·33 per cent., Amreli and the City exceed the average by 2·31 and 1·79 per cent., respectively, probably because the industrial population is larger there. Amreli's superiority over the Baroda City can be explained by the fact that, as remarked before, the weaving industry is done as a home industry and so affords scope for female work also. **Population supported by industry.** **Sub. III—2, 3.** **Sub. III—4, 5.**

Subsidiary Table IV of the Census Commissioner is not prepared because as already stated, there are no Factory Industries in this State. **Sub. IV.**

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Map.No. 16.

50. As in the previous section, I give here also a map, No. 16, which illustrates graphically the percentages of the industrial population in each of the Divisions. The cross-line scale represents the highest percentages of Amreli, over 20 ; Kadi and Navsari with between 10 to 15 per cent. industrial population are represented in slanting lines running from right to left ; while Baroda with City having more than 15 per cent. is represented in similar slanting lines from left to right.

8. DISTRIBUTION OF THE COMMERCIAL POPULATION BY DISTRICTS.

Population supported by Commerce. Sub. V—2, 5.

51. Subsidiary Table V gives the distribution of the commercial population by Natural Division and Districts. From this we find that the whole State supports thereby 61,080 persons, or 3·12 per cent. of its population only. The Industrial population is about 27 per cent. of the agricultural, and the commercial population is only 6 per cent. of the agricultural, and 22 per cent. of the Industrial. Amreli supports 7,406 persons, or 4·85 per cent. of its population ; Kadi supports 33,578 persons, or 4 per cent. of its population by commerce ; Navsari supports 4,800 persons, or 1·59 per cent. only ; Baroda supports 2 per cent. of its population, or 11,283 persons, and the City 4,015 persons, or 3·8 per cent. It should be noted that in preparing this Table the population supported by Transport and Storage has been omitted by order of the Census Commissioner. The population supported by money-lending, merchandise and other miscellaneous dealings is shown in this Table. We might approximately gauge the number of borrowers from the extent of the strength of the commercial population in any district ; because, besides the actual money-lenders, shopkeepers, merchants and even brokers do, as a matter of fact, carry on money-lending business. It might therefore be presumed that the greater the number of money-lenders, the greater is the number of borrowers. The number of borrowers may be due either to the total absence of money or partial absence of it ; the first may be called indebtedness and the latter credit and loan. But the latter has small room to exist to any appreciable extent from the fact of the absence of industries, which require organised capital. Hence the number of money-lenders is, at least in this State, a direct inference of its indebtedness. Taking this as a test, we find that Amreli is the most indebted ; and if we examine the actual state of the Province we find it corroborated. Because the Kathis of that Province are notoriously indebted owing to their false pride in being called Girasias and thus in incurring large expenses on marriage and other occasions. Similarly, Káradiás and other such poor cultivators are utterly in the grip of the money-lenders. Amreli is followed immediately by Kadi, where castes like Anjanás, Kadvás and Karvatiás with Kathi-like false pride, reside in large numbers and swell the number of money-lenders by their foolish and reckless expenses. Then comes the City, with its large number of money-lenders and exchangers. Baroda follows next, for the very good reason that the Lewá Patidar and the Momná population are by habit thrifty, and also that the soil of many of the talukas is very fertile and consequently yields abundant crops and, therefore, does not afford occasion for resorting to money-lenders. The Navsari Division stands at the bottom, owing to nearly ⅓rd of its population being forest tribes who, on account of their simplicity

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in food and living very rarely have reason to fall into debt. The percentage of actual workers in this class is 38·14 for the whole State. This percentage falls so low as that, because the principal occupation of this class is such as to preclude the possibility of females and children joining their husbands and fathers in the actual work, or of carrying it on independently. Sub. V—4, 5.

9. Distribution of the Professional Population by Districts.

52. Subsidiary Table VI shows the distribution of the professional population by Natural Division and Districts. The professional population, as can be seen from the occupations supporting it, includes also priests, astrologers and such others. From this Table we find that the Professions support 53,263 persons, or 2·72 per cent. only of the whole population of the State. It is even less than that supported by commerce in the ratio of about 15 : 13. Amreli supports 6,828 persons, or 3·93 per cent. of its population by professions; Kadi 21,078 persons, or 2·52 per cent.; Navsari 6,176 persons, or 2·05 per cent.; Baroda 11,835 persons, or 2·19 per cent.; and the City 7,346 persons, or 7·07 per cent. of its population. In this Table the Order about sport is excluded according to the instruction of the Census Commissioner. The State percentage of actual workers is 46·8; and the Divisions show percentages not far removed on either side from it. The City shows much below the average. **Population supported by Professions.** Sub. VI—2, 3.

10. Distribution of other classes.

53. The classes which have been omitted in this description of details for Districts in the Census Commissioner's list are Government, Pasture, Transport and Storage, Sport, Unskilled labour, and means of subsistence independent of occupations. Tables for these are prepared on a similar plan for local use. From Subsidiary Table A, we find that the total population supported by Government service is 80,108 or 4·1 per cent. of the total population. It is a third more than that supported by commerce. Out of this number, Amreli supports 8,674 persons or 5 per cent. of its population; Kadi 21,665 persons, or 2·59 per cent.; Navsari 9,049 persons, or 3·01 per cent.; Baroda 14,923 persons, or 2·76 per cent. and the City 25,797 persons, or 24·85 per cent. of its population. The percentage for the Baroda Natural Division comes to 2·94 per cent. Thus we see that Kadi, Navsari and Baroda are approximately about the average. Whatever difference we find, therein is either due to the comparative sizes of the Divisions or to the strength of the Railway service in each, or to both combined. The percentage in Amreli is nearly 2 per cent. higher than that for the Natural Division, because two regiments of infantry are located in that Division. The City shows a far higher percentage on account of the fact of its being the Capital of the State and, therefore, containing the whole military force of the State and all the head offices. The percentage of actual workers in this class is 43; and the Divisions except Amreli show a percentage approximately equal to it and call for no remarks. Amreli shows a little higher percentage due to a majority of the servants therein being immigrants with their families in their native places. **Population supported by Government service.** Sub. A.

54. Subsidiary Table B shows the distribution of the population supported by pasture by Natural Division and Districts. From this Table we find that the total population supported thereby is 42,204 persons, or 2·16 per cent. of the whole **Population supported by Pasture.** Sub. B.

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population. It is only about 4 per cent. of that supported by agriculture. Out of this number, Amreli supports 4,183 persons, or 2·41 per cent. of its population; Kadi 20,143 persons, or 2·41 per cent.; Navsari 4,289 persons, or 1·43 per cent.; Baroda 12,872 persons, or 2·38 per cent.; and the City 717 persons, or 0·69 per cent. of the population in it. The Baroda Natural Division supports 2·24 per cent. of its population. Amreli, Kadi and Baroda show percentages approximately approaching the percentage for the Natural Division. Navsari supports less. The City cannot afford it on a large scale and hence it has the least percentage. The percentage of actual workers for the Natural Division is 48·36, but the percentages of all the Districts vary far from it in one direction or the other, probably on account of the varying habits of the people in each. Thus, where the people are inclined to attach even their children to this work, they show a higher percentage and *vice versa*.

Population supported by Transport and Storage.

Sub. C.

55. Subsidiary Table C gives the distribution of the population supported by Transport and Storage by Natural Division and Districts. The total number of persons supported is 7,357, or 0·37 per cent. of the total population. Of this number, Amreli supports 596 persons, or 0·34 per cent. of its population; Kadi 1,808, or 0·21 per cent.; Navsari 1,113 or 0·37 per cent.; Baroda 1,508 persons, or 0·27 per cent., and the City 2,332 persons, or 2·24 per cent. The percentage of the Natural Division, 0·27, varies slightly from those of Amreli, Kadi and Navsari and much more from that of the City, because the latter possesses a number of hired vehicles for passengers as well as goods traffic. The percentages of Amreli and Navsari are somewhat higher for the same reason. The difference between the latter and the City is due to the number of vehicles for hire in each.

Population supported by Sport.

Sub. D.

56. Subsidiary Table D shows the distribution of the sporting population by Natural Division and Districts. This occupation supports 2,697 persons or 0·14 per cent. of the total population. Out of this number, Amreli supports only 125 persons or 0·07 per cent. of its population; Kadi 1,955 or 0·21 per cent.; Navsari 136 or 0·04 per cent.; Baroda 137 or 0·02 per cent., and the City 344 or 0·33 per cent. Amreli and Navsari fall short of the average because the people are too poor to afford this luxury. Baroda also falls short because it is too near the capital, where a large number of such persons can naturally resort for earning a living. The Kadi Division being a home of the Tragálás shows a higher percentage than the other divisions.

Population supported by Unskilled Labour, &c.

Sub. E.

57. Subsidiary Table E shows the distribution of the labouring population by Natural Division and Districts. The total population supported in this Class is 260,556 persons or 13·34 per cent. of the total population of this State. Out of this number, Amreli supports 24,361 persons or 14·04 per cent. of its population; Kadi 98,702 persons or 11·83 per cent.; Navsari 31,805 persons or 10·58 per cent.; Baroda 96,472 persons or 17·8 per cent., and the City 9,216 persons or 8·88 per cent. of its population. This varying percentage in each is the result of the demand of such labour in each district.

Population supported by means of subsistence independent of occupation.

Sub. F.

58. Subsidiary Table F gives the distribution of the population who have independent means of subsistence by Natural Division and Districts. The total population supported in this Class is 56,035 persons, or 2·87 per cent. of the whole population of the State. Out of this number, Amreli supports 6,613 persons or

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3·81 per cent. of its population ; Kadi 23,258 persons or 2·78 per cent. ; Navsari 1,841 persons or 0·61 per cent. ; Baroda 14,724 persons or 2·72 per cent., and the City 9,599 persons or 9·25 per cent. of the population. The percentage of Amreli is higher, probably because it contains the celebrated shrines at Dwarka and Beyt, where this State pays very handsome sums as donations, and Navsari shows the least. The City naturally shows a higher percentage, because it contains the Central Jail, the Lunatic Asylum, and an Orphanage also.

11.—COMPARISON WITH THE PREVIOUS CENSUS.

Percentages of variation since 1891.

59. Subsidiary Table VII compares the number of persons returned under each Order at the present Census with that returned in 1891. At the outset it is to be considered that the total population having been greatly reduced by 19 per cent. in the decade, it is reasonable to expect a reduction in all the chief occupations like that of agriculture.

Orders showing an increase.

Sub. VII.

60. From the table we find that out of the twenty-four Orders under which the various occupations have been distributed, the following ten have developed, namely,—III Service of Native and Foreign States, VI—Personal household and sanitary services, IX— Buildings, X—Vehicles and Vessels, XI—Supplementary requirements, XVI—Drugs, Gums, Dyes, &c., XVIII—Commerce, XXI—Sports, and XXIV—Independent. Of these, III, X, XVI and XXI show an increase of over 100 per cent. ; the percentages of their variations are so high as 195, 359, 254 and 186. The other Orders do not show such great increases. If we enquire about the reasons, we find that the increase under Order III must be due to larger numbers getting admission into the service of Native and Foreign States, leaving their families behind. To this increase all the divisions except the City contribute in a varying degree. All three sub-orders under Order VI show an increase, but that shown by the sub-orders (15) Non-domestic entertainment, and (16) Sanitation, of 152 and 154 per cent. respectively, is the greatest ; this indicates that more care has been bestowed on sanitation in the last decade. The increase in (15) is absolutely not worth consideration ; the number having risen from 82 to 207. The fourteenth sub-order, Personal and domestic services, does not show an increase greater than 22 per cent. This is due to an increase in the number of grooms, coachmen, dogboys, &c., in-door servants and miscellaneous and unspecified, as compared with the figures at the last Census. The increase of 13 per cent. in Order IX, Buildings, is due to an increase in the number of masons and thatchers principally. The increase in Order X, vehicles and vessels, is practically due to a very great increase in the sub-order (26), ships and boats ; the other two sub-orders, (24) and (25), show a decrease of 65 and 49 per cent., respectively. All the occupations in the twenty-sixth sub-order show an increase over 1891. Order XI—Supplementary requirements—shows an increase of 82 per cent. This increase is due to an increase in its sub-orders (28) Books and print, (31) Toys and curiosities, (32) Music and musical instruments, (33) Bangles, necklaces, beads, sacred threads, &c., (34) Furniture and (36) Tools and machinery. The remaining 5 sub-orders show a decrease. Order XVI,—Relating to Drugs, Gums, Dyes, &c., shows an increase of 254 per cent. due to a very heavy increase in the sub-order (52) Drugs, Dyes and Pigments, &c. Commerce shows an increase of 38·6 per cent. due to an increase in all its sub-orders except (54), relating to money

Sub. VIII.

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and securities. Order XXI, Sport, shows an increase of 186·3 per cent. and is the result of an increase in both of its sub-orders (72) Sport and (73) Game and exhibition. The next Order to show an increase is XXII, Earthwork and labour. This result is also due to an increase in both its sub-orders (74) Earthwork and (75) General labour. The last Order to show an increase is XXIV, Independent. Both the sub-orders (78) Property and alms, and (79) 'At the State expense' show an increase.

Orders showing a decrease.

61. The Orders showing a decrease over 1891, are I, II, IV, V. VII, VIII, XII, XIII, XIV, XV, XVII, XIX, XX and XXIII. The first Order, Administration, is sub-divided into 3 sub-orders. The second sub-order, Service of local and municipal bodies, had no entry at the last Census ; and so a comparison could not be made. If the number returned under this head is included in the number returned under sub-order 1, then the percentage of decrease will be diminished. This decrease and that under sub-order (3), Village service, bring about the net decrease of 32 per cent. in the Order. The decrease in the fourth sub-order, Army, is responsible for that of 14 per cent. in Order II, Defence. The Military force appears to have been lessened by this ratio. In Order IV, Provision and care of animals, the sub-orders (8) Stock-breeding and dealing, and (9) Training, with decreases of 22 and 72 per cent. respectively, have contributed to the net decrease of 22·9 in the principal Order. In Order V, Agriculture, there is a decrease of 27 per cent. It is only the sub-order (10), Landlords and tenants, with a decrease of 46·5 per cent. which is responsible for this decrease, since all the three remaining sub-orders show an increase. This decrease in the important agricultural class, and such other decreases, are due to the total heavy reduction of population. The decrease of 31·3 per cent. in Order VII, Food, Drink and Stimulants, is due to a decrease in all its three sub-orders. To similar causes is due the decrease of 71·5 per cent. in Order VIII. Order XII—Textile, Fabrics and Dress, shows a decrease of 45 per cent. Out of the 5 sub-orders into which it is sub-divided, the only sub-order to show an increase is (41) Jute, Hemp, Flax, etc., which, after all, have very small numbers. The decrease in Order XIII, Metals and Precious stones, of 31 per cent. is the result of the unavailing increase of 55 per cent. in sub-orders (44), Tin, Zinc, etc., against a joint decrease in the remaining 3 sub-orders, *viz.* :—of 13 per cent. in Gold, Silver and Precious stones, of 56 per cent. in Brass, Copper and Bell-metal and of 45 per cent. in Iron and Steel. Order XIV, Glass, Earthen and Stoneware, shows a decrease of 25·5 per cent. on account of both its sub-orders showing a decrease. Order XV—Wood, Cane and leaves—shows a decrease of 52 per cent. for similar causes. Order XVII, relating to leather, shows a decrease of 21 per cent. Then comes Order XIX, Transport and Storage, with a decrease of 44 per cent. Analysing this decrease we find that it is due to a decrease in all its sub-orders, except (62) Storage Weighing, which shows an increase of 36 per cent. Order XX, Learned and artistic professions, shows a decrease of 43·7 per cent. This result is due to six of its sub-orders (63) Religion, (65) Literature, (66) Law, (67) Medicine, (69) Natural Science, and (71) Music, acting, etc., showing a decrease varying from 12 to 88 per cent., against a smaller increase in the remaining three sub-orders (64) Education, (68) Engineering and Survey and (70) Pictorial art and

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Sculpture. Order XXIII, Indefinite and Disreputable occupations, shows a decrease of 58·2 per cent.; this is the result of both its sub-orders (76) Indefinite and (77) Disreputable showing decreases of 62·8 and 49·6 per cent. respectively.

12. Occupation of Females by Orders.

Percentage of female actual workers to males.

Sub. IX.

62. Subsidiary Table IX shows the occupation of females by Orders, or the percentages of female actual workers to males. The presence of females in some of these Orders is unaccountable, as has been already stated. Females are found working in all Orders and their ratio to males varies from ·91 in II—Defence, to 132 in VIII—Light, Firing and Forage. They can be divided into 5 groups according to their percentages, *viz.*, (1) those Orders in which they exceed the males, (2) those in which their percentages are over 50, (3) over 25, (4) over 10, and (5) under 10 per cent. In the first group there are Orders VIII—Light and Forage—XXII—General labour—and XXIII—Indefinite and Disreputable. The percentages for these are 132, 104·7 and 107, respectively. The first two of them are the proper fields for females of the lower Orders to work in independently of the males, as they are carried on by the lower castes and classes whose females and children go out for work. Four Orders, *viz.*, VI—Personal, Sanitary and Household services, XI—Supplementary requirements, XII—Textile, Fabrics and Dress and XXIV—Independent, show their strength over half that of the males, with percentages of 64·7, 62·6, 52·5 and 52, respectively. These occupations afford facilities to females for independent work, though in a smaller degree than those afforded by the first group. There are six Orders which show the percentages of female actual workers therein above 25 per cent. They are :—IV—Provision and care of animals, V—Agriculture, VII—Food, Drink and Stimulants, XIV—Glass, Earthen and Stoneware' XVI—Drugs, Gums, Dyes, &c., and XVII—Leather. They present 26, 42, 47, 43, 31 and 32 as their percentages respectively. This falling-off in the female percentages may be attributed to the greater risk or exertion involved in the pursuit of occupations coming under these heads, as compared with those going before. In the fourth group there are seven Orders, *viz* :—IX—Buildings, XIII—Metals and Precious stones, XV—Wood, Cane and leaves, XVIII—Commerce, XIX—Transport and Storage XX—Learned and Artistic professions and XXI—Sports. These show the female percentages to be 20·9, 12, 24·8, 16·9, 10·8, 19·9, and 22, respectively. These various Orders require strength and sinews as in Sport and Metals and Wood, or intellectual work as in Commerce and the Learned professions ; hence the ratios of females are so low. In the last group, which requires the exercise of skill, talent and vigour and for which women have not yet made way as in Government service, the ratios have gone down very low ; almost below 5 per cent. in all the four Orders falling within it. These Orders are :—I—Administration, II—Defence, III—Service of Foreign States and X—Vehicles and vessels. The percentages of females in these Orders are 2·38, 0·91, 5·68 and 3·01, respectively. Summing up, we can say that the presence of females as actual workers in any one Order is generally speaking in the inverse ratio of the measure of skill and strength required in pursuing the different occupations falling under it.

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Subsidiary Table I.

General Distribution by Occupation.

Order and Sub-order.	Percentage on Total Population.		Percentage in each Order and sub-order of		Percentage of Actual workers employed		Percentage of Dependents to Actual workers	
	Persons supported.	Actual workers.	Actual workers.	Dependents.	In Cities.	In Rural areas.	In Cities.	In Rural areas.
1	2	3	4	5	6	7	8	9
I. ADMINISTRATION	**3·12**	**1·3**	**41·61**	**58·39**	**18·1**	**81·9**	**189**	**129**
a. Service of the Baroda Government	*3·05*	*1·28*	*41·9*	*58·1*	*17·1*	*82·9*	*188*	*128*
1. Civil Service of the State...	1·92	0·79	41·3	58·7	25·	75·	199	123
2. Service of the Local and Municipal bodies..	0·24	0·1	40·56	59·44	29·11	70·89	114	160
3. Village Service ...	0·89	0·39	43·1	56·9	0·69	99·31	128	129
b. Service of the Imperial and Provincial Government...	*0·07*	*0·02*	*28·46*	*71·54*	*28·28*	*71·72*	*255*	*250*
1. Civil Service of the State...	0·05	0·02	29·1	70·9	33·57	66·43	202	265
2. Service of the Local and Municipal bodies.	...	...	53·61	46·39	...	...	...	...
3. Village Service ...	0·02	...	17·77	82·23	27·45	72·55	621	403
II. DEFENCE	**0·87**	**0·42**	**48·1**	**51·9**	**75·84**	**24·16**	**99**	**133**
4*a*. Army of the Baroda Government... ...	0·85	0·41	47·89	52·11	74·9	25·1	102	89
4*b*. Army of the Imperial Government... ...	0·02	0·01	62·5	37·5	96·15	3·85	51	270
III. SERVICE OF NATIVE AND FOREIGN STATES ...	**0·11**	**0·05**	**40·16**	**59·84**	**5·83**	**94·17**	**175**	**147**
6. Civil Officers... ...	0·09	0·04	43·1	56·9	6·21	93·79	172	128
7. Military	0·02	0·01	19·55	80·45	...	100·	...	409
Total Class A—Government	**4·1**	**1·77**	**42·9**	**57·1**	**31·49**	**68·51**	**138**	**130**
IV. PROVISION AND CARE OF ANIMALS	**2·16**	**1·05**	**48·3**	**51·7**	**1·6**	**98·4**	**118**	**107**
8. Stock Breeding and Dealing	2·15	1·04	48·35	51·65	1·43	98·57	113	107
9. Training and Care of Animals	0·01	0·01	33·78	66·22	72·	28·	167	271
V. AGRICULTURE	**51·98**	**23·49**	**45·2**	**54·8**	**0·4**	**99·6**	**122**	**121**
10. Land-holders and Tenants	32·5	13·53	41·62	58·38	0·33	99·67	131	140
11. Agricultural Labourers	19·1	9·79	52·32	47·68	0·26	99·74	98	95
12. Growers of Special Products	0·26	0·12	47·3	52·7	17·	83·	106	113
13. Agricultural Training and supervision and Forests	0·12	0·05	44·35	55·65	6·22	93·78	292	114
Total Class B—Pasture and Agriculture ...	**54·14**	**24·54**	**45·32**	**54·68**	**0·46**	**99·54**	**121**	**121**

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Subsidiary Table I.—(*contd.*).

General Distribution by Occupation.

Order and Sub-order.	Percentage on Total Population.		Percentage in each Order and sub-order of		Percentage of Actual workers employed		Percentage of Dependents to Actual workers.	
	Persons supported.	Actual workers.	Actual workers.	Dependents.	In Cities.	In Rural areas.	In Cities.	In Rural areas.
1	2	3	4	5	6	7	8	9
VI. PERSONAL, HOUSEHOLD AND SANITARY SERVICES	**4·98**	**2·59**	**52·13**	**47·87**	**10·87**	**89·13**	**104**	**90**
14. Personal and Domestic Services	4·07	2·12	52·19	47·81	11·69	88·31	108	90
15. Non-Domestic Entertainment	0·01	...	60·38	39·62	23·2	76·8	114	51
16. Sanitation	0·9	0·47	51·75	48·25	7·	93·	78	94
Total Class C.—Personal Services	**4·98**	**2·59**	**52·13**	**47·87**	**10·87**	**89·13**	**104**	**90**
VII. FOOD, DRINK AND STIMULANTS	**3·5**	**1·55**	**44·15**	**55·85**	**15·67**	**84·33**	**103**	**131**
17. Provision of Animal Food	0·37	0·17	45·4	54·6	18·86	81·14	140	116
18. Provision of Vegetable Food	2·73	1·22	44·79	55·21	15·	85·	89	129
19. Provision of Drink Condiments and Stimulants	0·4	0·16	38·74	61·26	24·82	75·18	135	166
LIGHT, FIRING AND FORAGE	**0·51**	**0·33**	**65·29**	**34·71**	**8·16**	**91·84**	**99**	**49**
20. Lighting	0·1	0·05	45·49	54·51	20·7	79·3	151	130
21. Fuel and Forage ...	0·41	0·28	70·22	29·78	6·14	93·86	71	40
BUILDINGS	**0·81**	**0·36**	**44·58**	**55·42**	**20·59**	**79·41**	**84**	**106**
22. Building Materials ...	0·18	0·07	42·88	57·12	28·5	71·5	83	153
23. Artificers in Building ...	0·63	0·29	45·06	54·94	18·55	81·45	84	130
X. VEHICLES AND VESSELS...	**0·11**	**0·04**	**82·29**	**67·71**	**3·8**	**96·2**	**181**	**211**
24. Railway and Tramway Plant...	...	...	50·	50·	24·	76·	266	50
25. Carts, Carriage, *etc.* ...	0·01	0·01	57·	43·	25·58	74·42	161	44
26. Ships and Boats ...	0·1	0·03	30·	70·	0·17	99·83	200	232
XI. SUPPLEMENTARY REQUIREMENTS	**0·43**	**0·2**	**47·81**	**52·19**	**23·13**	**76·87**	**145**	**102**
27. Paper	0·01	...	55·63	44·37	25·	75·	114	68
28. Books and Prints ...	0·03	0·02	48·65	51·35	63·49	36·51	110	96
29. Watches, Clocks and Scientific Instruments.	0·01	...	39·28	60·72	63·63	36·37	193	87
30. Carving and Engraving.	0·02	0·01	43·75	56·25	35·37	64·63	152	111
31. Toys and Curiosities ...	0·01	0·01	52·15	47·85	75·86	24·14	118	89
32. Music and Musical Instruments	0·01	...	45·9	54·1	50·	50·	107	128
33. Bangles, Necklaces, Beads, Sacred threads, *etc.*	0·24	0·12	50·	50·	11·65	88·35	167	91
34. Furniture	0·02	0·01	33·75	66·25	23·88	76·12	172	204

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Subsidiary Table I.—(*contd*).

General Distribution by Occupation.

Order and Sub-order.	Percentage on Total Population.		Percentage in each Order and sub-order of		Percentage of Actual workers employed		Percentage of Dependents to Actual workers	
	Persons supported.	Actual workers.	Actual workers.	Dependents.	In Cities.	In Rural areas.	In Cities.	In Rural areas.
1	2	3	4	5	6	7	8	9
XI. SUPPLEMENTARY REQUIREMENTS—*concld.*								
35. Harness	...	...	50·	50·	21·43	78·57	200	73
36. Tools and Machinery.	0·06	0·02	42·71	57·29	3·74	96·26	128	134
37. Arms and Ammunition.	0·02	0·01	48·71	51·29	10·	90·	186	96
XII. TEXTILE, FABRICS AND DRESS.	3·49	1·71	49·	51·	8·56	91·44	99	100
38. Wool and Fur ...	0·03	0·02	45·25	54·75	5·15	94·85	140	118
39. Silk	0·02	0·01	53·83	46·17	32·31	67·69	133	63
40. Cotton	2·22	1·08	48·9	51·1	6·	94·	81	106
41. Jute, Hemp, Flax, Coir, *etc.*	0·11	0·06	52·17	47·83	26·69	73·31	86	93
42. Dress	1·11	0·54	48·82	51·18	11·16	88·84	119	103
XIII. METALS AND PRECIOUS STONES.	1·28	0·49	38·31	61·69	15·18	84·82	169	159
43. Gold, Silver and Precious Stones.	0·66	0·25	37·44	62·56	21·64	78·36	171	166
44. Brass, Copper and Bell-metal.	0·08	0·03	40·44	59·56	21·89	78·11	156	146
45. Tin, Zinc, Quicksilver and Lead	0·05	0·02	38·11	61·89	17·44	82·56	172	160
46. Iron and Steel ...	0·49	0·19	39·15	60·85	5·54	94·46	161	155
XIV. GLASS, EARTHEN AND STONEWARE.	1·35	0·65	48·35	51·65	3·26	96·74	101	107
47. Glass and Chinaware.	0·01	...	43·69	56·31	32·69	67·31	241	74
48. Earthen and Stoneware.	1·34	0·65	48·46	51·54	3·14	96·86	94	107
XV. WOOD, CANE AND LEAVES, &c.	0·99	0·44	46·73	53·27	12·54	87·46	123	124
49. Wood and Bamboos.	0·75	0·3	40·42	59·58	12·67	87·33	144	147
50. Canework, Matting and Leaves, &c.	0·24	0·14	57·49	42·51	12·24	87·76	107	71
XVI. DRUGS, GUMS, DYES, &c.	0·24	0·1	40·44	59·56	5·	95·	150	147
51. Gums, Wax, Resins and similar Forest Produce.	0·02	0·01	49·13	50·87	58·82	41·18	.....	103
52. Drugs, Dyes, Pigments, &c.	0·22	0·09	39·74	60·26	5·41	94·59	150	152
XVII. LEATHER, &c.	1·49	0·63	42·16	57·84	3·3	96·7	118	138
53. Leather, Horn and Bones.	1·49	0·63	42·16	57·84	3·3	96·7	118	138
Total Class D.—Preparation and Supply of Material Substances.	14·2	6·32	45·78	54·22	10·83	89·17	111	119
XVIII. COMMERCE	3·13	1·19	38·14	61·86	6·63	93·37	165	162
54. Money and Securities.	0·85	0·31	36·32	63·68	9·68	90·32	188	174
55. General Merchandise.	1·17	0·43	37·	63·	1·	99·	208	168
56. Dealing Unspecified.	0·93	0·38	41·47	58·53	5·	95·	148	141
57. Middlemen, Brokers and Agents.	0·18	0·07	35·27	64·73	37·43	62·57	143	208

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Subsidiary Table I.—(*concld.*)

General Distribution by Occupation.

Order and Sub-order.	Percentage on Total Population.		Percentage in each Order and sub-order of		Percentage of Actual workers employed		Percentage of Dependents to Actual workers	
	Persons supported.	Actual workers.	Actual workers.	Dependents.	In Cities.	In Rural areas.	In Cities.	In Rural areas.
1	2	3	4	5	6	7	8	9
XIX. TRANSPORT AND STORAGE.	0·38	0·15	40·33	59·67	34·	66·	131	157
58. Railway (excluding police on Railway).	0·15	0·06	40·9	59·1	16·	84·	140	145
59. Road	0·11	0·04	39·	61·	54·24	45·76	150	167
60. Water	0·04	0·01	29·55	70·45	19·52	80·48	163	256
61. Messages	0·03	0·01	42·83	57·17	28·43	71·57	137	133
62. Storage and Weighing.	0·05	0·03	50·15	49·85	53·88	46·12	83	118
Total Class E—Commerce, Transport, Storage.	**3·51**	**1·34**	**38·37**	**61·63**	**9·6**	**90·4**	**152**	**162**
XX. LEARNED AND ARTISTIC PROFESSIONS.	2·72	1·26	46·8	53·2	11·44	88·56	157	108
63. Religion	1·94	0·93	48·11	51·89	5·	95·	150	106
64. Education	0·27	0·13	47·86	52·14	18·16	81·84	133	103
65. Literature	0·06	0·02	47·13	52·87	47·74	52·26	155	46
66. Law	0·07	0·02	32·68	67·32	32·1	67·9	255	183
67. Medicine	0·11	0·04	40·	60·	31·48	68·52	177	136
68. Engineering and Survey	0·07	0·02	33·9	66·1	85·	15·	194	188
69. Natural Science ...	0·01	...	39·23	60·77	2·29	97·71	...	158
70. Pictorial Art and Sculpture.	0·05	0·03	52·59	47·41	9·65	90·35	168	81
71. Music, Acting, Dancing, &c.	0·14	0·07	42·39	57·61	30·	70·	106	149
XXI. SPORT	0·14	0·07	53·	47·	12·45	87·55	93	88
72. Sport...	0·04	0·02	53·51	46·49	25·8	74·2	72	92
73. Games and Exhibitions.	0·1	0·05	52·79	47·21	60·1	39·9	136	87
Total Class F—Professions.	**2·86**	**1·33**	**47·1**	**52·9**	**11·5**	**88·5**	**154**	**107**
XXII. EARTHWORK AND GENERAL LABOUR.	13·31	7·49	56·27	43·73	4·	96·	56	79
74. Earthwork, &c. ...	0·58	0·34	59·13	40·87	1·14	98·86	66	69
75. General Labour ...	12·73	7·15	56·	44·	4·13	95·87	55	79
XXIII. INDEFINITE AND DISREPUTABLE OCCUPATIONS.	0·03	0·03	66·84	33·16	20·31	79·69	45	51
76. Indefinite	0·02	0·02	55·83	44·17	8·24	91·76	93	78
77. Disreputable	0·01	0·01	85·28	14·72	31·	69·	33	18
Total Class G—Unskilled labour not Agricultural.	**13·34**	**7·52**	**56·3**	**43·7**	**4·**	**96·**	**56**	**79**
XXIV. INDEPENDENT ...	2·87	1·51	52·7	47·3	15·45	84·55	72	94
78. Property and Alms ...	2·53	1·33	52·75	47·25	13·39	86·61	69	93
79. At the State Expense...	0·34	0·18	52·31	47·69	59·8	40·2	78	110
Total Class H—Means of subsistence independent of Occupation.	**2·87**	**1·51**	**52·7**	**47·3**	**15·45**	**84·55**	**72**	**94**
Total Baroda State ...	**100**	**46·92**	**47·11**	**52·89**	**5·36**	**94·64**	**110**	**112**

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Subsidiary Table II.

Distribution of the Agricultural Population by Natural Division and Districts.

Natural Divisions and Districts.	Population supported by Agriculture.	Percentage of Agricultural Population to District Population.	Percentage on Agricultural Population of	
			Actual Workers.	Dependents.
1	2	3	4	5
Natural Division Baroda	1,020,810	52·38	45·85	54·15
Amreli Division	72,328	41·7	47·	53·
Kadi „	455,269	54·54	42·22	57·78
Navsari „	198,757	66·15	49·64	50·36
Baroda „	284,456	52·65	46·41	53·59
Baroda City	7,114	3·97	45·11	54·89
Total ...	1,014,927	51·98	45·19	54·81

Subsidiary Table III.

Distribution of the Industrial Population by Natural Division and Districts.

Natural Divisions and Districts.	Population supported by Industry.	Percentage of Industrial Population to District Population.	Percentage of Industrial Population of	
			Actual Workers.	Dependents.
1	2	3	4	5
Natural Division Baroda	248,245	13·42	45·32	54·68
Amreli Division	35,386	20·4	47·82	52·18
Kadi „	115,862	13·88	45·35	54·65
Navsari „	33,017	10·98	45·18	54·82
Baroda „	63,109	11·68	44·33	55·67
Baroda City	29,068	28·	47·30	52·7
Total ...	277,313	14·20	45·51	54·49

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Subsidiary Table V.

Distribution of the Commercial Population by Natural Division and Districts.

Natural Divisions and Districts.	Population supported by Commerce.	Percentage of Commercial Population to District Population.	Percentage on Commercial Population of	
			Actual workers.	Dependents.
1	2	3	4	5
Natural Division Baroda	57,065	3·09	38·17	61·83
Amreli Division	7,406	4·85	32·65	67·35
Kadi „	33,578	4·02	40·54	59·46
Navsari „	4,800	1·59	28·83	71·17
Baroda „	11,283	2·09	38·75	61·25
Baroda City	4,015	3·86	37·67	62·33
Total ...	61,080	3·12	38·14	61·86

Subsidiary Table VI.

Distribution of the Professional Population by Natural Division and Districts.

Natural Divisions and Districts.	Population supported by Profession.	Percentage of Professional Population to District Population.	Percentage on Professional Population of	
			Actual workers.	Dependents.
1	2	3	4	5
Natural Division Baroda	45,917	2·48	48·08	51·92
Amreli Division	6,828	3·93	49·02	50·98
Kadi „	21,078	2·52	49·21	50·79
Navsari „	6,176	2·05	47·25	52·75
Baroda „	11,835	2·19	45·94	54·06
Baroda City	7,346	7·07	38·83	61·17
Total ...	53,263	2·72	46·8	53·2

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Subsidiary Table VII.

Occupations by Orders, 1901 *and* 1891.

Order.	Population supported in 1901.	Population supported in 1891.	Percentage of Variation (+) or (—).
1	2	3	4
I. Administration	60,920	89,812	— 32·16
II. Defence	17,012	19,815	— 14·14
III. Service of Native and Foreign States ...	2,176	736	+ 195·65
IV. Provision and Care of Animals	42,204	54,742	— 22· 9
V. Agriculture	1,014,927	1,391,450	— 27·05
VI. Personal Household and Sanitary Services.	97,152	71,987	+ 34·95
VII. Food, Drink and Stimulants	68,402	99,558	— 31·29
VIII. Light, Fire and Forage	9,964	35,001	— 71·53
IX. Buildings	15,729	13,903	+ 13·13
X. Vehicles and Vessels	2,118	461	+ 359·43
XI. Supplementary Requirements	8,416	6,872	+ 22·46
XII. Textile, Fabrics and Dress	68,213	124,111	— 45·03
XIII. Metals and Precious Stones	25,029	36,442	— 31·31
XIV. Glass, Earthen and Stoneware	26,284	35,311	— 25·56
XV. Wood, Cane and Leaves, &c.	19,364	40,730	— 52·45
XVI. Drugs, Gums, Dyes, &c.	4,621	1,306	+ 253·82
XVII. Leather	29,173	37,176	— 21·52
XVIII. Commerce	61,080	44,058	+ 38·63
XIX. Transport and Storage	7,357	13,228	— 44·38
XX. Learned and Artistic Professions... ...	53,263	94,594	— 43·69
XXI. Sport	2,697	942	+ 186· 3
XXII. Earthwork and General Labour	259,989	156,880	+ 65·72
XXIII. Indefinite and Disreputable Occupation ...	567	161,463	— 99·64
XXIV. Independent	56,035	41,698	+ 34·38

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Subsidiary Table VIII.

Occupations by Sub-orders, 1901 *and* 1891.

Sub-order.	Population supported in 1901.	Population supported in 1891.	Increase (+) or Decrease (—).	Percentage of Variation (+)or(—)
1	2	3	4	5
I. Administration	**60,920**	**89,812**	**—28,892**	**—32·16**
1. Service of the Imperial and Provincial Government and Baroda State Service ...	38,385	45,162	—6,777	—15.
2. Service of the Local and Municipal bodies.	4,705	.....	+4,705	.....
3. Village Service ...	17,850	44,650	—26,820	—60.
II. Defence	**17,012**	**19,815**	**—2,803**	**—14·14**
4. Army	17,012	19,815	—2,803	—14·14
5. Navy and Marine ...	...	.....	.....	.....
III. Service of Native and Foreign States... ...	**2,176**	**736**	**+1,440**	**+195·65**
6. Civil Officers	1,905	666	+1,239	+186·36
7. Military Officers ...	271	70	+201	+287·14
IV. Provision and care of Animals	**42,204**	**54,742**	**—12,538**	**—22·9**
8. Stock Breeding and Dealing	42,056	54,205	—12,149	—22·41
9. Training and Care of Animals	148	537	389	—72·44
V. Agriculture	**1,014,927**	**1,391,450**	**—376,523**	**—27·**
10. Land holders and Tenants	634,688	1,196,580	—561,892	—46·49
11. Agricultural Labourers	372,964	190,896	+182,068	+95·38
12. Growers of Special Products	5,027	3,963	+1,064	+26·85
13. Agricultural Training, &c., Supervision and Forests	2,248	11	+2,237	+20,336·36
VI. Personal, House hold & Sanitary Services ...	**97,152**	**71,987**	**+25,165**	**+34·95**
14. Personal and Domestic Services	79,365	64,998	+14,367	+22·1
15. Non-Domestic Entertainment	207	82	+125	+152·44
16. Sanitation	17,580	6,907	+10,673	+154·52
VII. Food, Drink and Stimulants	**68,402**	**99,558**	**—31,156**	**—31·29**
17. Animal Food... ...	7,285	9,385	—2,100	—22·38
18. Vegetable Food ...	53,351	75,732	—22,381	—29·55
19. Drinks, Condiments and Stimulants	7,766	14,441	—6,675	—46·22
VIII. Light, Firing & Forage	**9,964**	**35,001**	**—25,037**	**—71·53**
20. Lighting	1,985	17,659	—15,674	—88·76
21. Fuel and Forage ...	7,979	17,342	—9,363	—53·99
IX. Buildings	**15,729**	**13,903**	**+1,826**	**+13·13**
22. Building Materials ...	3,346	3,247	+99	+3·
23. Artificers in Building...	12,383	10,656	+1,727	+16·21

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Subsidiary Table VIII.—*contd.*

Occupations by Sub-orders, 1901 *and* 1891.

Sub-order.	Population supported in 1901.	Population supported in 1891.	Increase (+) or Decrease (—)	Percentage of Variation (+)or(—)
1	2	3	4	5
X. Vehicles and Vessels ...	**2,118**	**461**	**+1,657**	**+359·43**
24. Railway and Tramway Plant	26	74	—48	—64·86
25. Carts, Carriages, &c....	156	308	—152	—49·35
26. Ships and Boats ...	1,936	79	+1,857	+2,350·63
XI. Supplementary Requirements	**8,416**	**6,872**	**+1,544**	**+22·46**
27. Paper...	151	249	—98	—39·36
28. Books and Prints ...	670	321	+349	+108·72
29. Watches, Clocks, and Scientific Instruments	112	140	—28	—20·
30. Carving and Engraving.	336	664	—328	—49·4
31. Toys and Curiosities ...	278	152	+126	+82·9
32. Music and Musical Instruments ...	122	74	+48	+64·86
33. Bangles, Necklaces, Beads, Sacred Threads, &c.	4,769	4,038	+731	+18·1
34. Furniture	397	76	+321	+422·37
35. Harness	28	244	—216	—88·52
36. Tools and Machinery ...	1,126	473	+653	+138·
37. Arms and Ammunition.	447	441	—14	—3·17
XII. Textile, Fabrics and Dress...	**68,213**	**124,111**	**—55,898**	**—45·**
38. Wool and Fur ...	643	788	—145	—18·53
39. Silk	483	2,840	—2,357	—82·99
40. Cotton	43,332	90,751	—47,419	—52·25
41. Jute, Hemp, Flax, Coir, &c.	2,068	1,555	+513	+32·99
42. Dress	21,687	28,177	—6,490	—23·
XIII. Metals and Precious Stones	**25,029**	**36,442**	**—11,413**	**—31·31**
43. Gold, Silver and Precious Stones ...	12,893	14,798	—1,905	—12·87
44. Brass, Copper and Bell-metal	1,577	3,562	—1,985	—55·73
45. Tin, Zinc, Quicksilver and Lead	963	619	+344	+55·57
46. Iron and Steel ...	9,596	17,463	—7,867	—45·
XIV. Glass, Earthen and Stone Ware ...	**26,284**	**35,311**	**—9,027**	**—25·56**
47. Glass and China Ware.	119	192	—73	—38·
48. Earthen and Stone Ware.	26,165	35,119	—8,954	—25·5
XV. Wood, Cane and Leaves, &c.	**19,364**	**40,730**	**—21,366**	**—52·45**
49. Wood and Bamboos ...	14,663	29,057	—14,394	—49·54
50. Canework, Matting and Leaves, &c.... ...	4,701	11,673	—6,972	—59·73
XVI. Drugs, Gums, Dyes, &c.	**4,621**	**1,306**	**+3,315**	**+253·82**
51. Gum, Wax, Resin and similar Forest Produce	346	420	—74	— 17·62

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Subsidiary Table VIII.—(*concld.*)

Occupation by Sub-orders, 1901 *and* 1891.

Sub-order.		Population supported in 1901.	Population supported in 1891.	Increase (+) or Decrease (—)	Percentage of Variation (+) or (—)
1		2	3	4	5
XVI.	**Drugs, &c.**—*contd.*				
	52. Drugs, Dyes, Pigments, &c.	4,275	886	+3,389	+382·51
XVII.	**Leather ... ...**	**29,173**	**37,176**	**—8,003**	**—21·52**
	53. Leather, Horn and Bones, &c.	29,173	37,176	—8,003	— 21·52
XVIII.	**Commerce ... ...**	**61,080**	**44,058**	**+17,022**	**+38·63**
	54. Money and Securities.	16,582	21,806	—5,224	—23·96
	55. General Merchandise.	22,779	8,472	+14,307	+168·87
	56. Dealing unspecified ...	18,212	10,555	+7,657	+ 72·54
	57. Middlemen, Brokers and Agents... ...	3,507	3,225	+282	+ 8·74
XIX.	**Transport and Storage.**	**7,357**	**13,228**	**—5,871**	**—44·38**
	58. Railway (Excluding Police on Railway)...	2,863	2,971	—108	— 3·63
	59. Road	2,129	6,334	—4,205	— 66·39
	60. Water	849	2,114	—1,265	— 59·84
	61. Messages	565	1,111	—546	— 49·14
	62. Storage and Weighing.	951	698	+253	+ 36·25
XX.	**Learned and Artistic Professions ... ...**	**53,263**	**94,594**	**—41,331**	**—43·69**
	63. Religion	37,916	73,166	—35,250	— 48·18
	64. Education	5,384	4,537	+847	+ 18·67
	65. Literature	1,080	1,718	—638	— 37·13
	66. Law	1,487	1,806	—319	— 17·66
	67. Medicine	2,243	2,550	—307	— 12·
	68. Engineering and Survey	1,339	1,175	+164	+13·96
	69. Natural Science ...	130	1,099	—969	— 88·17
	70. Pictorial Art, Sculpture, &c.	985	215	+770	+358·14
	71. Music, Acting and Dancing	2,699	8,328	—5,629	— 67·59
XXI.	**Sport ... ...**	**2,697**	**942**	**+1,755**	**+186·3**
	72. Sport	869	330	+539	+163·33
	73. Games and Exhibitions.	1,828	612	+1,216	+198·69
XXII.	**Earthwork and General Labour ... ...**	**259,989**	**160,107**	**+99,882**	**+62·38**
	74. Earthwork, &c. ...	11,434	3,227	8,207	+254·32
	75. General Labour ...	248,555	156,880	+91,675	+ 58·44
XXIII.	**Indefinite and Disreputable Occupations...**	**567**	**1,356**	**—789**	**—58·19**
	76. Indefinite	326	878	—552	— 62·87
	77. Disreputable	241	478	—237	— 49·58
XXIV.	**Independent ... ...**	**56,035**	**41,698**	**+14,337**	**+34·38**
	78. Property and Alms ...	49,402	37,931	+11,471	+ 30·24
	79. At the Public Charge...	6,633	3,767	+2,866	+ 76·

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Subsidiary Table IX.

Occupation of Females by Orders.

Order.	Number of Actual Workers.		Percentage of Females to Males.
	Males.	Females.	
1	2	3	4
I. Administration	24,764	588	2·38
II. Defence	8,108	74	0·91
III. Service of Native and Foreign States ...	827	47	5·68
IV. Provision and Care of Animals	16,163	4,225	26·13
V. Agriculture	322,953	135,726	42·
VI. Personal, Household and Sanitary Services ...	30,742	19,903	64·74
VII. Food, Drink and Stimulants	20,520	9,693	47·23
VIII. Light, Firing and Forage	2,801	3,705	132·27
IX. Buildings	5,803	1,212	20·88
X. Vehicles and Vessels	664	20	3·
XI. Supplementary Requirements	2,474	1,550	62·65
XII. Textile, Fabrics and Dress	21,902	11,508	52·54
XIII. Metals and Precious Stones	8,552	1,035	12·1
XIV. Glass, Earthen and Stoneware	8,872	3,837	43·24
XV. Wood, Canes and Leaves, &c.	6,915	1,715	24·8
XVI. Drugs, Gums, Dyes, &c.	1,426	443	31·
XVII. Leather	9,312	2,987	32·
XVIII. Commerce	19,926	3,369	16·9
XIX. Transport and Storage	2,676	291	10·87
XX. Learned and Artistic Professions	20,780	4,147	19·95
XXI. Sport	1,172	258	22·
XXII. Earthwork and General Labour	71,445	74,862	104·78
XXIII. Indefinite and Disreputable Occupations ...	183	196	107·1
XXIV. Independent	19,404	10,131	52·21

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Subsidiary Table A.

Distribution of Population supported by Government Service by Natural Division and Districts.

Natural Divisions and Districts.	Population supported by the Class Government.	Percentage of the Population supported by the Class to the Total Population of the District.	Percentage on Population in Class Government of	
			Actual workers.	Dependents.
1	2	3	4	5
Natural Division Baroda	54,311	2·94	43·4	56·6
Amreli Division	8,674	5·	46·	54·
Kadi ,, ...	21,665	2·59	42·1	57·9
Navsari ,, ...	9,049	3·	44·	56·
Baroda ,, ...	14,923	2·76	43·38	56·62
Baroda City	25,797	24·85	42·	58·
Total ...	80,108	4·1	43·	57·

Subsidiary Table B.

Distribution of Population supported by Pasture by Natural Division and Districts.

Natural Divisions and Districts.	Population supported by the Class Pasture.	Percentage of the Population supported by the Class to the Total Population of the District.	Percentage on Population in Clas Pasture of	
			Actual workers.	Dependents.
1	2	3	4	5
Natural Division Baroda	41,487	2·24	48·36	51·64
Amreli Division...	4,183	2·41	55·18	44·82
Kadi ,, ...	20,143	2·41	44·	56·
Navsari ,, ...	4,289	1·43	56·42	43·58
Baroda ,, ...	12,872	2·38	50·37	49·63
Baroda City	717	0·69	45·75	54·25
Total ...	42,204	2·16	48·31	51·69

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Subsidiary Table C.

Distribution of Population supported by Transport and Storage by Natural Division and Districts.

Natural Divisions and Districts.	Population supported by the Class Transport and Storage.	Percentage of Population supported by the Class to the Total Population of the District.	Percentage on Population in Class Transport and Storage of	
			Actual workers.	Dependents.
1	2	3	4	5
Natural Division Baroda	5,025	0·27	39·	61·
Amreli Division	596	0·34	32·55	67·45
Kadi ,, ...	1,808	0·21	39·1	60·9
Navsari ,, ...	1,113	0·37	34·77	65·23
Baroda ,, ...	1,508	0·27	44·36	55·64
Baroda City	2,332	2·24	43·31	56·69
Total ...	7,357	0·37	40·32	59·68

Subsidiary Table D.

Distribution of Population supported by Sport by Natural Division and Districts.

Natural Divisions and Districts.	Population supported by the Class Sport.	Percentage of Population supported by the Class to the Total Population of the District.	Percentage on Population in Class Sport of	
			Actual workers.	Dependents.
1	2	3	4	5
Natural Division Baroda	2,353	0·13	53·21	46·79
Amreli Division	125	0·07	80·8	19·2
Kadi ,, ...	1,955	0·21	50·23	49·77
Navsari ,, ...	136	0·04	80·88	19·12
Baroda ,, ...	137	0·02	43·07	56·93
Baroda City	344	0·33	51·74	48·26
Total ...	2,697	0·14	53·	47·

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Subsidiary Table E.

Distribution of Population supported by Unskilled Labour not Agricultural by Natural Division and Districts.

Natural Divisions and Districts.	Population supported by the Class Unskilled Labour not Agricultural.	Percentage of the Population supported by the Class to the Total Population of the District.	Percentage on Population in Class Unskilled Labour not Agricultural of	
			Actual workers.	Dependents.
1	2	3	4	5
Natural Division Baroda	251,340	13·54	56·	44·
Amreli Division	24,361	14·	63·89	36·11
Kadi ,, ...	98,702	11·83	53·54	46·46
Navsari ,, ...	31,805	10·58	62·28	37·72
Baroda ,, ...	96,472	17·86	54·36	45·64
Baroda City	9,216	8·88	64·15	35·85
Total ...	260,556	13·34	56·29	43·71

Subsidiary Table F.

Distribution of Population by Natural Division and Districts supported by Means of Subsistence independent of Occupation.

Natural Divisions and Districts.	Population supported by the Class Means of Subsistence independent of Occupation.	Percentage of the Population supported by the Class to the Total Population of the District.	Percentage on Population in the Class Means of Subsistence independent of Occupation.	
			Actual workers.	Dependents.
1	2	3	4	5
Natural Division Baroda	46,436	2·51	51·62	48·38
Amreli Division	6,615	3·81	57·87	42·13
Kadi ,, ...	23,258	2·78	48·29	51·71
Navsari ,, ...	1,841	0·61	60·	40·
Baroda ,, ...	14,724	2·72	51·66	48·34
Baroda City	9,599	9·25	57·98	42·02
Total ...	56,035	2·87	52·71	47·29

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